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THE SIX

VOYAGES

OF

John Baptiſta TAVERNIER,

A Noble Man of FRANCE now living,

THROUGH

Turky INTO Perſia,

AND THE

EAST-INDIES,

Finiſhed in the Year 1670.

GIVING AN

Account of the STATE of thoſe Countries.

Illuſtrated with divers Sculptures.

Together with a New Relation of the Preſent

Grand Seignor's SERAGLIO,

By the ſame Author.

Made Engliſh by *J. P.*

To which is added

A Deſcription of all the Kingdoms which Encompaſs the

EUXINE and CASPIAN SEAS.

By an *Engliſh* Traveller, never before Printed.

LONDON:

Printed for *R. L.* and *M. P.* and are to be ſold by *John Starkey* at the *Miter* in *Fleet-ſtreet*, near *Temple Bar*, and *Moſes Pitt* at the *Angel* in St. *Paul's Church-Yard*, 1678.

TO THE

RIGHT HONOURABLE

Sr Thomas Davies, Kr.

Lord Mayor of the City of LONDON.

My Lord,



IT cannot be thought that the Author of these Travels had he not verily believ'd that thereby he had eminently serv'd his King and Country, would have adventur'd a Dedication to so great a Monarch as the King of *France*: Wherein he presumes to tell him, that he was the person that had brought him from the *Indies* the fairest Jewels that at present adorn his Crown; for which & several other services done the Kingdom, His Mty. honoured him with the Title of *Noble*. And indeed it is not probable that a Potentate so wise and so discerning, had he not been convinc'd of the merit and good service of his Subject, would have receiv'd him with that esteem, or have honour'd him with

that Title which he beſtow'd upon him. As for the Truth of what is here compriz'd, there is his own Aſſeveration to his Prince of the Exactneſs which he has obſerv'd in that particular; which there is the leſs reaſon to miſdoubt, in regard he has been publick in the World for ſome time without the leaſt blemiſh of Contradiction. Be pleas'd then, My, Lord to conſider the quality of this Work, and as you are in high Dignity, governing that Famous City which has ſo great a ſhare in the Traffick of the Oriental world, vouchſafe it your acceptance, as it is now made ſerviceable to this City and the whole Nation by

My Lord

Your Lordſhips

moſt obedient Servant

J Phillips.

TO

THE MOST ACCOMPLISH'D,

AND

EMINENTLY LEARNED

D^R. DANIEL COX,

Doctor of PHYSICK.

SIR,

SInce 'tis the Mode of the Age, that no Book comes forth without a Dedication, I hope I ſhall not be blam'd for addreſſing theſe Travels to your Self, as being the Perſon that has contributed ſo much to the Ornament and Perfection of the whole Work. Hereby have I ſav'd the labour of making Encomiums *upon an Author, of whom You have teſtifi'd your Approbation, by the Encouragement You gave the Publiſher. Nor is it reaſonable, that* TAVERNIER *coming into* England, *ſhould prefer others before a perſon that hath ſhew'd him particular kindneſſes. For my part, after I had tak'n a Proſpect of your perſonal Candor, I knew not where to give ſo choice a Stranger better Accommodation: not without ſome regard to my ſelf; ſince I could not think that*

he who had been ſo kind to the Original Author, would be an Enemy to his Interpreter. Upon which ſcore, as I preſum'd at firſt, I hope You will pardon the farther preſumption of ſtyling my ſelf,

SIR,

Your moſt Humble Servant,

J. PHILLIPS.

THE

THE DESIGN OF THE AUTHOR.

Where he gives a brief Relation of his first Travels through the best parts of Europe *as far as* Constantinople.

IF the effect of Education may be liken'd to a second Birth, I may truly say, that I came into the World with a desire to travel. The daily discourses which several Learned men had with my Father upon Geographical subjects, which my Father had the reputation of understanding very well, and to which, though very young, I was with much delight attentive, inspir'd me betimes with a design to see some part of those Countries, which were represented to me in the Maps, from which I never could keep off my Eyes. By two and twenty years of Age, therefore I had seen the fairest Regions of *Europe*, *France*, *England*, the *Low Countries*, *Germany*, *Switzerland*, *Poland*, *Hungary*, and *Italy*; and I spake indifferently well the Languages most necessary and most generally spoken.

My first sally was into *England*, where at that time Reigned King *James*; from thence I pass'd into *Flanders* to see *Antwerp*, my Father's Native Country, and so into the *Low Countries*, where my inclination to travel became the stronger, by reason of the great concourse of Strangers which I met at *Amsterdam*, that crouded thither from all parts of the World.

Having seen what was most considerable in the united Provinces, I pass'd into *Germany*, and when I came to *Norimbergh*, by the way of *Frankfort* and *Auspurgh*, the noise of the Armies that were marching into *Bohemia* to retake *Prague*, instill'd into me a desire to go to the Wars, where I might learn something that might be useful to me in the series of my travels. I was not above a days journey from *Norimbergh*, when I met a Colonel of Horse, whose name was *Hans Brener*, the Son of *Philip Brener*, Governour of *Vienna*, who engag'd me to follow him into *Bohemia*. Sometime after I bore the same Colonel company to *Vienna*, who presented me to the Governour of *Raab*, his Uncle, then Viceroy of *Hungary* also; who receiv'd me into his Family as one of his Pages. For it is a usual thing in *Germany* for Gentlemen's Sons to serve in that quality 'till five and twenty years of age, and seldom to quit that service, 'till they have a Commission for a Cornet, or Ensigns place. Four years and a half I serv'd the Viceroy, when the Prince of *Mantua* came to *Vienna*, to engage the Emperour in certain

 designs

deſigns of his own without ſucceſs. At that time the Count of *Arc*, whoſe Siſter the Viceroy had Marry'd, was chief Miniſter to the Prince of *Mantua*; and coming to viſit the Viceroy at *Javarin*, I was appointed to attend him during his ſtay there. Upon his departure, he told the Viceroy, that the Prince of *Mantua* had no perſon about him that underſtood the Language, and that therefore he might be ſure that the Prince would take it for a great kindneſs, to permit me to attend his perſon during his ſtay at the Emperours Court. This was a thing eaſily granted to the Count of *Arc*; who thereupon carry'd one along with him to *Vienna*, where having had the good fortune not to diſpleaſe the Prince, he teſtify'd to me at his departure, that he ſhould be glad to ſee me at *Mantua*, where he would not forget the ſervices I had done him. This preſently infus'd into me a deſire of ſeeing *Italy*, eſpecially upon the opportunity that offer'd it ſelf not long after.

For Monſieur *de Sabran*, the King of *France*'s Envoy to his Imperial Majeſty, being to go for *Venice*, and deſirous of one that underſtood the *German* Language to bear him Company, I laid hold of the occaſion; ſo that in eight days we got to *Venice*. While we ſtay'd at *Venice*, I took a view to my great ſatisfaction, of that moſt Celebrated City, and in regard it is in many things like to *Amſterdam*, as in Situation, Greatneſs, Magnificence, Commerce, and Concourſe of Strangers, my being there did but ſtill reinforce my inclination to Travel.

From *Venice* I went to *Mantua* with Monſieur *de Sabran*, where the Prince being glad to ſee me again, gave me my choice of an Enſign, or of a place in the Company of the Ordonnance of the Duke his Father. I accepted the latter, as being glad to be under the Command of the *Conde de Guiche*, who was then Captain. At the Siege of *Mantua* I had like to have been ſlain, but for the goodneſs of a Cuiraſs which I had choſen out of the Princes Magazin, being hit with two Bullets above and upon the left pap, which had enter'd, had not my Arms been excellent proof: So that after I was recover'd of my Bruiſes, a longer ſtay at *Mantua* did not agree with my deſire to travel.

Therefore ſome time after the Siege was rais'd, I took leave of the Prince, who gave me an honourable Paſs, by vertue whereof five or ſix Horſe-men bore me Company back to *Venice*. From *Venice* I went to *Lauretta*, from *Lauretta* to *Rome*, from *Rome* to *Naples*, from whence returning to *Rome* again, I ſtay'd there ten or twelve days. After that I went to ſee *Florence*, *Piſa*, *Ligorn*, and *Genoa*, from whence I Embark'd for *Marſeilles*.

From *Marſeilles* I haſted to *Paris*, where I could not ſtay long; for being deſirous to ſee *Poland*, I paſs'd once more into *Germany* through *Switzerland*, after I had tak'n a ſurvey of the principal Towns of the *Cantons*. I went by the *Rhine* by Water, to viſit *Strasburgh* and *Briſack*; thence by Land croſſing *Suabia*, I paſſed through *Ulme* and *Auſpurgh* to go to *Munich*. There I ſaw the Magnificent Palace of the Dukes of *Bavaria*, which *William* the fifth began, and which *Maximilian* his Son finiſh'd, in the heat of the Wars that troubl'd the Empire. From thence I went the ſecond time to *Norimbergh*, and *Prague*, and leaving *Bohemia* I enter'd into *Sileſia*, and paſs'd the *Oder* at *Breſlaw*. From *Breſlaw* I went to *Cracovia*, one of the greateſt Cities of *Europe*, or rather a Town compos'd of three Cities, the ancient Seat of the King

of

of *Poland*. From thence, keeping the *Viſtula* upon the left hand, I went to *Warſaw*, and ſaw there the Court of King *Sigiſmund*, which is a noble and ſplendid Habitation.

From *Warſaw* I return'd to *Breſlaw*, taking the Road toward the Lower *Sileſia*, deſigning to viſit one of the principal Officers of the Emperours Houſhold, who was my particular acquaintance. But about two Leagues from *Glogaw*, meeting with Colonel *Butler*, a *Scotch* Gentleman, Colonel of one of the Emperours Regiments of Horſe, who afterwards kill'd *Waleſteyne* in purſuance of the Orders he receiv'd, I gave over my firſt intended journey. His Wife was a great lover of the *French*, ſo that being earneſtly oblig'd by both together, I could not withſtand the teſtimonies of their kindneſs. There I underſtood that the Emperour was going to *Ratisbone* with his Son *Ferdinand* the Third, to Crown him King of the *Romans*; ſo that I, who had ſeen the Coronations of the Kings of *Hungary* and *Bohemia*, being deſirous to ſee the third Solemnity alſo, took leave of my Colonel, and haſted to *Ratisbone*.

At that time arriv'd to *Ratisbone* ſeveral Jewellers, one of which came to his end by an accident ſo tragical, that all the whole Court pity'd his untimely fate. He was the only Son of one of the richeſt Merchants of *Europe*, that liv'd in *Frankfort*, whoſe Father had ſent him with Jewels to ſell at the Coronation. For fear of being Robb'd he had convey'd them before into the hands of a *Jew* in *Ratisbone*, his Correſpondent, to be deliver'd to his Son at his coming. This young man arriving at *Ratisbone*, went to the *Jew*, who told him that he had receiv'd a ſmall Casket of Jewels from his Father, which he might take away, when he pleas'd. At the ſame time the *Jew* invited the young man to drink, and carry'd him to a publick Houſe upon the Key of the City, where they continu'd 'till about an hour after day was ſhut in. At this time, both going out together, the *Jew* led the young man through a private Street where few people paſs'd by, and there having ſtab'd him five or ſix times in the Belly with a Dagger, left him wallowing in his Blood. A while after, one of the Emperour's Trumpets going that way in the dark, ſtumbl'd at the Legs of the unfortunate youth, who ſtill breath'd, and fell upon his Body. At firſt feeling his hands wet, he thought it had been ſome drunken fellow that had eas'd his ſtomach; but upon ſecond thoughts, imagining it might be ſome wounded perſon, he ran and call'd the Officers, who coming with Lanthorns, beheld the tragick ſpectacle of a young man weltring in his own gore. Thereupon the Officers carrying the Body to the ſame publick Houſe, as being next at hand, his face was no ſooner waſh'd, but the Woman and Maid of the Houſe knew him to be the ſame young man that had been there drinking with the *Jew* not long before. But as for the young man he preſently expir'd, without being able to make the leaſt diſcovery. However the *Jew* was ſeiz'd that evening, and being ſeiz'd, confeſs'd the Crime. The Imperial Laws ordain, that a *Jew* for killing a *Chriſtian* ſhould be hung upon a Gibbet by the Heels, and that two fierce Dogs ſhould be hung by him in the ſame manner; to the end, that the Dogs in their madneſs ſhould tear out his Bowels. But the *Jews* made ſuch preſents to the Empreſs that the Sentence was chang'd, though the puniſhment was not much leſs rigorous. For his fleſh was torn with red hot Pincers from ſeveral

parts of his body, in ſeveral Streets of the City, and boyling Lead pour'd into the raw wounds; after which he was broken alive upon the wheel, at the publick place of Execution.

Being upon my departure from *Ratisbone*, I met with Father *Joſeph*, Reſident there for the King of *France*, who knowing me in *Paris*, propos'd to me to go along with the Monſieur, the Abbot of *Chapes*, Brother of the Marſhal *de Aumont*, and Monſieur St. *Liebau*, who were then intending for *Conſtantinople*, and ſo for *Paleſtine*. I lik'd the propoſition well, and immediately put my ſelf into the Society of thoſe two Gentlemen, from whom I never ſeparated 'till they departed for *Syria* from *Conſtantinople*.

But before we left *Germany*, we reſolv'd to ſee the Court of *Savony*, whither we got in a few days. By the way we paſs'd through *Freybergh*, a ſmall City, but well worth ſeeing, for the beauty of the Electors Tombs, and moſt ſplendid and magnificent both for Materials and Workmanſhip in all *Europe*. From thence we went and view'd the ſtately Caſtle of *Auguſtburgh*, ſeated upon a high Mountain, wherein among other things there is a great Hall, adorn'd from top to bottom with nothing but Horns faſten'd to the Wall; among the reſt is the Head of a Hare with two Horns, ſent the Elector by the King of *Denmark* for a great Rarity. In one of the Courts of the Palace ſtands a Tree ſo large in Body, and ſpreading out the Branches at ſo wide a diſtance, that they will cover three hundred ſixty five Tables with their ſhade. And that which makes this Tree more wonderful is, that it is only Birch, that rarely grows to that Immenſity.

Dreſde is the Reſidence of the Elector, a little City, but a very neat one, and well fortify'd; with a Stone Bridge over the *Elbe*, that parts the Old and New Town. The Palace is one of the largeſt and faireſt in *Germany*. But it wants a *Piazza* before it, the principal Gate ſtanding juſt at the bottom of a narrow Lane.

From *Dreſde* we went to *Prague*, which was a third time that I ſaw that great and fair City, or rather three Cities together, only ſeparated by the *Molda*, that throws it ſelf into the *Elbe*, ſome five or ſix Leagues below.

Having travers'd *Bohemia*, and touch'd upon the corner of *Moravia*, we enter'd *Auſtria*, and came to *Vienna*, reſolving there to Embark with all ſpeed, becauſe the Winter came on.

We ſtay'd one day at *Presburgh* to ſee the great Church, and ſome Relicks which they ſhew'd us, and from thence fell down to *Altenburgh*.

Altenburgh is a City and Province belonging to the Count of *Arach*. It was the Childs part of one of the Queens of *Hungary*, who upon her death-bed bequeathed it to one of the Lords of her Court, upon condition that he and his Succeſſors ſhould always keep ſuch a number of Peacocks; for defect whereof, the Territory ſhould revert to the Crown.

Thence we came to *Signet*, from whence I took a little Boat and haſted to *Raab*, where I did my Devoirs to the Viceroy, who was glad to ſee me, and gave noble entertainment to the *Meſſieurs de Chapes*, and *de St. Liebau*. Here we ſtay'd eight or ten days for the *Baſha* of *Buda*'s Anſwer, whether he would give liberty to two *French* Gentlemen, to paſs with their Train through his Garriſon or no; which being return'd

ſuch

ſuch as we could deſire, we Embark'd at *Comorra* in a ſort of Brigantines well fitted for defence and convenience.

From *Vienna* to *Javarin* we laid three days upon the water, by reaſon of the great turnings and windings of the *Danaw*. Leaving *Javarin* we lay at *Comorra*; and from *Comorra* we row'd to *Buda* in two days. For the Road by Land is ſeldom travell'd, in regard that the Frontiers of both Empires are full of Thieves and Boothaylers. In fair weather you may go from *Buda* to *Belgrade* in leſs than eight days, but we were forc'd to ſtay longer upon the Water, in regard of the Cold weather.

It is the cuſtom in *Hungary*, that in all Roads little frequented by Strangers, not to take any Money of the Traveller; For the Burghers lodge and entertain them civilly, for which the Burgo Maſter at the years end repays them out of the publick ſtock. But beſides, that they are not troubl'd with many paſſengers; *Hungary*, which is one of the beſt Countries in *Europe*, affords proviſion at ſo cheap a rate, that to *Belgrade* it coſts us not above two Crowns a day for fourteen people.

Buda ſtands upon the right hand of the *Danaw*, about half an hours travelling from the River. The *Baſha* being adviſ'd of our arrival, ſent his Squire with led Horſes, and ſeveral Slaves in very good Liveries to conduct us to the Town. And though we ſtay'd twelve days before we could ſpeak with him, by reaſon of his being ſick at that time, yet he allow'd us a fair proviſion of Mutton, Pullets, Rice, Butter, and Bread, and two *Sequins* a day for ſmall expences. He was a comely perſon, and of a handſom carriage; and at our departure, he ſent ſix *Caleſhes* with two *Spahi's* to conduct us to *Belgrade*, with order to defray our expences, which would by no means be accepted.

Coming to *Belgrade* we found the *Sangiai* as rude, as we had found the *Baſha* civil before. For he made a ridiculous demand of two hundred Ducats a Head, and for fifteen days prolong'd the conteſt. But at length I ſo terrify'd him, by threatning to ſend our Complaints to the *Ottaman* Port, of his ill uſage of two Gentlemen, kinſmen to the Embaſſador of *France*, that he was contented with fifty Ducats for all. *Belgrade* is ſcituated upon a point of Land, where two great Rivers, the *Danaw* and the *Sava* meet; and is furniſh'd with Wine, Bread, and all ſorts of proviſions at a cheap rate.

From *Belgrade* we took ſome Saddle Horſes, ſome Coaches for *Adrianople*, as every one lik'd beſt. We paſs'd through *Sophia*, a large and well peopl'd City, the *Metropolis* of the ancient *Bulgarians*, and the reſidence of the *Baſha* of *Romeli*. In it ſtands a fair *Moſquee*, which hath been a Chriſtian Church, built with ſo much Art, that three men may go up to the top of the Steeple, and not ſee one another.

From *Sophia* we came to *Philippoli*, between which Town and *Adrianople* we met with two Troops of *Tartars* well mounted. When they ſaw us, they made a Lane for us to paſs through them, with a deſign moſt certainly to have fall'n upon us; ſince they could not hope to do any good upon us, but by ſurprize and number; for they were ill provided of Weapons, and we rarely well Arm'd. Thereupon we alighted and Barricado'd up our ſelves with our Chariots.

In

In the mean time we ſent our *Spahi's* to the Commander of thoſe *Tartars*, to tell them, we would not ſtir 'till they were gone, and that being Souldiers as they were, they could not hope for any booty from us. The Commander anſwer'd, that he had divided his men in that manner only to do us Honour; but ſince we deſir'd they ſhould be gone, they requeſted us but to ſend them a little Tobacco. A boon which we readily granted them, and ſo we paſs'd on.

We came to *Adrianople* the three and twentieth day after we parted from *Belgrade*. *Adrianople* takes its name from the Emperour *Adrian*, being formerly call'd *Oreſtes*. It is pleaſantly ſituated at the mouth of three Rivers that throw themſelves into the *Archipelago*. The old Town is not very big, but the *Turks* dayly enlarge the Suburbs, being a place which the Grand *Signors* very much delight in for the pleaſures of Hunting and Hawking, eſpecially at the wild Duck and Heron.

The fifth day after we departed from *Adrianople*, and the forty ſecond after we departed from *Vienna*, we happily arriv'd at *Conſtantinople*, and croſſing through the City over to *Galata*, went to the Ambaſſador's Houſe. While we ſtay'd there to winter, we made a ſmall Voyage to the *Dardanells*, to the Ruins of *Troy*, where we beheld nothing but Stones, not worth the while of going ſo far to ſee. Another day we took three Barks and Sail'd to *Calcedon*, that lies upon the Sea. There is in it a very ancient Church; and they ſhew'd us the Room where the Council was held, with the ſame Chairs which were then made uſe of. Now it is only a Monaſtery, where two Biſhops after they had ſhew'd us what they could, handſomly entertain'd us.

Then we went to view *Pompey*'s Pillar at the mouth of the *Black* Sea. Concerning the Channel of which Sea, I muſt make one Obſervation; that though there be no part of the Sea but has one Current, yet this has two quite contrary one to another. That part next to *Europe* carries the Veſſel to the *Black* Sea; and that next *Aſia* brings it back again to the *Mediterranean*. So that you have no more to do but to croſs over from one Shore to the other.

The Winter being over, the two *French* Gentlemen purſu'd their Voyage for *Alexandretta*. But for my part, I having another deſign in my head, ſtay'd at *Conſtantinople*, in expectation of a *Caravan*, which the people told me from Month to Month was coming. I was then ignorant, and did not underſtand that every year there were five or ſix *Caravans* that went from *Burſa*. Beſides, that ſometimes eight or ten Merchants travelling together, might go ſafe to *Iſpahan*. Which ignorance of mine made me ſtay longer than I intended. At length, after I had continu'd eleven Months in *Conſtantinople*, I departed with a fair and numerous *Caravan* for *Iſpahan*, which was the firſt time I travell'd into *Aſia*. After that I made five others, wherein I had time better to underſtand the Qualities of the Countries, and the Genius of the People. The three laſt times I went beyond *Gauges*, to the Iſland of *Java*; ſo that for the ſpace of forty years, I have travell'd above ſixty thouſand Leagues by Land; never returning but once into *Europe* by Sea. And thus in my ſix Voyages, and by travelling different Roads, I had the leiſure and opportunity

to

to see all *Turky*, all *Persia*, and all *India*; particularly the famous Diamond Mines, where no *European* had been before me. Of these three great Empires therefore have I resolv'd to make an ample and exact Description: and I will begin with the several Roads which may be taken from *Paris* into *Persia*.

These

Place the CUTS as they are Paged.

PERSIAN Travels.

THe Spear, *Pag.* 13. Erivan, *p.* 15. *Money of* Persia, *p.* 51. Bagdat, *p* 87. Comouchs, *p.* 129. Persian *Seals*, *p.* 178, 179. Gomrom, *p.* 257. Candahar, *p.* 258. [9 *Cuts.*]

INDIAN Travels.

LArins, *Money of the* Great Mogul, *of a* King, *and two* Raja's. *Pag.* 2 *Pieces of Gold call'd* Pagods, *p.* 5. *Money of* Beda, Pera, Achen, Siam, *p.* 7. China *Money*, *p.* 8. Japon *Money*, *p.* 9. *Silver* Ingots of *Japon*, *and representing the* 12 Signs, *p.* 10. Portugals Muscovy, *p.* 13. Stones, Diamonds, *p.* 148. 2 Cuts more, *p.* 149. Balais Rubies, *p.* 150. Pearls, *p.* 150. Musk Cat, *p.* 153. Faquirs Tree, *p.* 166. Faquir. *p.* 167 [14 *Cuts.*]

These Computations are made, ſuppoſing a *French* Crown to be in value Sterling 54 pence, or 4 *s.* 6 *d.* the reputed *Par*, and that 12 *Deniers* make a *Sous*, 20 *Sous* a *Liver*; whereof 3 make an *Eſcu*. By which Computation 10 *Sous* is in value 9 *d.* and 10 *Deniers* 3 *q.*

Perſian Money.	*French.*	*Engliſh.* l. s. d. q.
A Baſſi	18 Sous, 6 Deniers	0 01 04 2 3/5
3 Abaſſi's *and* 1 Chayet	1 Ecu	0 04 06
2 Mamoudi's	1 Abaſſi	0 01 04 0 2/5
2 Chayets	1 Mamoudi	0 00 08 0 1/5
Casbeké *Simple*	5 Deniers, 1 Half-peny	0 00 01 2 41/100
Double Casbeké	11 Deniers	0 00 03 0 82/100
Biſti 1	2 *Double* Casbekés	0 00 06 1 74/100
Chayets 1	5 *Double* Casbekés	0 00 04 0 1/5
1 Or	5 Abaſſi's	0 06 11 1
1 Toman	46 Livers, 1 Denier, 1/5 Piaſter	3 09 00 0 2/15

Indian Money.	*French.*	*Engliſh.* l. s. d. q.
Larins 5	1 Ecu French, *within* 8 Sous	0 03 10 3 1/5
Demi-Larins 10	*Half as much*	0 01 11 1 1/2
Roupy *of Gold*	21 Livers	1 11 06
Roupy *of Gold*	30 Sous	0 02 03
Pecha	6 Deniers	0 00 00 1 4/5
Half Roupy	16 Sous	0 01 02 1 1/5
Quarter of a Roupy	7 Sous, 6 Deniers	0 00 06 3
Pagods	Demi-Piſtol (*in Gold a* Piſtol *is* 11 Livers)	0 08 03
Fano's 6	1 Ecu	0 04 06
Cheda *Money* 1. 2.	2 Sous	0 00 01 3 1/5
Cheda 3. 4.	4 Deniers	0 00 00 1 1/5
Achen *Gold*	16 Sous, 8 Deniers	0 01 03
Macaſſar *Gold*	23 Sous, 8 Deniers	0 01 09 1 1/5
Camboya *Silver*	4 Sous	0 00 03 2 2/5
Siam *Gold*	7 Livers, 1 Sous	0 10 06 3 3/5
Siam *Silver*	32 Sous, 4 Deniers	0 02 05 0 2/5
Aſem *Silver*	23 Sous	0 01 08 2 4/5
Tipoura *Silver*	22 Sous	0 01 07 3 1/5
Arakan *Money*	21 Sous	0 01 06 3 3/5
Pegu *Silver*	20 Sous, 6 Deniers	0 01 06 1 4/5
Gold Fanos 15.	1 Real	0 04 04
Aſem Fanos 22.	1 Ecu	0 04 06
China Goltſchut	1350 Livers	101 05 00
China *Silver pieces*	59 Sous, 8 Deniers	0 04 05 2 4/5
Japon *Gold*, *N°* 1.	87 Livers, 10 Sous	6 11 03
N° 2. 3.	29 Livers, 31 Sous, 4 Deniers	2 05 10 1
Japon *Silver pieces*	30 Sous	0 02 03
Silver Ingots, *N°* 1.	24 Livers, 10 Sous	1 16 09
2.	8 Livers, 10 Sous, 7 Deniers	0 12 09 2 1/10
3.	4 Livers, 5 Sous, 5 Deniers	0 06 04 3 1/2
4.	3 Livers, 10 Sous, 11 Deniers	0 05 03 3 3/10
5.	3 Livers, 8 Sous, 8 Deniers	0 05 01 3 1/5
6.	1 Liver, 5 Sous, 1 Denier	0 01 10 2 3/10
7.	1 Liver, 9 Deniers	0 01 06 2 7/10
8.	16 Sous, 4 Deniers	0 01 02 2 4/5
A Telle	4 Livers, 5 Sous	0 06 04 2
Muſcovy *Gold*	20 Sous, 1 Denier, 1 Half-peny	0 01 06 0 3/10
Muſcovy *Silver*	1 Sous	0 00 00 3 3/5

THE

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THE

FIRST BOOK

OF

MONSIEUR TAVERNIER's

Persian Travels,

Containing the several

ROADS

From *PARIS* to *ISPAHAN* the Chief City of *PERSIA*,

Through the *Northern* Provinces of *TURKY*.

CHAP. I.

Of the Roads from France *to the hither parts of* Asia, *and the Places from whence they usually set out for* Ispahan.

A Man cannot travel in *Asia*, as they do in *Europe*; nor at the same Hours, nor with the same ease. There are no weekly Coaches or Wagons from Town to Town; besides, that the Soil of the Countries is of several natures. In *Asia* you shall meet with several Regions untill'd and unpeopl'd, either through the badness of the Climate and Soil, or the sloth of the Inhabitants, who rather choose to live miserably, than to work. There are vast Deserts to cross, and very dangerous, both for want of Water, and the Robberies that the *Arabs* daily commit therein. There are no certain Stages, or Inns to entertain Travellers. The best Inns, especially in *Turkie*, are the Tents which you carry along with you, and your Hosts are your Servants, that get ready those Victuals which you have bought in good Towns. You set up your Tent in the open Field, or in any Town where there is no Inn: and a good shift too in temperate weather, when the Sun is not too hot; or that it does not rain. In the *Carvanseras*'s or Inns which are more frequent in *Persia* than in *Turkie*, there are persons that furnish you with Provisions, and the first come are best served. As for *Turkie* it is full of Thieves, that keep in Troops together, and way-lay the Merchants upon the Roads, and if they be not very well guarded will certainly rob them: nay many times murder them. A mischief prevented in *Persia*, by the well order'd convenience which is provided for Travellers. To avoid these dangers and inconveniences, you are oblig'd to stay

for the *Caravans*, that go for *Perſia* or the *Indies*, which never ſet out but at certain times, and from certain places.

Theſe *Caravans* ſet out from *Conſtantinople*, *Smyrna*, and *Aleppo*. And it is from one of theſe Cities that a Traveller muſt ſet out, that intends for *Perſia*, whether he keeps company with the *Caravan*, or will hazard himſelf alone with a Guide, as once I did.

I will begin with *Conſtantinople*, from whence you may go either by Land or Sea: and either by Land or Sea there are two ways to go. The firſt of theſe by Land is that which I took with Monſieur *Chapes* and Monſieur St. *Liebau*. By the way take notice, that *Vienna* is the half-way near-upon between *Paris* and *Conſtantinople*. The ſecond Road is leſs frequented, but is leſs inconvenient and leſs dangerous: for there are no need of the Emperour's Paſports, which he does not grant very freely: beſides that here is no fear of the Pirates of *Tunis* or *Argier*, as when you embarque from *Marſeilles* or *Ligorn*. If you intend this way, you muſt go to *Venice*; from *Venice* to *Ancona*, from whence ſeveral Barques are bound every Week for *Raguſa*. From *Raguſa* you ſail along by the Shore to *Durazzo* a Sea-Port of *Albania*; from whence you travel the reſt of the way by Land. From *Durazzo* to *Albanopolis*, diſtant three days journey, from thence to *Moneſtier*, juſt as far; from *Moneſtier* you may either take the left hand through *Sophia*, and *Philippopolis*, or the right through *Inguiſcher*, three days journey from *Moneſtier*, and ten from *Adrianople*, from whence in five days you reach *Conſtantinople* through *Selivrea*.

This laſt way is part by Sea and part by Land: but there are two other ways altogether by Land, above and below *Italy*, according to the diſtinction which Antiquity made of the two Seas that almoſt encompaſs it. You may embark at *Venice*, and ſayling along the Gulf which is free from Pirates, you muſt double the Cape of *Matapan*, the moſt Southern Point of all *Europe*, to enter into the *Archipelago*. The other way is from *Marſeilles* or *Ligorn*, from whence ſeveral Veſſels are bound for the Eaſt. The ſafeſt way is to go along with the *Engliſh* or *Holland* Fleets, that uſually arrive at *Ligorn* either in the Spring or in Autumn, and part juſt againſt the *Morea*, to the ſeveral parts whither they are bound. As the Wind ſerves, thoſe Fleets ſometimes make Sail between the Iland of *Elba* and *Italy*, and by the Tower of *Meſſina*: ſometimes below *Sicily* and *Sardigna*, within ſight of *Malta*. Thus you muſt come within ſight of *Candy*, whether you are bound for *Conſtantinople*, *Smyrna*, or *Alexandretta*, from whence it is but three days jonrney to *Aleppo*: from one of which three Cities, you muſt neceſſarily begin your journey, if you intend for *Perſia*.

Some take *Egypt* in their way, uſing through *Alexandria*, *Cairo*, and *Damiata*, whence ſeveral Veſſels are bound for *Joppa*; or St. *John*'s of *Acra*, which is not far off: from thence to *Jeruſalem* or *Damaſcus*, and from thence to *Bagdat* or *Babylon*.

If you will venture in a ſingle Veſſel not ſtaying for the Fleets, you may hire a Veſſel from *Ligorn* to *Naples*, from *Naples* to *Meſſina*, keeping along by the Shore, and lying a-ſhore every night. I took this way, and went from *Meſſina* to *Syracuſe*, where are to be ſeen the moſt remarkable footſteps of Antiquity. 'Tis like a City under ground, and near to it is a great Rock which has been made hollow, at the bottom whereof if a man whiſper, they that are at the top may hear him. They call this Rock *Dionyſius* the Tyrant's Ear: for being at the top, he eaſily underſtood what the People ſaid of him below; and diſcovered the Counſels of the chief Men of *Syracuſe*, whom he kept priſoners there. *Syracuſe* has nothing of that ſplendour which renown'd it when it was the Miſtreſs of all *Sicily*, and when *Greece*, jealous of her power, made War upon her. But the Soil is very plentiful, and the Gallies of *Malta* very often take in their Proviſions there. Near the City is a fair Convent of *Capuchin* Friers, going out of which you may walk for half an hour between two very high Rocks, where there are ſeveral little Cells with every one a Garden, where the Friers ſometimes retire, and it is certainly one of the moſt pleaſing Solitudes in the World.

From *Syracuſe* I went to *Malta*, where you muſt wait for ſome Ship that is bound for the Eaſt.

CHAP.

CHAP. II.

Of the Road from Conſtantinople *to* Iſpahan, *which the Author kept in his firſt Travels into* Perſia.

IT is ſeldom that any *Caravans* go from *Conſtantinople* into *Perſia*; but from *Burſa* they go every two Months: *Burſa* is the Capital City of *Bithynia*, not above three days journey from *Conſtantinople*, or a little more. Theſe two Roads meet at *Chabangi*, where you may be from *Burſa* in two Days: and ſo I will only ſpeak of the Roads from *Conſtantinople* to *Iſpahan*. This Journey is to be undertaken either with the *Caravan* of Camels, or elſe ten or twelve Men in a Company, well mounted and well arm'd.

From *Conſtantinople*, you croſs over to *Scutari*, upon the Coaſt of *Aſia*.

Setting out from *Scutari*, the firſt days journey is very pleaſant, over Fields gayly painted with Flowers in their ſeaſon. At firſt for ſome time together, on both ſides the way, you ſee nothing but fair Sepulchers with their Pyramids, and you may eaſily diſcern the Womens Monuments from the Mens. For there is a Turbant upon the Pyramid of the Mens Sepulcher, but the Pyramids of the Womens Monuments are trimm'd with the Head-Attire which is worn by the Women of the Country. That Evening you muſt lye at *Cartali*, a Village of *Bithynia*, the next Day at *Gebiſa*, anciently *Lybiſſa*, famous for the Tomb of *Hannibal*. In that place there are two good Inns, and two fair Fountains.

The third Day you come to *Iſnich*, which is thought to be the ancient *Nicea*; one part of the City is built upon the deſcent of a Hill, the other part upon a Plain that reaches to the Sea, and makes the *Golf of Iſnich*. The Haven conſiſts of two Moles made of Free-ſtone, and three great Encloſures encompaſs'd with Walls, which ſerve inſtead of ſo many Arſenals, wherein there are Store-houſes full of large Timber, for building Houſes and Galleys. The Country round about being an excellent place for Hunting, and the Soil bearing rare Fruits, and rich in Wine, caus'd *Sultan Amuratt* to build a *Seraglio* in the higheſt part of the Town, from whence there is a proſpect at the ſame time both over the Sea and the Country. The *Jews* inhabit the greateſt part of the Town, dealing chiefly in Timber and Corn. When the Wind ſerves, you may go from *Conſtantinople* to *Iſnich* in ſeven or eight Hours, there being no danger in the paſſage.

The fourth Day you ſtay at *Chabangi*, a ſmall Town built upon the ſide of a Lake, call'd *Chaban-Gigul*, where there are two Inns. From the beginning of the Lake for two Leagues together you travel partly over Mountains, partly by the Lake-ſide, where in ſome places the Horſe will be up to the Belly. This Lake is not above ten Leagues in compaſs; but it yields great ſtore of large Fiſh, inſomuch that I have bought a Pike two Foot and a half long for three Sous. Many Emperours have had a deſign to make a Cutt out of this Lake into the Sea, for the more eaſie tranſporting to *Conſtantinople* the Timber which grows upon the Mountains near the Lake. And if the Grand *Viſier*, who by a Miracle dy'd in his Bed, and left his Son ſucceſſor to his Employment, had liv'd ſome few Years longer, he had no queſtion added this to the reſt of thoſe famous Works that eterniz'd his Memory.

Departing from *Chabandi*, you come to lye at Night upon the Bank of a River call'd *Zacarat*, which runs Northward and falls into the *Black Sea*. It is a River plentiful in Fiſh, and you croſs over it with a wooden Bridge. There is neither Town, nor Inn in that place; but a League from the River is a great Town call'd *Ada*, the chiefeſt part of the Inhabitants whereof are *Armenians*. Thither we ſent for excellent good Wine, and other neceſſary refreſhments.

From that River to *Cancoly*, where you lye the next Night, and have your choice of four Inns; you travel all the day in the Merſhes, over wooden Bridges and Cauſevs.

Tuskebaſar is the next place, a ſmall Village with two Inns. From thence to *Carqueſlar*, a great Town, with one Inn; built upon a River, where there is great ſtore of Fiſh taken, which the Inhabitants call *Bourma-balouky*, that is to ſay, the

Fiſh with the long Noſe: It is ſpeckl'd like a Trout; but of a better taſt, and more eſteem'd. *Polia*, or *Polis*, is a City ſeated at the foot of ſeveral Mountains, the Inhabitants whereof are for the moſt part *Greeks*. Theſe Mountains are very high, and extend themſelves along the Road for two days journey. They are full of ſeveral ſorts of Trees, which are ſtreight and tall like Firr-trees; and divided by ſo many Torrents, which it would be hard to paſs over, were it not for the Bridges that the Grand Viſier *Kuprigli* caus'd to be built. In regard the ſoil of theſe Mountains is very fat, there would be no drawing for the Horſes after great Rains or the melting of the Snow, had not the ſame Viſier caus'd all the Ways to be Pav'd and Pitch'd, even as far as *Conſtantinople*. A Work of great Charge, in regard there is not a Flint in any part of the Mountain, and for that the Stone is to be fetch'd a great way off. There are abundance of Pigeons as big as Hens, and of an excellent taſt, which not only pleas'd our Appetites, but afforded us very good Paſtime to ſhoot them. Between the City and the Mountain, there is a Plain about two Leagues in length; near to which, there glides a River that waters it, and very much contributes to its fertility. It is an excellent Soil, and produces all things neceſſary for Humane Life. Upon each ſide of the way I counted above twenty Churchyards. For it is the cuſtom of the *Turks* to bury near the Highway, believing that the Travellers pray for the Souls of the deceas'd. Upon every Tomb, there is to be ſeen a Marble Pillar, half fix'd in the Earth: of which Pillars there are ſo great a number, of various Colours, that it is from thence conjectur'd, that there were a very great number of Chriſtian Churches in *Polia*, and the parts thereabouts. They aſſur'd me likewiſe, that there were a vaſt quantity of theſe Pillars in the Villages up and down in the Mountains, which the *Turks* every day pull down to ſet upon their Tombs.

Bendourlour is a Village in the Mountains, where there is one Inn.

Gerradar is beyond the Mountains, where there are two Inns.

Cargeſlar has two Inns, and lyes in a good Country.

Caragalar, is a Town where there are two Inns.

Coſizar is a Village with one Inn.

Tocia is a great City ſituated upon riſing Hills, that joyn to very high Mountains. Upon the Winter Weſt, there appears a fair Champain Country, water'd by a Stream that falls into a River of a greater bigneſs, call'd *Guſelarmac*. Upon the higheſt of the ſmaller Hills toward the Eaſt, there is a Fortreſs, where a *Baſha* reſides; and in the Town is one of the faireſt Inns upon the Road. The greateſt part of the Inhabitants are Chriſtian *Greeks*, who have the advantage to drink excellent Wine, with which the Country furniſhes them in abundance.

Agiſenſalou ſtands upon a River, and there is an Inn and a fair Moſquee in it.

Ozeman is a little City, ſeated at the foot of a Hill upon which there ſtands a ſtrong Caſtle, and below two very commodious Inns. The River *Guſelarmac*, broad and deep, waſhes the South-ſide of the City, which you croſs, over one of the faireſt Bridges that ever was ſeen. It conſiſts of fifteen Arches, all of Free-ſtone, and is a Work that ſhews the Grandeur of the Undertaker. Somewhat at a diſtance from the Bridge ſtand ſix Corn-Mills all together, with little wooden Bridges to go from one to another. This River falls into the *Euxin* Sea, about eight days journey from *Ozeman*.

Azilar is a great Town, where there are two Inns.

Delekiras is a great Village, with one Inn.

Theſe Four Days Journeys are very dangerous, by reaſon that the Ways are narrow, and commodious for Robbers. They are very numerous in this Country; and therefore underſtanding that we were way-laid, we ſent and deſir'd a Convoy of the *Baſha*, who lent us fifty Horſemen.

Amaſia is a great City, built upon an aſcent in the hollow of a Mountain. It has no proſpect, but only from the South over a fair Plain. The River that runs by it comes from *Tocat*, and throws it ſelf into the *Black Sea*, four days journey from *Amaſia*. You croſs it over a wooden Bridge, ſo narrow that not above three perſons can go a-breſt. To bring freſh Water to the City, they have cut a League into Rocks as hard as Marble, which was a prodigious Labour. On the Weſt-ſide, upon a high Mountain, ſtands a Fortreſs, where they can come by no other Water than what

what they preſerve in Ciſterns when it rains. In the middle of the Mountain is a fair Spring, and round about it are ſeveral Chambers cut out of the Rock, where the *Dervichs* make their abode. There are but two Inns, and thoſe very bad ones, in *Amaſia*. But the Soil is good, and bears the beſt Wine and Fruits in all *Natolia*.

Ainabachar, is the name of an Inn, diſtant a quarter of a League from a great Town where they fetch their Proviſions.

Turcall is a great Town near to a Mountain, upon which there ſtands a Caſtle. The River that comes from *Tocatt* waſhes the Houſes, and we caught excellent Fiſh in it. In that place is another of the faireſt Inns upon the Road.

From *Turcall* you may travel in one day to *Tocatt*, where the Road from *Smyrna* to *Iſpahan* meets.

Tocat is a good fair City built at the foot of a very high Mountain, ſpreading it ſelf round about a great Rock that ſtands almoſt in the midſt of the Town, upon the top whereof a high Caſtle commands the neighbouring parts, with a good Garriſon in it. It is very ancient, and the remainder of three others that ſtood there in former times. The City is very well inhabited with *Turks*, who are the Lord Controllers, *Armenians*, *Greeks*, and *Jews*. The Streets are very narrow, but the Houſes are indifferent well built; and among ſeveral Moſquees, there is one very magnificent, which ſeems to be newly rear'd. There was alſo a very fair Inn going up, which when I laſt travell'd that way, was not quite finiſh'd. There is one thing more particular and more commodious at *Tocat*, which is not to be found in any Inns upon the Road, That round about all the *Caravanſera's* in the Town, there are Lodgings which they let out to Merchants, that deſire to be by themſelves out of the noiſe and hurry of the *Caravans*, whiles they ſtay at *Tocat*. Beſides that, in thoſe private Lodgings you have your liberty to drink Wine, and provide for the reſt of your Journey; which is not ſo eaſily done in the publick Inns, where the *Turks* will have an eye upon the Merchants, to draw Money out of their pockets. The Chriſtians have twelve Churches at *Tocat*, and there reſides an Archbiſhop, that has under him ſeven Suffragans. There are alſo two Monaſteries for Men, and two for Women; and for fourteen or fifteen Leagues round *Tocat*, the Country is all inhabited by *Armenian* Chriſtians, but very few *Greeks* being intermix'd among them. The greateſt part of theſe Chriſtians are Tradeſmen, and for the moſt part Smiths. A fair River runs about half a quarter of a League from the City, which riſes near to *Erzerom*, and is croſs'd at *Tocat* over a very beautiful ſtone Bridge. Upon the North-ſide of the City, it waters a Plain three or four days Journey in extent, and two or three Leagues broad. It is very fertil, and repleniſh'd with fair Villages very well peopl'd. A man may live very cheap at *Tocat*: the Wine is moſt excellent, and all ſort of rare Fruit very plentiful. It is the only place in all *Aſia* where plenty of Saffron grows, which is the beſt Commodity you can carry to the *Indies*, where a Pound, as the Years fall out, is worth thirteen or fourteen *Franks, though the Wax that preſerves it, be as much in weight as the Saffron. This City, with the Lands belonging to it, uſually is the Dowager *Sultaneſſes* Joynture. There is only an *Aga* and a *Cady*, that command there in the behalf of the Grand *Signor*: for the *Baſha*, from whom they receive their Orders, lives at *Sivas*, which is the ancient *Sebaſtia*, and a very great City, ſome three days journey from *Tocat*. In ſhort, *Tocat* is one of the moſt remarkable Thoroughfares in the Eaſt, where are continually lodg'd the *Caravans* from *Perſia*, *Diarbequer*, *Bagdat*, *Conſtantinople*, *Smyrna*, *Synopus*, and other places; and here the *Caravans* turn off, as they are variouſly bound. They that are for *Conſtantinople*, take to the Winter Weſt upon the right hand; they that are for *Smyrna*, incline to the Summer Weſt, upon the left hand. When you ſet out either way out of *Tocat*, there is a Toll-gatherer, that counts all the Camels and Horſes that paſs by, and exacts for every Camel a quarter of a Rixdollar, and for every Horſe half as much. As for the Horſes or Camels that carry the Paſſengers or their Proviſions, they pay nothing. This continual concourſe of the *Caravans* trolls the Money about at *Tocat*, and makes it one of the moſt conſiderable Cities of *Turkie*.

*Every Frank being 2 s. ſterling.

Setting out of *Tocat* to go to *Erzerom*, you diſcover a little Village ſo ſituated under a Hill, as if the Mountain lay a top of it; and between that Mountain and the River, the Road is very narrow where the *Caravan* is to paſs. In this Road it

was,

was, that we met the Grand *Viſier* returning from Hunting, with a Train of four hundred men: ſo ſoon as he perceiv'd us, he fil'd off all his men to give us liberty to paſs by. But among all the Company, there was not above four *Franks* upon which he particularly caſt his Eye; which made him ſend for the *Caravan Bachi* to know who we were. The *Caravan Bachi*, to avoid the ill Conſequences of jealouſie which the *Viſier* might have of the *Franks*, at a time when the Grand *Viſier* made War in *Perſia*, told him we were *Jews*; at which the *Viſier*, ſhaking his Head, reply'd only that we did not look like ſuch, and happy it was for us that he took no farther notice. For it was twenty to one, but that upon better conſideration he might have ſent after us to have ſtopt us. But when he came home to his Lodging he found a *Capigi* ſtaying for him, with Orders from the Grand *Signor* to take off his Head, which were preſently executed. For *Amurath* being troubl'd for the loſs of his Army, had no way but to revenge himſelf upon the perſon that had the command of it.

Notwithſtanding that the *Caravans* reſt at *Tocat*, yet they ſtay likewiſe two or three days at *Charkliqueu*, which is not above two Leagues diſtant from it; for *Charkliqueu* is a great Town in a lovely Country, between two fertil Hills, where there grows excellent Wine. It is for the moſt part inhabited by Chriſtians, who are generally Tanners. The fine blew Goat-leather Skins being dreſt in *Tocat*, and the Parts thereabout. It is thought the Water contributes very much to their Art. For *Tocat* is as famous for the blew Goats-leather Skins, as *Diarbequir* and *Bagdat* are for the red, *Mouſſul* or the ancient *Niniveh* for the yellow, and *Ourfa* for the black. About two thouſand Paces from this Town, in the midſt of a Plain riſes a vaſt Rock, upon the North-ſide whereof you aſcend about nine or ten ſteps into a Chamber with a Bed, a Table, and a Cupboard in it, all hewn out of the Rock. Upon the Weſt-ſide you aſcend other five or ſix ſteps that lead to a little Gallery, about five or ſix Foot long, and three broad, all hewn out of the Rock, though it be of an extraordinary hardneſs. The Chriſtians affirm that St. *Chryſoſtom* made this Rock his retiring-place during his Exilement, and that he had no other Bed or Bolſter than the Rock it ſelf, in a place where they ſhew you the print of a Man's Body. Hence it is, that the *Caravans*, conſiſting for the moſt part of Chriſtian Merchants, ſtay at *Charkliqueu*, to pay their Devotions to this Rock, where the Biſhop of the place, attended by ſome Prieſts, with every one a Taper in their Hands, goes and ſays Maſs. But the main Reaſon is, becauſe there grows excellent Wine in this place, which being cheaper by half here, than it is at *Tocat*, obliges the *Armenians* to ſtop here, to provide themſelves for the reſt of their Journey.

Two Leagues from *Charkliqueu*, you croſs over very high Mountains, with Precipices on both ſides. It is the cuſtom of the *Armenians*, when they hear of the approach of a *Caravan*, to ride out two or three days journey to meet their Country-men and carry them freſh Proviſions. Thoſe of *Charkliqueu* coming to meet our *Caravan*, three of the *Armenians* took a large Mornings-draught, which made them ſo Pot-valiant, that they would needs ride before to the Town alone by themſelves; but by the way they were ſet upon by ſix Horſe-men that came from the North, where there are higher Mountains than thoſe which we were to croſs. Immediately the Thieves darted their Half-Pikes at the *Armenians*, in ſo much that two of them fell down mortally wounded, and the other ſav'd himſelf among the Rocks, but the Thieves got their Horſes and Goods, which were valu'd at ten thouſand Crowns. The *Caravan* at the top of the Hill beheld the misfortune of thoſe poor men which their own folly had brought upon them, but could not help them, by reaſon of the narrowneſs of the ways; beſides, that the Thieves knowing all the by-turnings, were preſently out of ſight. And therefore it is a dangerous thing to leave the Body of the *Caravan*, either by ſtaying too far behind, or running too faſt before: and ſome have ſuffer'd for diſtancing themſelves not above five hundred Paces from it.

The *Caravans* do not make their Journeys all alike; but come to their Stages ſometimes ſooner, ſometimes later, according as they meet with Water and Inns, or places fit to pitch their Tents in, to which places the Natives bring Proviſion and Provender from the Mountains. There are ſome places where there is a neceſſity to provide Straw and Barley for two or three days. If you travel in *May*, when the Graſs is high, it coſts nothing to feed the Horſes and Camels. For as

ſoon

ſoon as the *Caravan* is lodg'd, the Servants go and cut the Graſs from off the Hillocks, where it is much better then upon the Plains. But while the Beaſts feed only upon Graſs they are much weaker, and cannot travel ſo far as at other times.

From the Mountain where the *Armenians* were ſet upon, you come to *Almous*, a little Village upon a River, which you croſs, over a Bridge of Wood.

Going out of *Almous*, you croſs a large Plain, at the end whereof you lodge upon the Bank of a fair River, call'd *Toufanlou-ſou*, which falls into the River of *Tocat*.

Having paſs'd this River, you aſcend a high Mountain, which the People of the Country call *Kara-behir-beguiendren*, or, the Mountain that ſtops the Grand *Signors*; for it is very rugged, and you muſt of neceſſity alight, to aſcend it. In that bad Way two Horſes that carry'd each of them two Bales of *Engliſh* Cloth burſt under their Burthen, which prov'd excellent Food for ſeveral *Tartars* that were before us, and were pitch'd in the place where we intended to have lodg'd our ſelves; ſo that we were forc'd to go a quarter of a League farther. Theſe *Tartars* when they heard of our two dead Horſes, made immediately to the Mountain fifteen or ſixteen of them with all joy imaginable, to devour it. They flea'd the Horſes, and when they came back (for I ſtay'd to ſee them) they brought every one a great piece of Fleſh between the Saddle and their Horſes backs. For by that means the Fleſh mortifies, and bakes as it were, through the motion and heat of the Horſe, and ſo they eat it without any more a-do. I ſaw one of them that took a piece of thoſe Horſes Fleſh, and after he had beaten it ſoundly between two naſty Linnen Clothes, with a piece of a Stick, ſet his Teeth in it, and devour'd it with a very greedy appetite.

Upon the top of the Mountain which I have mention'd, there is a Plain, and in the mid'ſt of the Plain a Fountain call'd *Cheſmé-beler*, or, *A Fountain of Cryſtal*; near to which, on the South-ſide, there ſtands a Village.

From the place where we lodg'd, we came to a little Town called *Adras*, the Inhabitants whereof are all *Armenians*.

Aſpidar is but two Leagues from *Adras*, and is but a Village.

Isbeder is another Village in the Mountains, where the *Caravan* generally ſtays one or two days; as well to pay the Cuſtom, which is the fourth part of a Rixdollar upon every Camel, and half as much for every Horſe; as for the excellency and cheapneſs of the Wine, where every Man provides for himſelf.

Twice we paſs'd by and paid nothing, in regard that the *Caravan* was too ſtrong for the Toll-gatherers; and were it not that they ſtay for the Wine, they might go directly forward without paying any thing.

Leaving *Isbeder*, we came to another great Town in the Mountains; all the Houſes are hewn out of the Rock upon which it is ſeated, as are alſo all the Stair-Caſes. From this Village, having paſs'd a River, over a wooden Bridge, at the end whereof there ſtands an Inn, you come to *Zacapa*, another Village, from whence through very narrow paſſages, where you are forc'd to unload the Camels, and carry your Goods upon Mens ſhoulders for thirty Paces together, you come to encamp in a little Plain. It lyes at the foot of a high Mountain, which they call *Dikmebell*, beyond which lies the Town *Kourd-Aga*, after which you croſs three Rivers; one fordable, the other over two Bridges, and then you come to a Village call'd *Garmeru*.

From *Garmeru* you go to *Seukmen*, another Village; from *Seukmen* to *Louri*; from *Louri* to *Chaouqueu*, which are two very handſom Towns.

I ſaw an Old Man at *Chaouqueu* who was above a Hundred and Thirty Years old, who when *Sultan Amurath* beſieged *Bagdat*, gave his whole Army as much Oats as ſerv'd them one whole day. In recompence whereof, the *Sultan* exempted him and his Children from all Taxes and Tolls for their Lives.

Leaving *Chaouqueu*, you come to a high craggy Mountain which is call'd *Aaggidogii*, or, *The Bitter Mountain*. The Ways being narrow, the *Caravan* is forc'd to travel ſingle; and then it is that they count all the Horſes, and all the Camels; every Horſe and every Camel paying to the *Caravan*-Maſter a certain Duty, which amounts to a good Sum if the *Caravan* be numerous. One part of that Money is to pay ſeven or eight *Armenians*, that guard the *Caravan* all the way; another part defrays

defrays the Expences upon the Road; and the remainder is the Captain of the *Caravan*'s Profit.

Having pass'd this Mountain, you come to lodge in a Plain which they call *Giogandereſi*, and from thence to *Erzerom* you meet only with three Villages by the way, *Achikala*, *Ginnis*, and *Higia*, which are the *Caravan*'s Stages. During these three last days journeys, you keep all along the Banks of *Euphrates* for the most part, which is yet but narrow, taking its source Northward of *Erzerom*. 'Tis a wonderful thing to see the vast quantities of large *Asparagus* that grow all along the River, with which you may load several Camels.

A League on this side *Erzerom* the *Caravan* is constrain'd to stop; for the Officer of the Custom-House accompani'd with the *Basha*'s Lieutenant, comes here and tyes all the Bales and Chests with a cross Cord, upon which he puts a Seal, to the end that when the Merchants come to the Town, they may not be able to take out any Bags of Money, or any pieces of Stuff on purpose to hide them till they go away. The particular Business of the *Basha*'s Lieutenant in meeting the *Caravan*, is to see whether the Merchants be well provided with Wines. And if he desire any Bottles, whether it be then, or in the City, where they are not asham'd to visit every Merchant, there is no refusing them. For there grows no Wine at *Erzerom*, all that is drank there being a small Wine of *Mingrelia*, which is always green: which forces the Merchants to furnish themselves with Wine at *Tocat*, which they may do sufficiently to last them into *Persia*. The Officer of the Custom-House generally allows the *Caravan* three days to rest; during which time he sends to the principal Merchants some Fruit and other small Refreshments, by which he is no loser. After the three days are over, he comes and opens all the Bales and Chests, and takes a particular account of all the Merchandizes. This Search and the changing of Beasts, causes the *Caravan* to stay generally twenty or five and twenty days at *Erzerom*.

Erzerom is a frontier Town of *Turkie* toward *Persia*. It is situated at the end of a large Plain environ'd with Mountains, the Plain being beautifi'd with many fair Villages. If you take in the Castle and the Suburbs it may pass for a City, but the Houses are ill built of Wood, without any neatness or proportion. There are some Remains of Churches and of the ancient Buildings of the *Armenians*, by which you may conjecture that it never was very beautiful. The Fortress stands upon a high ground, with a double Wall, square Towers close one to another, and a pitiful Moat. The *Basha* resides there but in a very ill House, all the Buildings about the Fortress being in a bad condition. In the same Enclosure there is a little rising Ground upon which they have rais'd a small Fort, wherein the *Janisary-Aga* lives, and where the *Basha* has no Power. When the Grand *Signor* has a mind to the Head of this *Basha*, or any other considerable person in the Province, he sends a *Capigi*, with order to the *Janisary* to send for the Person to the little Fort, where the Execution is presently done. One Example hereof I saw in my last Travels into *Persia*: For the *Basha* of *Erzerom* not having sent Twelve thousand Men so soon as the Grand *Signor* requir'd them for his Wars in *Candy*, the same *Capigi* that brought the Sentence of his Death, had the same Order for the Execution of the *Basha* of *Kars*; and meeting this *Capigi* upon the Road in a Village, upon his return for *Constantinople*, he would needs shew me whether I would or no, the Heads of the two *Basha*'s, which he was carrying to the Grand *Signor* in a Bag.

Between the first and second Gate of the Fortress are to be seen four and twenty Pieces of Cannon, most excellent Guns, but lying one upon another without Carriages. They lye at *Erzerom* to be ready upon all occasions when the Grand *Signor* makes War against the *Persians*.

There are in *Erzerom* several great Inns; this City, like *Tocat*, being one of the greatest Thoroughfares in *Turkie*. The Country about it bears Wine, but not very good, and in regard the People are strictly forbid to drink Wine, the Merchants are forc'd to buy it very privately, for fear it should come to the knowledge of the *Cadi*. Though it be very cold at *Erzerom*, Barley grows there in fourty days, and Wheat in sixty, which is very remarkable. The Customs paid there for the carrying out of the Gold and Silver, and upon all other Commodities, is very severe. Silk, that comes out of *Persia*, pays four and twenty Crowns for a Camel's

Camel's Load, which is eight hundred Pounds. For in the mountainous Countries a Camel's Load is no more; but in the plain and even Countries they make 'em carry above ten hundred weight. A Load of *Indian* Calicutts pays a hundred Crowns; but the Loads of Linnen are much heavier than thoſe of Silk. As for other Commodities, they pay Six *per Cent.* according to their value.

From this Stage the *Caravan* ſets forward to a Fortreſs call'd *Haſſan Kala*, where you muſt pay half a Piaſter for every Camel's or Horſes Load going from *Erzerom* to *Erivan*, but returning you pay but half as much.

Leaving this Fortreſs, you muſt go and lodge at a Bridge near to a Village which is call'd *Choban-Cupri*. Over this Bridge, which is the faireſt in the whole Journey, you croſs two Rivers which there meet, one is the *Kars*, and the other is a Stream that falls from a Mountain call'd *Binguiel*, both which disburthen themſelves into the *Aras*. The *Caravan* uſually ſtays a day or two at this Bridge; becauſe the *Caravan* divides it ſelf at this place, ſome continuing on the High-road, others taking the Road of *Kars*, as well to avoid fording the *Aras* ſeveral times, as the paying a great Duty upon the great Road, where they exact four Piaſters upon every Camel's Load, and two upon every Horſe-Load, whereas at *Kars* you are diſmiſs'd for half ſo much.

I went *Kars* Road twice; but it is longer, and more troubleſom than the other. As ſoon as you leave the Bridge, for the firſt four days you travel over woody Mountains, and very deſert Countries, where you meet but with one Village; but coming near *Kars* the Country is more pleaſant, and well manur'd; bearing all ſorts of Grain.

Kars is in 78 Deg. 40 Min. of Longitude, and 42 Deg. 40 Min. of Latitude; in a very good Soil. The City is very large, but thinly peopl'd, though Proviſion be very plentiful and very cheap. But the Grand *Signor* always chooſing that place to rendezvouz his Army, whenever he intended to recruit it, and to lodge his People there which he ſent to build Villages; the King of *Perſia* has ruin'd all the Country, as he did at *Sulfa*, and in many other Frontier places, for nine or ten days journey together.

From *Kars* to *Erivan* the *Caravan* makes it nine days journey, and lyes where it can find moſt convenience, there being no certain Stages. The firſt days journey ends at a Monaſtery and a Village, the one no leſs deſerted than the other. The next day you come to the Ruines of a great City, call'd *Anikagaë*, in the *Armenian* Language the *City of* Ani, which was the name of an *Armenian* King that was the Founder of it. By the Wall, on the Eaſt-ſide, runs a rapid Stream that falls from the Mountains of *Mingrelia*, and empties it ſelf into the River of *Kars*. This City was very ſtrongly ſituated; being plac'd in a Merſh, where are to be ſeen the Remains of two Cauſeys that only led to the Town. There are the Ruines of ſeveral Monaſteries; among the reſt two that are entire, ſuppos'd to be Royal Foundations. From thence to *Erivan* for two days journey, you meet with only two Villages; near the laſt of which you ride by the ſide of a Hill, whither when the *Caravan* paſſes by, the People bring Horſes from ſeveral Parts to be ſold. The Great Road from the Bridge, where the *Caravan* parts, lyes thus:

Two Leagues from the Bridge, on the right hand toward the South, lyes a great Mountain which the People of the Country call *Mingol*. In this Mountain there are abundance of Springs, and from one ſide of it falls *Euphrates*, from the other ſide the River of *Kars*, which empties it ſelf into the *Aras* fourteen or fifteen Leagues on this ſide *Erivan*. The *Aras*, which the Ancients call'd *Araxes*, falls from other Mountains Eaſtward of *Mingol*, which after many windings through the Upper *Armenia*, where it receives many other Rivers that ſwell its Streams; it diſcharges it ſelf into the *Caſpian* Sea, two days journey from *Shamaki*, upon the Frontiers of the ancient *Medes*.

The whole Country is inter-cut by the Rivers *Aras* and *Kars*, and ſeveral other Streams that fall into them, inhabited by very few, but what are Chriſtians; thoſe few *Mahumetans* that live among them being ſo ſuperſtitious, that they will not drink the Water of any of thoſe Rivers, nor waſh in them; believing them impure and defil'd by the uſe which the Chriſtians make of them. They have their particular Wells and Ciſterns by themſelves, which they will not ſuffer a Chriſtian to come near.

Comaſour is the firſt Village where you lodge after you leave the Bridge of *Choban-Kupri*, going to *Erivan*.

Halicarcara is the next Stage to *Comaſour*: this is a great Town alſo inhabited by Chriſtians, but the Houſes are built all under-ground like Caves. Coming thither the ſeventh of *March* 1655, the Snow was ſo deep that there was no travelling, ſo that we were forc'd to ſtay there eight days. But the Cuſtomer of *Erzerom* underſtanding in what a bad condition we were, came in perſon with five hundred Horſe to make way for us, and ſent for the Country-people round about to clear away the Snow. But it was not ſo much out of Kindneſs to us, as for his own Intereſt. For a new Officer being to ſucceed him upon the 22[d] of *March*, and our *Caravan* being very numerous, he would have loſt above a hundred thouſand Crowns, had we not come to *Erzerom* before that day. Many of the Paſſengers were almoſt blinded by continual looking upon the Snow, the colour whereof very much dims the Sight: for preſervation whereof the Travellers are wont to wear black Cypreſs Hoods, made on purpoſe, over their Faces. Others wear furr'd Bonnets, fring'd about with Goats-hair, which being long, falls over their Eyes, and does altogether as well as the Hood.

The *Caravan* is uſually twelve days upon the Road, from *Erzerom* to *Erivan*. Leaving *Halicarcara*, you ford the *Aras* three times, and croſs it the next day again: for it winds exceedingly. A League and a half from the place where you ford it the fourth time, upon the top of a high Mountain ſtands a Fortreſs call'd *Kaguiſgan*, which is the laſt place which the *Turks* poſſeſs on that ſide. The Cuſtomers that live there come to the *Caravan* to take their Toll, which is four Piaſters for every Camel loaden, and two for every Horſe loaden. In the year 1655 the *Caravan* lodging about a League from the Fortreſs of *Kaguiſgan*, the Mountains adjoyning being inhabited by Chriſtian *Armeniaus*, there came to us a poor Biſhop attended by fifteen or ſixteen perſons, among which there were certain Prieſts, who brought us Bread, Fowl, and Fruit, deſiring the Charity of the Merchants, who recompenc'd them to their ſatisfaction. About four or five Months after, this Biſhop had one of his Eyes ſtruck out by a *Janiſary*. That wicked Fellow came to the Town where the Biſhop liv'd, and lighting upon the Biſhop, ask'd him for Money, which becauſe the Biſhop had none to give him, in a rage he ſtabb'd him im the Eye with his Dagger. Complaint was made to the *Aga*, who 'tis thought would have puniſh'd the Offender, but he fled, and left the Biſhop without remedy of ſatiſfaction.

From the laſt place where we encamp'd near the *Aras*, we went and lodg'd the next day upon the ſame River, in the ſight of a Village not above a quarter of a League. The next day we croſs'd the River that runs from *Kars*, and parts *Turkie* from *Perſia*. The next day we ſtop'd upon the Banks of *Aras*, half a League from a little Town; and this is the laſt time you ſee this River which you are conſtrain'd to paſs ſo often.

Leaving *Aras*, we came to lodge in a Plain, in ſight of a Town which is not far diſtant. The next day the *Caravan* lyes in the Field, and the next day it comes to a place where there are three Churches, whence it is but half a days journey from *Erivan*.

CHAP. III.

A Continuation of the Road from Conſtantinople *to* Iſpahan, *from the Borders of* Perſia *to* Erivan.

THE firſt Place worthy Obſervation, entring into *Perſia* thorough *Armenia*, is that which they call the *Three Churches*, three Leagues from *Erivan*; which *Three Churches*, are three Monaſteries diſtant one from the other. The biggeſt and the faireſt is the Reſidence of the *Patriarch* of the *Armenians*. There is anot her to the South of that, about a Musket-ſhot diſtant, and another a quarter of a League from it toward the Eaſt, which is a Nunnery

Nunnery for Virgins. The *Armenians* call this place *Egmiaſin*, or the *Only Daughter*, which is the Name of the chief Church. You may find in their Chronicles, That it began to be Built about three hundred Years after Chriſt, and that the Walls being rais'd to a good height, the Devil came in the Night and pull'd down what they built up in the Day; which he did for ſeveral Years: but that one Night Chriſt himſelf appear'd, and that from that time the Devil ſurceas'd to moleſt them any more; ſo that they finiſh'd the Church. It is dedicated to St. *Gregory*, whom the *Armenians* have in very great veneration. And there is a Table of Stone, whereupon, according to their Chronicles, Chriſt reſted when he appear'd to St. *Gregory*. They that go into the Church, kiſs this Stone with a very ſolemn Devotion.

The Second is built in honour of a Princeſs that came with forty Virgins of Quality to viſit St. *Gregory*. This Lady an *Armenian* King caus'd to be thrown into a Well full of Serpents; but ſhe receiv'd no harm. For ſhe liv'd therein 14 Years by a great Miracle, and from that time to this, the Serpents that breed thereabouts never did any harm. That Idolatrous King had a deſign to have enjoy'd that Princeſs, who was very handſom, and all her Companions; but they overcame him by their Virtue: who thereupon, ſeeing he could not have his Will, put them all to Death.

The Cuſtom of all the *Armenians*, as well thoſe that come out of *Perſia*, as thoſe that travel into *Perſia*, is to perform their Devotions at theſe *Three Churches*; and the *Caravan* ſtops uſually five or ſix days, during which time they Confeſs, and receive Abſolution from the Patriarch.

The Patriarch has under him forty ſeven Archbiſhops, and every Archbiſhop has under him four or five Suffragans, with whom he lives in a Convent, where there are ſeveral Monks under their Juriſdiction. So ſoon as they have ſaid their Maſs, which is generally done an Hour after Day, they all go to work, and to dig and delve for their living. The Revenue of the Patriarch is 600000 Crowns or thereabouts: for all the *Armenian* Chriſtians that are above fifteen Years of age, ought to pay him yearly five Sous. However there are many that do not pay him, by reaſon of their poverty. Yet their defect is ſuppli'd by the rich, who ſometimes pay him two or three Crowns a Head. But this Money does not ſtay in the Patriach's Pocket: nay he is ſometimes behind-hand; for he is engag'd to relieve the poor *Armenians*, who have not wherewithal to pay the *Carage*, which is an Annual Tribute that they owe to the *Mahometan* Princes, to whom they are ſubject: Otherwiſe neceſſity would force them to become *Mahometans*; and they, their Wives and Children would be liable to be ſold, which the Grand Patriarch labours all he can to prevent. Every Archbiſhop ſends him out of his Dioceſs what is neceſſary to be rais'd for that intent. So that the Patriarch does but only receive it with one Hand, and pay it with the other; making no Profit to himſelf of a Revenue which he has out of 400000 Villages, which the Archbiſhop of St. *Stephen*'s affirm'd to me to be under his Juriſdiction.

As I return'd from *Perſia* in the Year 1655, I came to the *Three Churches* about the end of *February*; the *Caravan* ſtay'd there eleven Days, as well by reaſon of the great Snows that ſtop'd up the Ways, as for that the *Armenians* reſolv'd to keep their *Carnival* there, and after that to perform their Devotions. The next day I went to viſit the Patriarch, who was ſitting croſs-leg'd upon a Mat. There were four Archbiſhops, and nine Biſhops ſitting about him in the ſame poſture, among whom there was one that ſpake very good *Italian*. I ſtay'd with him three Hours; and while we were diſcourſing together, in came one of the Monks of the Covent, who had not ſpoken to any perſon whatſoever in Two and twenty Years, by reaſon of a Penance that was impos'd upon him. Never did Man appear ſo meager and deformed; but the Patriarch ſent for him, and by his Authority commanded him to break Silence, which he did, by ſpeaking at the ſame Inſtant.

The Saturday before *Shrove-Sunday* the Patriarch invited all the *Caravan*, as well Maſters as Servants, to hear Maſs the next day, and then to dine at the Covent. Maſs being concluded, the People were brought into a long Gallery, about 15 or 20 Foot broad, there being a Table on both ſides, made of ſeveral Stones, and Benches next the Walls. At the upper end of the Gallery ſtands a Table four Foot ſquare, over which is a vaulted Roof ſuſtain'd with four Pillars, which ſerves

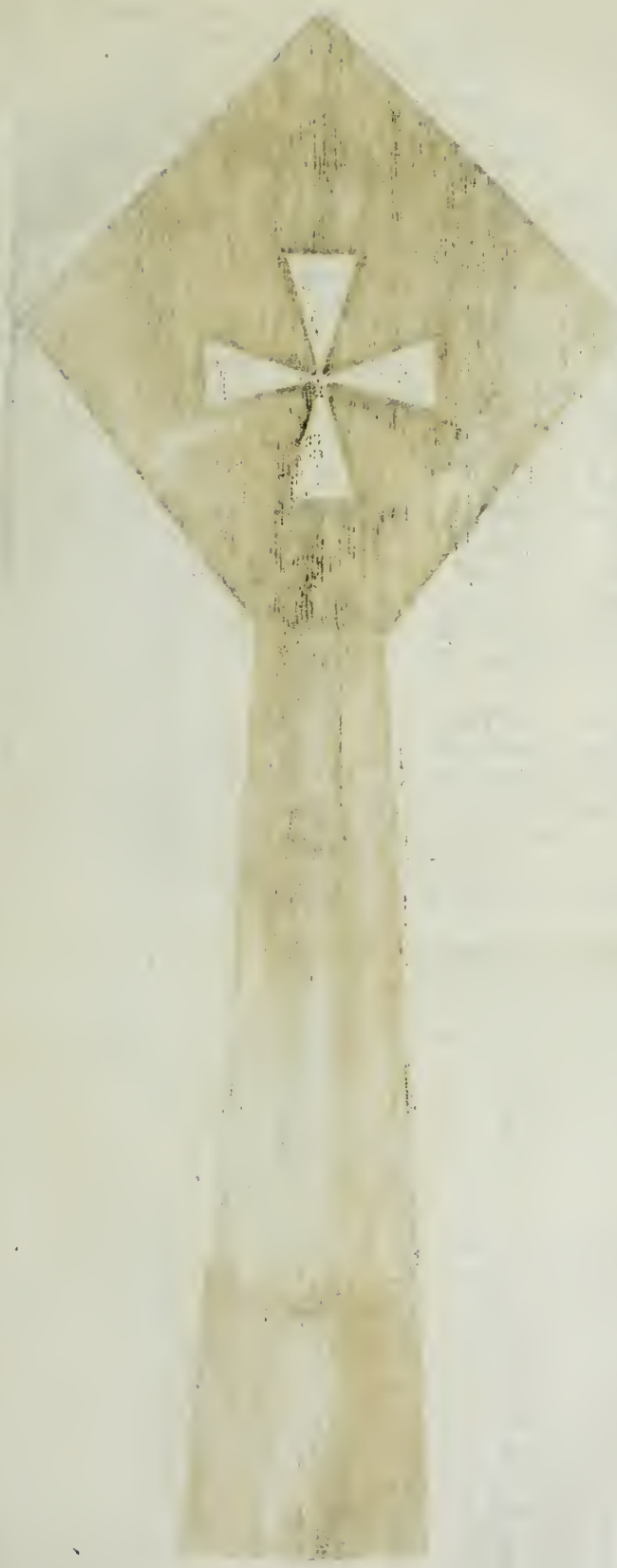
for a Canopy: in the midſt whereof is a Chair ſet for the Patriarch, who from thence has a full view of both ſides the Gallery; with two other Chairs of each hand, for two Archbiſhops: the other Archbiſhops, Monks, and Gueſts ſate at the long Tables. The Meat which they brought us was ſeveral ſorts of Pilaw, and ſeveral Diſhes of Fiſh, among the reſt excellent Trouts. The Pilaw was brought in forty wide Plates, ſo well fill'd and ſo large, that they were every one as much as a Man could carry. They were all ſet down upon the Ground before the Patriarch; who then Pray'd and gave Thanks. Then ſix Biſhops with Ladles took out the Meat out of the great Platters, and putting it into leſſer, ſerv'd both the Tables. Every one had alſo his earthen Pot of Wine, which was very good, and was fill'd again when it was empty. The Patriarch and the two Archbiſhops eat nothing but two Eggs, and a few raw Herbs; no more did the other Archbiſhops that ſate at the Table.

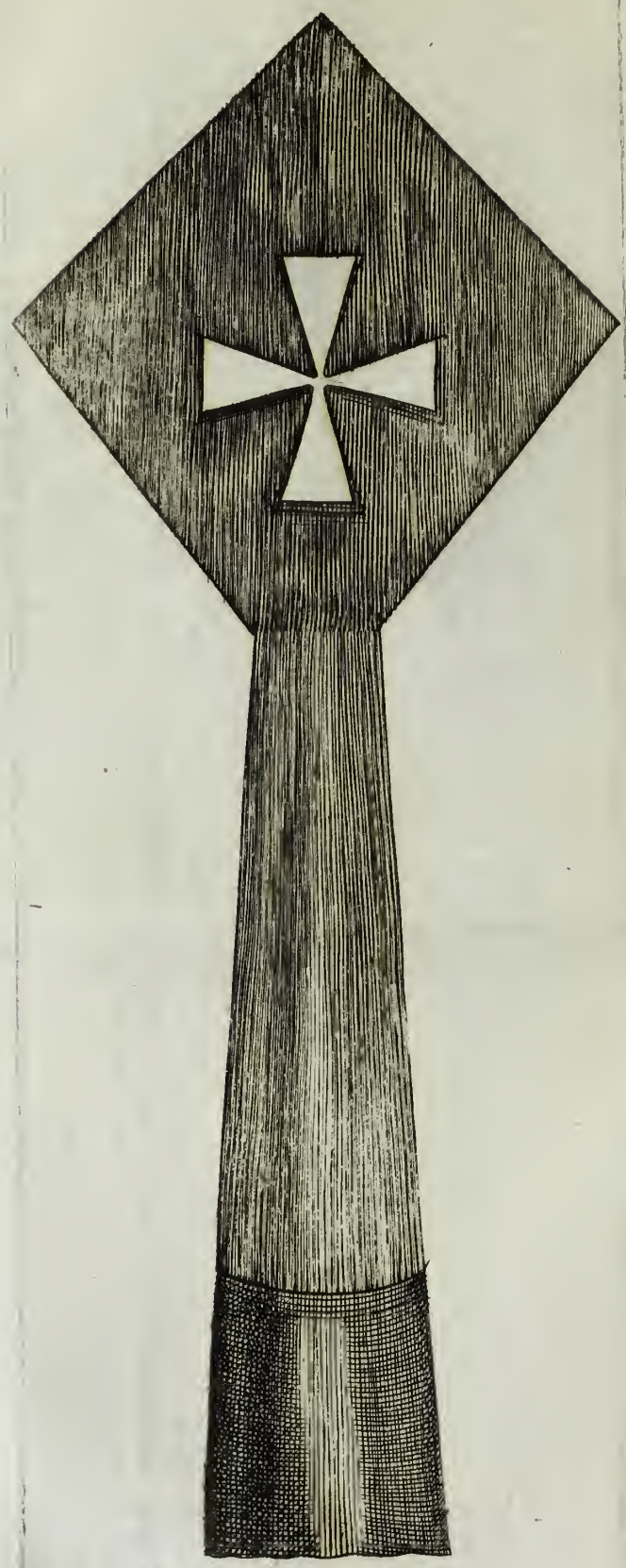
At the end of the Feaſt, a Biſhop comes with a Paper and Pen and Ink in his Hand, and asks of every one what he pleaſes to Subſcribe for the Benefit of the Church; then every one propoſing, according to his Devotion, the Biſhop writes down the Names of the Perſons, and the Sum which they mention; which he comes and gathers the next day. There are ſome rich Merchants that will give two *Tomans*, but the meaneſt Servant will give an *Or*. The Biſhop having done writing, the Table was clear'd, and then they brought us Melons and other Fruits. In a ſhort while after the Bells rung to Evening Service, and the People went to Church.

After Evening Service the Patriarch ſent for me to behold a Combat of *Bufalo's*, of which there are great ſtore in that Country, ſome ſerving to Till their Ground; while the Female ones yield ſtore of Milk, of which they make Butter and Cheeſe, and which they mingle with all ſorts of other Milk: There are ſome of theſe female Beaſts that will give two and twenty Pints of Milk a day.

They brought us into a wide Encloſure, to behold the Sport, wherein there were eight *Bufalo's*. To provoke them one againſt another, they ſhew them a Red Cloth, which puts them into ſuch a Rage, that there were two that dy'd with the ſtroke of their Horns upon the place, and there were none of the reſt which were not very much lam'd. The Sport being at an end, they bring a great quantity of Wood, which they pile together on purpoſe to ſet it on Fire. When the Wood was heap'd in as big a Pile as they intended, one of the Archbiſhops preſented a Taper of white Wax to all the Company, both Maſters and Servants, who every one agreed with him what they ſhould give the next day for their Tapers. The Tapers being lighted, the Patriarch with a Stick like a Biſhop's Croſier, march'd before, ſinging an Hymn, attended by all the Perſons both Eccleſiaſtical and Secular, till they had in that manner walk'd three times about the Pile. When the Pile came to be lighted, there was great ſtriving who ſhould have the Honour. One of the Merchants offer'd a quantity of Oyl, for Lamps for the Church; another out-did him, and a third proffer'd more than he; and the Honour of Lighting the Pile was given to him that offer'd moſt. Immediately upon that every one put out his Taper: For they eſteem it a moſt precious buſineſs; believing that the lighting of one of thoſe Tapers in a Storm, and throwing it into the Sea, is a preſent Charm againſt Shipwrack. For ſay they, The Virgin *Mary*, forty days after ſhe was brought to Bed, went to *Jeruſalem* with *Joſeph* and her Son; and going into the Temple met old *Simeon*, who taking the Child in his Arms, began to ſing the Song, *Lord now let thy Servant*, &c. the Song being ended, all the People began to cry that Chriſt was born, and to publiſh it about the City. Now in regard it was Night, every one ran out with Torches in their Hands, and ſome made Fires before their Doors, where Chriſt was to paſs along. This Feſtival among the *Armenians* is like that of *Candlemas*-day; and they call it in their Language, *Ter en Areche? Where is the Lord?* The *Armenians*, Maſters and Servants, drank all Night to make an end of their *Carnival*, while the Patriarch was buſie in dreſſing up the Church with its gayeſt Ornaments.

I could not believe there had been ſo much Riches in the Chriſtian Churches under the Power of the *Mahumetans*. It is not a hundred Years ſince this Patriarchal Church was in a much meaner Condition: But ſince the great *Sha-Abas* put the *Armenians* upon Traffick, they have very much enrich'd themſelves: For as they got great Gains; ſo they made great Vows, and gave largely to the Church: wherein





wherein there are now as rich Ornaments as in any Church of Chriſtendom. The Choir of the Church was hung round with a *Venetian* Tiſſue of Gold. The Pavement alſo of the Choir and the Body of the Church, together with the Steps to the Altar, were ſpread with rich Tapeſtry. For they all put off their Shooes before they go into the Church; nor do the *Armenians* kneel as in *Europe*, but ſtand all the while upright. When they hear Maſs, they ſit after the Mode of the Country, but when the Leſſons are reading they ſtand up. All the Service-time their Heads are cover'd, unleſs at the Elevation of the Hoſt, for then they take off their Bonnets, and kiſs the Earth three times. There was upon the Altar a Croſs, with ſix Candleſticks of Gold; and upon the Steps to the Altar four Candleſticks of Silver five Foot high. After they had ſung ſeveral Hymns, the Patriarch ſeated himſelf in a Chair cover'd with Silk Tapeſtry, four Archbiſhops ſitting with their Backs to a Pillar at his right hand. The Service was ſolemnly perform'd by an Archbiſhop, with two Biſhops on each ſide of him. After the Archbiſhop had made certain Prayers, he took the Book wherein he had read the Goſpel and gave it the Patriarch, the Archbiſhops, Biſhops, and all the People to Kiſs. On the one ſide of the Cover of that Book there are two Relicks enchas'd, which are cover'd with Cryſtal, which was the ſide of the Book that was given to be Kiſs'd. The Ceremony being ended, many went to Kiſs the Patriarch's Hand, and ſo retir'd.

Ten Leagues from *Erivan*, toward the North, appears a great Lake, wherein there is an Iland, upon which is built a very fair Covent. The Monks that live there, live ſo auſtere a Life, that they never eat Fiſh or Fleſh above four times a Year: neither do they ſpeak one to another, but upon thoſe four Days. The reſt of the Year they feed only upon Herbs, which they gather out of the Garden: for ſay they, it is not Faſting, to eat either Butter or Oyl. The Bread which they eat is brought from the neighbouring Villages: and the Iland is repleniſh'd with all ſorts of excellent Fruits.

On the one ſide of the Lake nearer to *Erivan* is a large Plain, wherein there are ſix Monaſteries. One of which is entirely hewn out of the Rock, with the Pillars that ſuſtain it, being ſeated in a very hard Rock. The *Armenians* call that Church *Kickart* in their Language, and the *Turks* in theirs *Guieurghieche*, that is, *See and away*. In this Church, according to the Traditions of the *Armenians*, is kept the Lance wherewith the Side of Chriſt was pierc'd; the Figure whereof I caus'd to be drawn upon the Place. The *Armenians* have this Lance in great Veneration, ſaying, that it was brought thither by St. *Matthew*.

Five Leagues from *Erivan*, towards the South-Eaſt begins the Mountain *Ararat*; which will be always famous for being the reſting-place of *Noah*'s Ark. Half a League from that Mountain, where the Plain begins to grow level, ſtands a Church upon a little Hillock, cloſe by which are ſeveral Pits like Wells. They report that it was into one of theſe Wells that *Cerda*, an *Armenian* King, caus'd St. *Gregory* to be thrown, becauſe he would not Worſhip his falſe Gods. Between this Church and *Erivan* are to be ſeen the Ruines of the Ancient *Artaxate*, the Seat of the Kings of *Armenia*, which demonſtrate that it has been a great City: beſides, there appear the Ruines of a fair Palace.

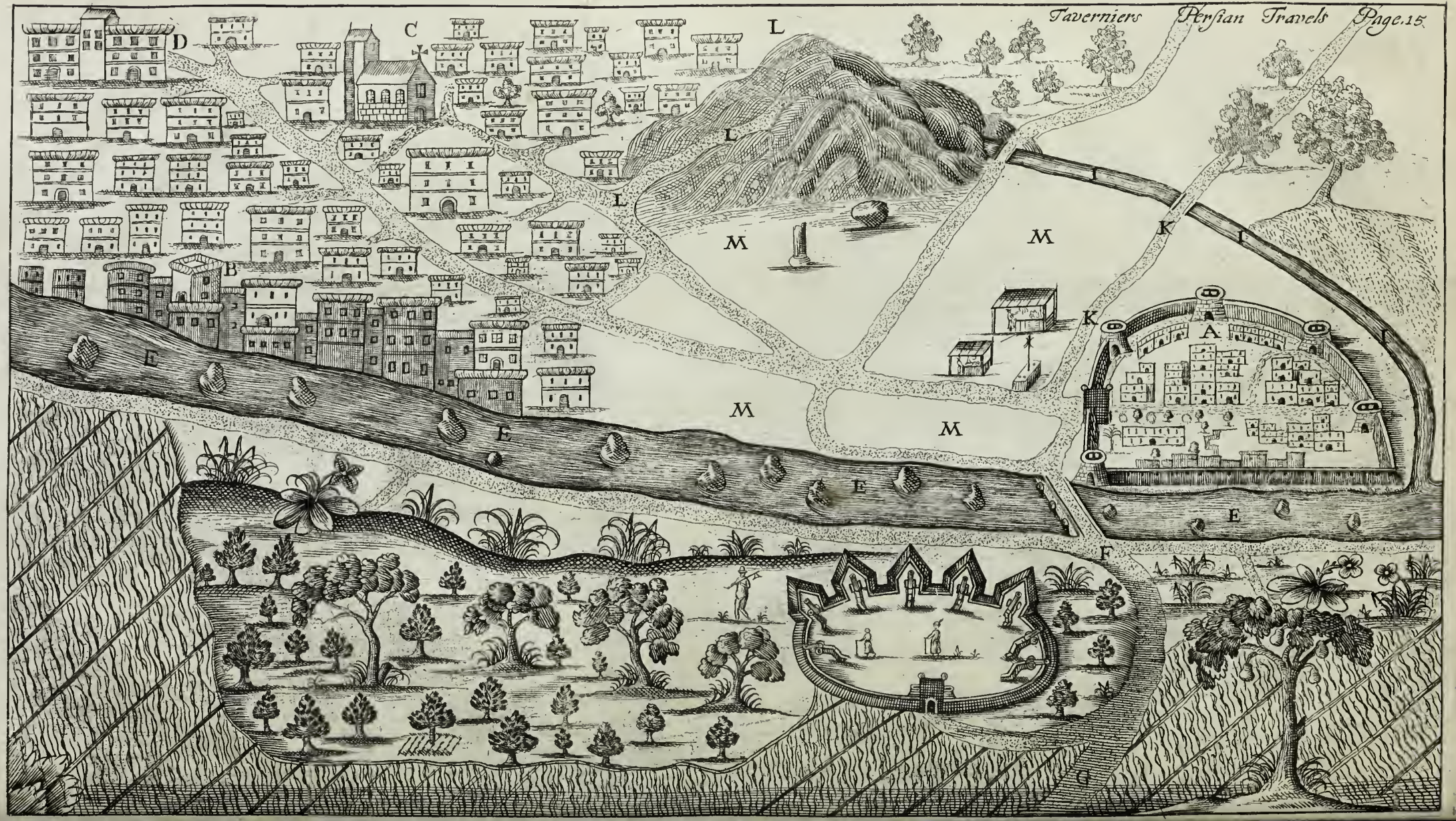
Erivan lyes in 64 Degrees, 20 Minutes of Longitude; 41 Degrees, 15 Minutes of Latitude; in a moſt plentiful Country of all things neceſſary for Humane Life, but eſpecially abounding in good Wine. It is one of the beſt Provinces of all *Perſia*, and yields the King a very large Revenue, as well by reaſon of the goodneſs of the Soil, as for being the great Thoroughfare of the *Caravans*. The yearly Revenue of the Governour only, otherwiſe call'd the *Kan of Erivan*, amounts to above 20000 Tomans, which make 840000 Livres. This City lying upon the Frontiers of both Empires, has been taken and retaken by the *Turks* and *Perſians*, ſeveral times. By which means the old City being ruin'd, they have built a new one, 800 Paces on this ſide, upon a Rock, at the foot whereof, upon the Weſt-ſide runs a rapid Stream: it is call'd by the Name of *Sangui-Cija*, and in many places it is deep and full of Rocks. You croſs it, over a fair Bridge of three Arches, in which are built little Chambers, where the *Kan* retires in the heat of the day. It is full of Fiſh, eſpecially Trouts, which nevertheleſs are dear enough. This River comes from a Lake called *Gigaguni*, about 25 Leagues from *Erivan*, toward the North,

North, and falls into the *Aras*, that runs not above three Leagues off to the South. Though this City be fortified to the Weſt by the River, yet it is never the ſtronger, by reaſon of the Hills on the other ſide which command it: and in regard it is built upon a Rock, the Moats of the Fort are not above three or four Foot deep. In ſome places the City is ſecur'd with a double Wall with ſeveral Towers; but the Walls being only of Earth, as are moſt of the Houſes, the Rain does more miſchief, than the Cannon would do. That part of *Erivan* to the North-Weſt, is a kind of Suburb, but far better inhabited than the City: for there live all the Merchants and Artificers, together with the Chriſtian *Armenians*, who have four Churches there, with a Monaſtery. And of late years they have built alſo a very fair Inn in the ſame Quarter. In the City there only lives the *Kan*, with the Military Officers and Souldiers; the *Kan*'s Lodgings lying upon the River. The Governour is a Perſon of great Power, and has always ſufficient Forces about him to guard the Frontiers. The Summer being very hot at *Erivan*, he lyes in Tents upon the Mountains during the Heat. When a *Caravan* arrives, he is forc'd to give the King advice thereof: and if any Ambaſſador come thither, he is bound to maintain him at his own Expence, and to cauſe him to be conducted to the Territories of the next Governour, who is oblig'd to do the ſame. So that Ambaſſadors are not bound to be at any Expences in the Territories of the King of *Perſia*. Four Leagues from the City are high Mountains, where the Natives that inhabit the hot and Sun-burnt Countries toward *Chaldea*, come twenty thouſand together, to ſeek out good Paſturage for their Cattel, and about the end of Autumn return again into their own Country. I cannot compare this Mountainous Tract, whether for its Valleys and Rivers, or for the nature of the Soil, to any Part that I have ſeen, better than to that portion of *Switzerland*, which is call'd the *Country of Vaux*: and there is a Tradition among the Natives, That certain People that inhabited between the *Alpes* and Mount *Jura*, and which compos'd a Squadron of *Alexander*'s Army, having ſerv'd him in his Conqueſts, ſeated themſelves in this part of *Armenia*, which they found ſo like their own Country. From *Tocat* to *Tauris* the Inhabitants are for the moſt part Chriſtians. Which large Tract of Ground being that which the Ancients call'd the Province of *Armenia*, 'tis no wonder to meet with fifty *Armenians* for one *Mahometan*. There are many ancient *Armenian* Families in *Erivan*, which is their native Country; but they are ill us'd by the Governours, who being far diſtant from the Court, do what they pleaſe. This City not being far remote from the Province from whence the Silks come, is the place where all the Buyers and Sellers reſort. But neither in *Erivan*, nor in any other part of *Perſia* are the Merchants put to open their Bales at the Cuſtom-Houſes, as in *Turkie*. They only pay certain Duties toward ſecuring the Highways; which Duties they call *Raderies*, and thoſe that gather them *Raders*.

The *Kans* or Governours of Provinces in *Perſia* are civil to Strangers, eſpecially to thoſe that they like, or that ſhew them any thing of Curioſity. The firſt time that I went into *Perſia*, I took a young Watch-maker with me, and coming to *Erivan*, I carried him to the *Kan* who was then Governour. It was at a time when Watches were very rare in *Perſia*; and the *Kan*, underſtanding what Trade the Young Man was of, told us he was the firſt Watch-maker that ever had been in *Perſia*: Thereupon he brought the Young Man a Watch to mend, and that he might have the pleaſure of ſeeing him work, he lodg'd us in a Chamber next his own, and made us drink with him every day; for he was a true Toper, and compell'd us to drink with him from four in the Afternoon 'till near Midnight, in a place which he had made on purpoſe, in his Garden, to take off his Glaſſes.

This was he, that having deliver'd *Erivan* to *Sultan Amurat*, went along with him to *Conſtantinople*, and became his Favourite for teaching him to Drink. *Amurat* left a Garriſon of 22000 Men in the City; but *Sha-Sefi* the *Perſian* King begirt it preſently with a ſtrong Army; and planting himſelf ſecurely under one of the Hills that command the City, he batter'd it inceſſantly with eight Pieces of Cannon: the fourth day he made a Breach, and though he had the repute of a Coward, he was the firſt at the Aſſault, and took the City: and becauſe they would not yield at his Summons, he put all the Garriſon to the Sword. For which *Amurat*, was quit with *Sha-Sefi* afterwards, though not in ſo noble a way; for entring a Victor into *Bagdat*, he put all the *Perſians* to the Sword, after he had given them his Word to the contrary, and promis'd to ſpare their Lives.

The


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The Platform of *Erivan* and the Suburbs.

A. *The Town and Fort.*
B. *The Suburbs, inhabited by the* Armenian *Chriſtians.*
C. *The Church.*
D. *The Convent.*
E. *The River of* Sangui-cija.
F. *The Stone-Bridge.*
G. *The Highway for the* Caravans.
H. *The Fort which* Sha-Sefi *built to batter the City.*
I. *The River that falls from the Mountain.*
K. *The Highway to* Tauris.
L. *The Way to* Teflis *the chief City of* Georgia; *and the Way to the Mountain where the* Kan *of* Erivan *goes twice a Summer to drink.*
M. *The Market-places, for Sale of Goods.*

CHAP. IV.

A Continuation of the ſame Road from Erivan *to* Tauris.

IT uſually takes up ten days journey for the *Caravan* to go between *Erivan* and *Tauris*; and *Nacksivan* is almoſt in the mid-way between both. The firſt days journey you travel thorough large Plains ſow'd with Rice, and water'd with ſeveral Rivulets. The next day you continue to travel through Plains of the ſame nature, in ſight of the Mountain *Ararat*, which is full of Monaſteries, leaving it upon the South. The *Armenians* call this Mountain *Meſeſoufar*, *The Mountain of the Ark*; becauſe the Ark of *Noah* reſted upon it. It is as it were unfaſten'd from the other Mountains of *Armenia*, and from the half-way to the top, it is continually cover'd with Snow. It is higher than any of the neighbouring Mountains; and in my firſt Travels I ſaw it for five days journey together. So ſoon as the *Armenians* diſcover it, they kiſs the Earth, and lifting up their Eyes to Heaven, ſay their Prayers. Yet you are to take notice, that the Mountain is hid in Clouds for two or three Months together. In the Plains that you croſs in this ſecond days journey, to the Southward a League and a half from the Highway, is to be ſeen a Work of great Art; being the Ruines of a Magnificent Caſtle, where the Kings of *Armenia* were wont to reſide in the time of their Hunting Divertiſements; more eſpecially when they continu'd their Sports at the Mallard and Heron. The next day we lodg'd near to a Village where there was good Water, which conſtrain'd the *Caravan* to ſtay there; there being none to be met with for ten Leagues farther. The next day you muſt travel one by one through the Paſs of a Mountain, and croſs a large River nam'd *Arpa-ſou*, which falls into *Aras*. It is fordable when it is low; but when the Snow melts and ſwells the Stream, you muſt go a League out of your way to the Southward to croſs it, over a Bridge of Stone. From thence you go to lodge near a Village call'd *Kalifakiend*, where you are forc'd to fetch your Water a good way off. The firſt days journey is through a Plain, at the end whereof you meet with an Inn, call'd *Kara-bagler*, ſtanding upon a Rivulet; which was finiſh'd in 1664. The Head of this Rivulet ſprings three or four Leagues higher toward the North; and half a League below *Kara-bagler*, the Water congeals and petrifies; and of thoſe Stones is the Inn built. The Stone is very ſlight; and when they have need of it, they make Trenches all along the Stream, and fill them with the ſame Water, which in eight or ten Months turns into Stone. The Water is very ſweet, and has no bad taſt; yet the Country-men thereabouts will neither drink it, nor water their Grounds with it. The *Armenians* ſay, that *Sem* the Son of *Noah* caus'd the Rock to be hollow'd, out of which this River iſſues; which four or five Leagues from its Head, and two from the Inn, falls into *Aras*. From this Inn to *Nakſivan* is but a ſmall Journey. *Nakſivan*, according

according to the Opinion of the *Armenians*, is the most ancient City of the World; built about three Leagues from the Mountain upon which the Ark of *Noah* rested: from whence it also takes its Name; for *Nak* in the *Armenian* Tongue signifies a *Ship*, and *Sivan*, *resting* or *reposing*. 'Twas a great City, now wholly ruin'd by the Army of *Sultan Amurath*. There are the Remains of several rare Mosquees, which the *Turks* have destroy'd; for the *Turks* and *Persians* destroy one anothers Mosquees as fast as they fall into one anothers possession. This City is very ancient, and the *Armenians* report that it was in this place where *Noah* went to live, when he went out of the Ark. They say further, that he was Buried here; and that his Wife has a Tomb at *Marante* upon the Road to *Tauris*. There runs a little River by *Naksivan*, the Water whereof is very good; the Spring whereof is not far distant from the Head of the River of *Karabagler*. The *Armenians* drove a great Trade in Silk formerly in this Town, which is now very much abated: however, there is a *Kan* which has the Command there. All the Country between *Erivan* and *Tauris* was wholly destroy'd by *Sha-Abas* King of *Persia*, and the first of that Name; to the end that the Armies of the *Turks*, not meeting with any subsistance, might perish of themselves. To this purpose, he sent all the Inhabitants of *Zulfa* and the Parts adjoyning into *Persia*, Old and Young, Fathers, Mothers, and Children, with which he planted new Colonies in several parts of his Kingdom. He sent above 27000 Families of *Armenians* into *Guilan*, whence the Silks come; and where the harshness of the Climate kill'd abundance of those poor People, that were accustom'd to a milder Air. The most considerable were sent to *Ispahan*, where the King put them upon the Trade of Silk, and lent them Commodities, for which they paid upon the return of their Markets, which suddenly set the *Armenians* upon their Feet again. These are they that built the City of *Zulfa*, which is only separated from *Ispahan* by the River of *Senderou*, calling it *New Zulfa*, to distinguish it from the old City, which was the Habitation of their Ancestors. A third part of the People were dispers'd into other Villages between *Ispahan* and *Sciras*. But the old People dying, the young ones generally turn *Mahumetans*: so that now you can hardly meet with two Christian *Armenians* in all those fair Plains, which their Fathers were sent to manure.

Among the Ruines of *Naksivan* appear the Ruines of a great Mosquee, which was one of the most stately Buildings in the World: which some say was built in memory of *Noah*'s Burying-place. As you depart out of the City, near to the River that runs by it, appears a Tower, which is an excellent piece of Architecture: It is compos'd of four *Duomo*'s joyn'd together, which support a kind of Pyramid, that seems to be fram'd of twelve little Towers; but toward the middle it changes its figure, and lessening like a Spire, ends in a Point. The Building is all of Brick, but as well the out-side as the in-side is over-spread with a kind of Varnish of Parget, wrought into Flowers, like Embos'd Work. 'Tis thought to have been an Edifice set up by *Temur-leng*, when he had Conquer'd *Persia*.

Between *Naksivan* and *Zulfa*, on each side, as well to the North as to the South, there are ten Covents of Christian *Armenians*, distant about two or three Leagues one from the other. They acknowledge the Pope, and are govern'd by certain Religious *Dominicans* of their own Nation. And to keep up their Religion, they send from time to time, to *Rome*, certain Children born in the Country, to learn the *Latin* and *Italian* Tongues, and other necessary Sciences. It is thought there are in this Quarter above six thousand Souls that absolutely follow the Doctrine of the Church of *Rome*; only that they sing the *Office* and the *Mass* in the *Armenian* Tongue, that all the People may hear and understand them. The Archbishop, being chosen, is sent to *Rome* to be confirm'd. He resides at a great Town, which is one of the most lovely places in all *Asia*; the Wine and Fruits that grow there are very delicate, besides the abundance of all other things necessary for Humane Life. Every Covent stands near a great Village: the chiefest where I have been twice, is *Abarener*, the second *Abraghonnex*, the third *Kerna*, the fourth *Soletak*, the fifth *Kouchkachen*, the sixth *Giaouk*, the seventh *Chiabonnez*, the eighth *Araghouche*, the ninth *Kauzuk*, the tenth *Kisouk*, which lyes upon the Frontiers of *Curdistan* or *Assyria*. Here it is, that the *Armenians* believe St. *Bartholomew* and St. *Matthew* to have been Martyr'd, of which they pretend to shew some Relicks at this day. Many *Mahometans* came thither out of Devotion, especially such as are troubl'd with

with Fevers. There are two or three of thoſe Covents, where they civilly entertain ſuch Chriſtians as come out of *Europe*; though the Monks, there, are very poor. They alſo live very auſtere Lives, feeding upon nothing but Herbs. That which makes them ſo poor, is the often change of Tyrannical Governours, whom they are oblig'd to preſent with large Gifts. But in regard they cannot give much, thoſe Governours have no kindneſs for them; for which reaſon, being inſtigated by thoſe other *Armenians* who are able to oblige them, they uſe them ſo ſeverely that they are often forc'd to complain to the King; which I have many times ſeen done at *Iſpahan*.

A League and a half from the chief of theſe Covents there is a high Mountain, ſeparated from all the reſt, which riſes like a Sugar-loaf, as doth the Pike of *Tenariff*. At the foot of this Mountain are certain Springs, that have the virtue to heal thoſe that are bit by Serpents; in ſo much that Serpents carry'd to that place will dye immediately.

When the *Caravan* is ready to ſet out from *Nakſivan* for *Zulfa*, which is not above a days journey from thence, the principal *Armenians* uſually go out of the way to the Covent of St. *Stephen*, which lyes to the South.

Now the Road from *Nakſivan* to St. *Stephen*'s lyes firſt to a great Village call'd *Eccliſia*, where live the richeſt *Armenians*, that drive a great Trade in Silk, and have built them a very fair Church.

Two Leagues from *Eccliſia* you muſt croſs the River *Aras* in a Ferry-Boat, being as it were ſqueez'd between two Mountains in that place: Once I went over upon the Ice. About two Musket-ſhots from thence, you muſt croſs, over a Bridge, another River that falls into the *Aras*. From the foot of the Bridge you begin to aſcend a little Hill, at the top whereof you meet with a great Village, call'd *Shambé*, all the Inhabitants whereof, as well Men as Women, grow Mad at 18 years of age; but it is ſuch a Madneſs that is not miſchievous. Some believe it to be the Puniſhment of Heaven, for that their Forefathers in theſe Mountains perſecuted St. *Bartholomew* and St. *Matthew*.

From hence to St. *Stephen*'s it is not above a League, but the Way is very troubleſom. St. *Stephen*'s is a Covent built not above 30 Years ago. It ſtands upon the Mountains, in a barren place, and of difficult acceſs. But the reaſon why the *Armenians* choſe that place before any other, is becauſe that St. *Bartholomew* and St. *Matthew* retir'd thither in the time of their Perſecution. They add, that St. *Matthew* did a Miracle in that place: for that there being no Water there before, he only ſtrook his Stick upon the Ground, and preſently there aroſe a Spring. This Spring is about half a quarter of a League from the Covent, under a Vault with a good Door to it, to keep the Water from being waſted. The *Armenians* go to viſit this Spring in great Devotion, having laid the Water into the Covent with Pipes. They alſo ſay, that in this place they found ſeveral Relicks which St. *Bartholomew* and St. *Matthew* left there, to which they add a great many others; among the reſt a Croſs, made of the Baſin wherein Chriſt waſh'd his Diſciples Feet: In the middle of the Croſs is a white Stone, which, as they report, if you lay upon a Sick perſon, will turn black if the perſon be likely to dye; and recover its former whiteneſs after the death of the party.

A Jaw-Bone of St. *Stephen* the Martyr.

The Scull of St. *Matthew*.

A Bone of the Neck, and a Bone of the Finger of St. *John* Baptiſt.

A Hand of St. *Gregory*, who was the Diſciple of *Dionyſius* the *Areopagite*.

A little Box, wherein they keep a great number of pieces of Bones, which they believe to be the Relicks of the Seventy Two Diſciples.

The Church is built in the form of a Croſs, as are all the Churches of the *Armenians*; in the middle whereof riſes a fair *Duomo*, round about which ſtand the Twelve Apoſtles. Both the Church and Covent are of Free-ſtone, and though the whole Edifice be not very big, there has been abundance of Gold and Silver waſted upon the Walls: many *Armenian* Families have been very much endamag'd thereby; for the Women were ſo devout, that unknown to their Husbands they ſold their Jewels, and their very Cloaths, to defray the Expences of Building.

The firſt time that I was at St. *Stephen*'s, in the company of ſome *Armenians*, two Biſhops, attended by ſeveral other Monks, came out to meet us, and led us

into a great Hall, where we were very well treated. For it is the cuſtom of the *Armenians*, a little before Meals to preſent their Gueſts a large Cup of Aqua-vitæ, with Sweet-meats of all ſorts, beſides Citron and Orange-peels candy'd, in ſeven or eight Porcelan-diſhes, laid in a great *China*-Baſin. This is a little Prelude to excite the Appetite; for the *Armenians*, both Men and Women, will empty great Cups of Aqua-vitæ. After Dinner they go to Church, where they ſing certain Hymns: when you return, there are a ſufficient number of Mattreſſes or Quilts to lye upon; for they uſe no other ſort of Beds over all *Aſia:* only at Night you ſpread a Carpet upon a Quilt, and ſhut the Door. We ſaw not the Archbiſhop all that Evening, only at Church.

About Midnight all the Bells rang, and every body roſe to go to Church. I believe it was more than uſual, becauſe it was *Shrovetide*; for both the *Office* and the *Miſſa* were both concluded by break of day. Between eight and nine in the Morning the Cloth was laid; before which time we ſaw abundance of the neigbouring Country People, who brought Wine, Fruits, and other Proviſions, and preſented all to the Archbiſhop.

While we were at Breakfaſt news came that a certain Biſhop was dead, in his return to the *Three Churches*; whither he was ſent by the Patriarch to gather certain Duties due from the Villages. Immediately the Archbiſhop riſing from the Table with all his Aſſiſtants, and having made a Prayer for the Dead, ſent a Biſhop and ſix Monks to fetch the Corps; who returning a little after Midnight, the Body was preſently laid in the Church upon a Carpet ſpread upon the Ground, with the Face turn'd toward the Altar. In the mean time, a great number of Wax-candles were lighted, and all the reſt of the Night two Monks watch'd by turns to Pray for the Dead. Early in the Morning the Archbiſhop, the Biſhops and all in Religious Orders, ſaid the *Office for the Dead*, which laſted half an Hour; and at the end of the Maſs they brought the Corps to the Altar, ſo that they made the Feet of the Corps to touch it. Having ſo done, they took off the Linnen Cloth that cover'd his Head, at which time the Archbiſhop anointed him in ſix places with the Holy Oyl, ſaying certain Prayers every time. Then they cover'd him again, and ſaid other Prayers which laſted half an Hour. Theſe Ceremonies perform'd, they carry'd the Corps out of the Church with Croſſes and Banners, and every one a Taper in his Hand. As the Corps paſs'd by, one of the Biſhops put a Paper in his right Hand, containing theſe Words, *I came from the Father, and I return to the Father.* Being brought to the Grave, upon a little Mountain near the Covent, and ſet down, they ſaid other Prayers which laſted a quarter of an Hour. In the mean time a Biſhop going down into the Grave, took away all the Stones and made the place ſmooth, after which the Corps was let down wrapt in a large Linnen Sheet. Then the Biſhop, according to their cuſtom, rais'd his Head a little higher than his Body, turning his Face to the Eaſt. Which being done, the Archbiſhop and Aſſiſtants took every one a handful of Earth, which the Archbiſhop bleſt, and giving it to the Biſhop, he ſtrew'd it over the Body. Then the Biſhop coming out again, the Grave was fill'd up.

From St. *Stephen*'s there is a deſcent for a League together to *Aras*, by the ſide whereof you are to keep along till you come to *Zulfa*, where you come into the high Road again. There is another way quite over the Mountain, which is the nearer way by a League, but 'tis very troubleſom and toylſom, and therefore the leſs frequented.

But to return to the High-Road from *Nakſivan*; half a League from *Nakſivan* you meet with a River which falls into *Aras*, which is to be croſs'd over a Stone-Bridge of 12 Arches, though there be but little Water, unleſs it be when the Snow melts, or the Rains fall. In a Meadow, next the Bridge, where we lodg'd one time that I travell'd that way, there is a Spring of lukewarm Water, which will looſen the Bellies of them that drink it. At this Bridge it is that the Toll-gatherer comes and takes his Duties, when the *Caravan* ſtays not at *Nakſivan*. You muſt pay ten *Abaſſi's* for every Camel's Loading, or nine Livres, which is for the ſecuring the Highways. Theſe Duties are demanded in many places of *Perſia* without ſearching the Packs. The Governours alſo in their Provinces are made to anſwer for every Robbery committed: which makes it ſo ſafe travelling in *Perſia*, that you need not keep with the *Caravan*, unleſs you will your ſelf.

From

From this Bridge to *Zulfa* is but one days journey; which Town being altogether ruin'd, ſhews the reaſon wherefore the *Caravan* lodges upon the Bank of the River five hundred Paces on this ſide.

Zulfa, the ancient Habitation of the *Armenians* which *Sha-Abas* carried into *Perſia*, is a Town ſqueez'd between two Mountains, through which the *Aras* runs, leaving but little Land on either ſide. It carries no Boats till about two Leagues below, (for upward it will hardly bear a piece of Timber) and in regard the Country grows low and extends it ſelf into Plains, there is no fear of Rocks, the courſe of the Stream being very quiet. There was a fair Stone-Bridge, which *Sha-Abas* caus'd to be broken down; when he wholly deſtroy'd the Town, that it might be no harbour for the *Turks*. Neither by the Ruines, nor by its Situation, doth it appear to have been a City of any ancient Beauty; the Stones were clapt unskilfully together without Morter, ſo that the Houſes were more like Caves than Houſes. The North-Weſt ſide was moſt inhabited, there being nothing on the other ſide worth taking notice of. The Lands about *Zulfa* being very fertil, there are certain *Armenian* Families return'd, who live very quietly. *Cogia Nazar*, one of the chief *Armenians* that went out of *Zulfa*, growing rich by Trade, and being in great reputation with *Sha-Abas*, and *Sha-Sefi* his Succeſſor, who made him *Kelonter*, or Chief Judge of the *Armenian* Nation, built two great Inns, for the Honour of his Country, in *Zulfa*, upon each ſide of the River one. He ſpent above an hundred thouſand Crowns, but dying left two remarkable Pieces of Work unfiniſh'd.

Half a League on this ſide *Zulfa*, before you croſs a Torrent that falls into *Aras*, you may take your choice of two ways to go to *Tauris*. The one upon the right hand, leading to the South-Eaſt, which is the ordinary Road; the other upon the left hand, toward the North-Eaſt, which we took eight or ten in company together on horſeback, the laſt time I went to *Iſpahan*. We left the *Caravan*, that takes the great Road, and never goes the other way, becauſe it is full of Rocks and Stones that ſpoil the hoofs of the Camels. However I was willing to ſee a new Country, which I ſhall deſcribe before I come to the great Road.

From the Torrent where we left the *Caravan*, we went forward, and lay at a Village not above a League and a half off.

The next day, after we had kept along by the Banks of the *Aras* for five or ſix Hours, we came to *Aſtabat*, which lyes a League from the River, where we ſtaid above two Days to divert our ſelves. This is but a little City, but a very neat one; where there are four Inns, and every Houſe has its Fountain. The great plenty of Water makes the City very fruitful in all things; more eſpecially in good Wine. This is the only Country in the World that produces the *Ronas*, for which there is a vaſt utterance all over *Perſia* and *India*. The *Ronas* is a Root that grows in the Earth like Liquorice, and is not much bigger. The uſe of it is to dye Red, and this is that Red which gives that beautiful tincture to all the Calicuts that come out of the *Mogul*'s Country. Though the Roots which are pull'd out of the Earth are very long, yet they cut them into pieces not above as long as a Man's Hand, for the better accommodation of Carriage. It is a wonderful thing to behold at *Ormus* whole *Caravans* laden with this *Ronas*, whith they Ship off from thence to the *Indies*.

The Root is full of Juyce, and yields a very high Tincture; for I remember that an *Indian* Veſſel that was laden with it, being caſt away in the Road of *Ormus*, where the Bags of *Ronas* floated, the Sea look'd of a red colour for ſeveral days.

Departing from *Aſtabat*, it behov'd us to provide our ſelves with Straw and Barley for our Horſes, underſtanding that we ſhould meet with none all that days journey. From thence we travell'd upon a deſcent for an hour together to the River *Aras*, which we croſs'd in a Boat; and all the reſt of the day we travel'd through Mountains, over Torrents and Stones. That Evening we lay upon the Bank of a ſmall Stream.

The day following, after we had travel'd through a ſpacious Valley for two or three hours, we aſcended a high Mountain, at the top whereof we met with two or three pitiful Houſes, where we ſtopt that day.

The next, which was the fifth after, we left the *Caravan*, we travel'd upon a

deſcent for two or three hours, till we came to a great Village neatly ſituated, where there grows excellent Fruit. There we repos'd for an hour or two; and from thence we came to a great Stone-Bridge on a River where there is no Water but when the Rains fall. It falls into the Lake *Roumi*; but the Water of the River is ſo ſowr and ill-taſted, eſpecially when it is low, that it is not to be drunk. About a quarter of a League from the Bridge are three long Stones ſet in the Ground like Pillars: the Natives ſay that they were plac'd there for a Monument, in the ſame place where *Darius* the Son of *Hyſtaſpes* was elected King by the cunning of the Gentleman of his Horſe: from whence to *Tauris* is but half a League. The Mountains of the *Medes* which we croſs'd in this Road, and thoſe which run along toward the ancient *Parthians*, are the moſt fertil in all *Perſia*. They bear Corn and Fruit in abundance; for upon the high Mountains there are fair Plains ſow'd with Wheat, which are extraordinary fertil. The Springs which riſe there, and Rains which fall give a freſher beauty and a higher taſt to what grows there, more than in any other part of *Perſia* that wants Water; and the products of thoſe Fields are of a higher price.

Now for the great Road. The *Caravan* having croſs'd the Stream where we left it, lodges the next Night upon the Banks of *Aras*, over which it ferries the next Morning. It does not go thorough *Zulfa*, though it be ſo near it; becauſe that on the other ſide of the City there are three Leagues of Way very bad and unfrequented. For which reaſon you muſt leave *Zulfa* on the right hand, which is not much out of the way. After two hours travel you go by a Bridge which is call'd *Sugiac*; after which you come upon Heaths encompaſs'd with high Rocks. All this days journey you meet with no Water, but only one little Fountain, and the Water is ſo bad that the Beaſts will hardly drink it.

The day following you travel through an even Country, but very barren: where you meet with nothing but a forlorn Inn; though it be a place where Coſt has been beſtow'd, and built all of Free-ſtone, that was fetch'd a great way off. The next Stage is *Marante*, famous for the Burying-place of *Noah*'s Wife. The Town is not very big; reſembling rather a Thicket than a City: but the ſituation is very pleaſant, in the middle of a fertil Plain adorn'd with ſeveral well peopl'd Villages. This Plain does not extend above a League round about *Marante*, the Country beyond it being all barren. However it is not altogether unprofitable: for being a continual Heath, it affords feeding for the Camels, which are there bred for the *Caravans*. Which is the reaſon that there are ſo many Camel-Maſters at *Sugiac* and *Marante*, who furniſh great part of the Road. At *Marante* you muſt pay thirteen *Abaſſi's*, or four Crowns for every Camel's Load, for the ſecurity of the Road.

Leaving *Marante*, you lodge the next night a League from *Sophiana* in a buſhy Plain, where the Water is worth nothing; after you have travell'd a mix'd Country, barren enough, where you meet with but one Inn in a Valley: but it is a very fair one. *Sophiana* is an indifferent large City, which you cannot ſee till you come within it, by reaſon of the great number of Trees planted in the Streets and round about it, which makes it look rather like a Foreſt than a City.

The next day, which is uſually the tenth days journey from *Erivan*, the *Caravan*, having croſs'd fair, large and fertil Plains, arrives at *Tauris*. Thoſe Plains are water'd with ſeveral Streams that fall from the *Median* Mountains; but the Water is not all of the ſame goodneſs, for there is ſome which cannot be drunk.

In the mid-way between *Sophiana* and *Tauris*, lyes a Hill, from whence you have a proſpect over thoſe Plains, upon which the Army of *Sultan Amurath* Encamp'd, when he beſieg'd *Tauris*. The news coming to *Sha-Sefi* King of *Perſia*, that he had burnt it, and was marching further into the Country with a hundred thouſand Men, *Let him come*, ſaid he, *without any diſturbance, I know how to make the* Turks *pay for their Invaſion without any great trouble.* They were then not above fifteen days march from *Iſpahan*, when *Sha-Sefi* turn'd the courſe of all the Streams both before and behind, which only run from certain Springs, and are brought in Cutts or Chanels into the Inland-parts of *Perſia*, where there are no Rivers: By which means the whole Army of the *Turks* periſh'd for want of Water in thoſe vaſt unwater'd Countries where they had engag'd themſelves too far.

Tauris lyes in 83 Degrees, 30 Minutes of Longitude; and 40 Degrees, 15 Minutes of Latitude, in an open place where there is not a Tree to be ſeen; and environ'd

environ'd with Mountains on every ſide, but only upon the Weſt. The furtheſt Mountain is not above a League from the City; but there is one which almoſt touches it, being only ſeparated from it by the River. 'Tis a good Country, and fruitful in Corn; there is good Paſturage, and great ſtore of Pulſe. Some think that *Tauris* was the ancient *Ecbatane*, the *Metropolis* of the Empire of the *Medes*. It is at this day a great City and well peopl'd, as being the Mart for *Turkie*, *Muſcovy*, the *Indies*, and *Perſia*. There are an infinite number of Merchants, and vaſt quantities of all ſorts of Merchandize: particularly of Silk, which is brought out of the Province of *Guilan*, and other places. There is alſo a great Trade for Horſes, which are handſom and cheap. Wine, Aqua-vitæ, and indeed all ſorts of Proviſions are cheap enough; and Money trolls about in that place more than in any other part of *Aſia*. Many *Armenian* Families have got great Eſtates there by Trade, and underſtand it better than the *Perſians*. A little River, the Water whereof is very good, runs through the middle of *Tauris*; it's call'd *Scheinkäie*, over which there are three Bridges to croſs from one part of the City to the other.

The moſt part of the Buildings in *Tauris* are of Bricks bak'd in the Sun; the Houſes not being above one or two Stories high at moſt. The tops of the Houſes are terraſs'd; the Roofs within are vaulted, and plaiſter'd with Earth mix'd with chopt Straw, which they whiten afterwards with Lime. In the year 1638 the City was almoſt ruin'd by *Sultan Amurath*; but it is almoſt all rebuilt again. There are in it *Bazars*, or Market-houſes, which are well built, and many Inns very commodious, two Stories high. The faireſt is that of *Mirza-Sadé*, Governour of the Province, who caus'd it to be built with a Market-houſe adjoyning, to which he has added a Moſquee and a Colledge, with good Revenues.

The great Trade of *Tauris* renders it renown'd over all *Aſia*: for it has a continual Traffick with *Turks*, *Arabians*, *Georgians*, *Mengrelians*, *Perſians*, *Indians*, *Muſcovites*, and *Tartars*. The *Bazars* or Market-houſes, which are cover'd, are always full of Goods: for there are ſome which are peculiar to the Handicraft-Trades; the moſt part whereof are Smiths, ſuch as make Saws, Axes, Files, and Steels to ſtrike Fire, with Tobacco-ſtoppers belonging to them. Some there are that make Pad-locks: for the Eaſtern People faſten their Doors only with wooden Bolts. There are alſo Turners, that furniſh the neighbouring Parts with Spinning-Wheels and Cradles: and ſome Goldſmiths, that make trifles of Silver. But there is abundance of Silk-weavers that are Artiſts, and work very neatly; and indeed there are more of thoſe than of any other Trade. Here it is that they dreſs the greateſt part of the Shagrin-Skins that are vended ſo plentifully all over *Perſia*; for there are none unleſs it be the Country-people, but wear Boots or Shooes of Shagrin-Leather. This Leather is made either of the Hides of Horſes, Aſſes, or Mules, and only of the hinder part of the Hide: but the Aſſes Hide has the beſt grain.

There are to be ſeen at *Tauris*, Ruines of the ſtately Edifices round about the great *Piazza*, and the neighbouring Parts: they have alſo let run to ruine four or five Moſquees of a prodigious height and bigneſs. The moſt magnificent and the biggeſt ſtands as you go out of the Town, in the Road to *Iſpahan*. The *Perſians* will not come near it, but look upon it as defil'd, and a Moſquee of Hereticks, in regard it was built by the *Sounnis*, or the followers of *Omar*. 'Tis a vaſt Structure fairly built, the Front whereof is fifty Paces broad, with an aſcent of eight Steps. It is lin'd without with Brick-work varniſh'd with different Colours; and adorn'd within with very fair Painting *A l'antique*, and abundance of Cifers and *Arabian* Letters in Gold and Azure. Upon two ſides of the Fore-front are rear'd two *Minarets* or Towers very high, but not very wide, yet with Stairs to go up to the top. They are lin'd with varniſh'd Brick-work, which is the uſual Ornament of the *Perſian* Buildings: and at the top ſtand two *Cupola's*, form'd like the Turbants which the *Perſians* wear. The Gate of the Moſquee is not above four Foot wide, cut out of a great tranſparent white Stone, four and twenty Foot high, and twelve broad. Entring at the Door of the Moſquee, you come into a ſpacious *Duomo*, thirty ſix Paces in Diameter, rais'd upon twelve Pillars within, and ſupported by ſixteen without; which Pillars are very high, and ſix Foot ſquare. Below there is a Baluſtrade or Rails that run round about the Building; with Doors to go from

from one ſide to the other: and the Foot of every Pillar, which is of white Marble, is hollow'd into little Niches equal with the Floor, where the People put their Shooes, when they go farther to their Devotions. The inſide of the Walls is varniſh'd in Squares of ſeveral Colours, with Flowers, Cifers, and *Arabian* Letters intermix'd, and wrought in Emboſs'd-work, ſo well painted, ſo well gilded, that it ſeems to be but one piece of Work, cut out with a pair of Sciſſars. From this Duomo you paſs to another leſſer, but more beautiful in its kind. The lower part is of tranſparent white Stone, of the ſame nature with that in the Front, cut in great Panes like a Door that never opens. This Duomo has no Pillars, but eight Foot high, it is all of white Marble, where are to be ſeen Stones of a prodigious length and bredth: The inſide of the Vault is a violet Enamel, painted with all ſorts of Flowers in Flat-work, but the outſide of both the Duomo's is cover'd with verniſh'd Brick-work, and Flowers emboſs'd *A la Moreſque*. Upon the firſt the Flowers are black upon green; upon the ſecond, white Stars upon black: which diverſity of Colours is very pleaſing to the Eye.

Near the Door out of which you enter into the leſſer Duomo, on the left hand, ſtands a Chair of Walnut-tree curiouſly carv'd, and faſten'd to the Wall; it ſtands upon a Platform rais'd ſix ſteps high, without any Canopy. On the right hand ſtands another Chair of the ſame Wood, and an exquiſite piece of Workmanſhip; with a kind of State over it of the ſame Wood, faſten'd to the Wall. There is a little Rail about it; and the Platform is four ſteps high. On the South-ſide of the Moſquee there are two white tranſparent Stones, which when the Sun ſhines upon them look red: And ſometimes after the Sun is ſet, you may read at thoſe Stones by the reflexion of the Sun-beams.

Juſt againſt the Moſquee on the other ſide is another Front, which is the only Remain of a ruin'd Building. It was the abode of the *Sheck-Iman*, or the Chief Prieſt. There had been large Baths which belonging to it, but they are all deſtroy'd; ſome others there were of leſs note, which are not lookt after.

In the great Piazza of *Tauris* and in the parts adjoyning, ſtands a fair Moſquee, a Colledge, and a Caſtle, which fall to decay; theſe Buildings being forſaken; by reaſon they were made uſe of by the *Sounni's*, which were followers of *Omar*. Near the ſame Church is a ruin'd Church of the *Armenians*, whether they ſay St. *Helena* ſent the true Croſs. There is another Moſquee, which was formerly a Church dedicated to St. *John* Baptiſt, where they ſay one of his Hands was preſerv'd a long time.

The *Capuchins* have a very convenient Houſe at *Tauris*; for *Mirza-Ibrahim* Governour of the Province, whoſe credit is equal to the *Kan* of *Tauris*, which is the chiefeſt Command in *Perſia*, favours him very much with his protection. This Governour has made himſelf very conſiderable at Court, and very much reſpected by the King for his indefatigable pains, and his extraordinary agility in augmenting the King's Revenue: having found out ſuch ways for that purpoſe as never entred into the thoughts of any that preceded him in the ſame Employment. He is very curious to learn all the Noble Sciences, which is a quality very rare among the *Perſians*: He alſo takes great delight in the Mathematicks and Philoſophy, diſcourſing often with *Gabriel de Chinon*, Governour of the *Capuchins* Covent in *Tauris*. But the great deſire which *Mirza-Ibrahim* had to have his two Sons taught by the ſaid *Gabriel*, was the chief motive that made him ſo favourable to that Covent. He bought the Friers a place to build their Houſe, and liberally furniſh'd them for the Expence of the Work.

When the Sun ſets and riſes, there are a certain Company of People who are oblig'd to make a hideous noiſe with Drums and Trumpets in the *Meidan*, or great Piazza of the City. They ſtand upon one ſide of the Piazza in a Gallery ſomewhat rais'd; which is a Cuſtom obſerv'd in all the Cities under the *Perſian* Government.

As you go out of *Tauris* upon the North-ſide, there is a Mountain cloſe by, there being only the River between it. The name of it is *Einali-Zeinali*, and formerly there ſtood upon the top of it a fair Hermitage of the *Armenians*, which the *Mahometans* have converted into a Moſquee. At the bottom of the Mountain ſtands a Fortreſs and a Moſquee, which they let go to ruine, becauſe they were built by the *Ottomans*. A little farther upon the brink of the Precipice ſtands a Monaſtery, near to which are two Caves, where are certain Sepulchers and Marble Pillars

lying

lying along upon the Ground. There are alſo in the Moſquee certain Tombs of the ancient Kings of the *Medes*, the Remains whereof ſhew that the Work was very Excellent.

Upon the Road from *Tauris* to *Iſpahan*, about half a League from the utmoſt Gardens, between ſeveral knaps of the Mountain which you leave upon the right hand, upon the top of the higheſt of all, where there never was any Water, and where it is impoſſible to bring any, appears a Bridge fifty Paces long, the Arches whereof are very fair ones, but it falls to decay. It was a *Mollah* that built it, out of what deſign no perſon knew: nor can you come to *Tauris* upon that ſide, but you muſt ſee that Bridge, becauſe there is no other way, there being nothing but Water and Precipices on either hand. Afterwards he confeſs'd that he built it out of meer Vanity, knowing that *Sha-Abas*, the firſt of that Name was to come to *Tauris*. The King indeed came ſome time after, and ſeeing an unprofitable Bridge upon the top of a Mountain, he demanded who built it, and what was his deſign. To whom the *Mollah* return'd this Anſwer, Sir, ſaid he, I built that Bridge, that when your Majeſty came to *Tauris*, you might inform your ſelf from the mouth of him that built it. By which it appear'd, that the *Mollah* had no other ambition than to oblige the King to ſpeak to him.

A League from *Tauris* to the Weſt, in the middle of a Field ſtands a great Brick Tower, call'd *Kanhaz un*. It is about fifty Paces in Diameter, and though it be half ruin'd, yet it is very high. It ſeems to have been the Dungeon of ſome Caſtle, there being very high Walls round about it; which though they be but of Earth, nevertheleſs appear to be very ancient. It is not certainly known who built this Tower, but the *Arabian* Letters upon the Gate afford us ſome reaſon to conclude that it was a *Mahometan* Structure. In the year 1651 there happen'd a terrible Earthquake in *Tauris* and the parts thereabout, by which many Houſes were overturn'd, and this Tower then cleaving from the top to the bottom, a good part of it fell down, and fill'd up the hollow within-ſide.

Beſides the little River that runs by *Tauris*, there is another bigger to be croſs'd, about half a League from the City, over which there is a very fair Stone-Bridge. Near to it ſtands a Sepulcher, cover'd with a little *Duomo*, where the *Perſians* ſay that the Siſter of *Iman-Riza* lyes interr'd; and they have it in great veneration. The River that runs under the Bridge comes from the Mountains of the North, and falls into the Lake *Roumi*, thirteen or fourteen Leagues from *Tauris*. They call it *Aggiſou*, or *Bitter-water*; for the Water is very bad, and without any Fiſh. The Lake which is fifteen Leagues in compaſs, has the ſame quality, the Water being blackiſh: the Fiſh that happen into it out of other Rivers that fall into it, preſently become blind, and in a ſhort while are found dead by the Shoar. This Lake takes its name from a Province and a little City, which are both call'd *Roumi*, being not above eleven Leagues from *Tauris*.

In the middle of the Lake, upon the way that leads to a little City call'd *Tokoriam*, there is a little Hill that riſes inſenſibly, the aſcent whereof is very ſmooth, and out of it there riſe many little Springs. The farther they run from the Head, the wider grow the Streams: and the Earth which they water is of two diſtinct qualities: the firſt Earth that is dig'd ſerves to make Lime: the next to that is a hollow ſpungy Stone, that is good for nothing: but under that again is a white tranſparent Stone, which you may ſee through as through Glaſs, which being ſmooth and poliſh'd ſerves to adorn the Houſes. This Stone is only a congelation of the Waters of theſe Streams; for ſometimes you ſhall meet with creeping Animals congeal'd within. The Governour of the Province ſent one piece to *Sha-Abas*, as a great Preſent, wherein there was a Lizard congeal'd of a Foot long. He that preſented it to the Governour had twenty Tomans, or three hundred Crowns; afterwards I offer'd a thouſand for the ſame Piece. In ſome parts of the Province of *Mazandran*, where the *Euxin* Sea ſtretches fartheſt into the *Perſian* Territories, theſe congeal'd Stones are to be found, but not ſo frequently as near the Lake *Roumi*; and you ſhall many times find pieces of Wood and Worms congeal'd in the Stones. I brought away a Camels-loading of theſe Stones, and left them at *Marſeilles*; till I could find what uſe to put them to.

CHAP.

CHAP. V.

A Continuation of the Conſtantinopolitan *Road from* Tauris *to* Iſpahan, *through* Ardevil *and* Casbin.

FRom *Tauris* to *Iſpahan* the *Caravan* makes it generally twenty-four days journey.

The firſt day you croſs over dry Mountains, and four Leagues from *Tauris* you meet with one of the faireſt Inns in *Perſia*. This Inn *Sha-Sefi* caus'd to be built; it is very convenient, and large enough to lodge a hundred perſons with their Horſes. Over all *Perſia*, eſpecially from *Tauris* to *Iſpahan*, and from thence to *Ormus*, you meet every day with Inns at an equal diſtance.

The next day you deſcend a Mountain, in very rugged and narrow way. At the foot of this Mountain there are two ways for the Merchants to chooſe that will go to *Iſpahan*. They that will go the ordinary road and the direct way through *Kom* and *Kachan*, leave a Lake upon the left hand that parts the two Roads; and they that will go through *Ardevil* and *Caſbin*, two other good Cities, leave the Lake upon the right hand, and coaſt along by the ſide of the Mountain. From *Tauris* to *Ardevil* it is not above a dozen Leagues; and having paſs'd the Lake, the Country is very good: Which is the Road I intend to deſcribe firſt.

Ardevil being at ſo ſmall a diſtance from *Tauris*, lyes almoſt in the ſame Degrees and Minutes of Longitude and Latitude. This City is famous, as well for being the firſt Market of Silks that come from *Guilan*, from which it is not far off; as alſo for the Sepulcher of *Sha-Sefi*, the firſt of that Name, King of *Perſia*. The avenues to it are very pleaſant, being as it were Alleys of great Trees, which are call'd *Tchinar*, planted in a ſtreight line, at a due diſtance. It is of a moderate bigneſs, and ſeated in a lovely opening of the Mountains. The next to the City, which is call'd *Sevalan*, is the higheſt in all *Media*. The Houſes of *Ardevil* are built of Earth, as are moſt of the Houſes in the Cities of *Perſia*: but the Streets are very uneven, dirty, and narrow. There is but one which is handſom, at the end whereof is built the *Armenian* Church. A little River runs through the middle of the City, which deſcending from the neighbouring Mountains runs from Eaſt to Weſt. It is by Induſtry brought into many Cutts to water the Gardens, and in many places there are very fair Trees planted, which are very delightful to the Sight. The *Meydan* or Market-place is a very great one; more long than round; where ſtands a very fine Inn, upon one ſide, which the *Kan* caus'd to be built. There are ſeveral others in ſeveral parts of the City, which have the Proſpect over ſeveral lovely Gardens, eſpecially that which belongs to the King; to which you go through a long and ſtately Walk of four rows of Trees, at the end whereof ſtands a large Gate that gives you entrance. Though the Country about *Ardevil* be proper to bear Vines, yet there are none thereabouts; nor is there any Wine made till about four or five Leagues from the City. The *Armenians* that dwell in the City are very well ſtor'd with it; though there be no place in all *Perſia*, where there is ſo much Caution to be us'd, either as to the Importing it, or the Drinking it; both which muſt be done very privately: Which proceeds from the *Mahometan* Superſtition; the *Perſians* having ſo peculiar a Veneration for that place, that they believe it a Sin to ſuffer Wine to be publickly drank therein.

The People come in Pilgrimage from all parts of *Perſia* to the Sepucher of *Sha-Sefi*; which together with the vaſt Trade of Silk, makes *Ardevil* one of the moſt conſiderable Cities of all *Perſia*. There are ſeveral other Buildings added to the *Moſquee* wherein he lyes interr'd; the Entry whereof faces the *Meydan*, to which it is joyn'd upon the South-ſide with a large Portal. The Gate is chain'd with Chains faſten'd a-croſs with great Rings; which if any Criminal Offender can but touch, and enter into the firſt Court, he is ſafe; for no perſon can apprehend him. This is a large Court, yet more in length than breadth, without the Wall whereof that looks upon the Market-place, ſeveral Shops are built for Merchants and Tradeſmen.

Out

Out of this Court you paſs into another which is leſs, and pav'd with broad Stones, with a Rivulet running through the middle. The Entry into it is through a Door, fortifi'd with Iron Chains like the former, and is made at a corner of the great Court upon the left hand. It brings you preſently under a *Portico*, where there are fair Balconies rais'd after the faſhion of the Country. Thoſe Balconies are full of ſeveral People; either Pilgrims, or perſons whoſe Crimes conſtrain them thither for Sanctuary. In that place you muſt leave your Stick and your Sword, before you go any farther; and give ſomething beſides to a *Moullah*, who is always attending there with Books.

In that ſecond Court through which the Rivulet glides, on the one ſide are Baths, on the other Granaries for Rice and Corn; and upon the left hand, at the end of the ſame Court, there is a little Door which brings you to a place where the Royal Alms are diſtributed to the Poor, Morning and Evening; being juſt againſt the King's Kitchin. This Gate is cover'd with Plates of Silver; and in the Kitchin there are about thirty Ovens contriv'd in the Wall, with as many great Caldrons to dreſs Pilaw and other Food, as well for the Poor as for the Officers of the *Moſquee*. While theſe Alms are diſtributing, the Maſter-Cook, who commands all the reſt, ſets upon a Chair cover'd with Plates of Silver, and ſees that every thing be done in order. He ſees to the meaſuring out the Rice every day for the Kettles, and cauſes the Victuals to be divided in his own ſight: For there is an excellent Oeconomy in the King's Houſe.

At the end of the *Portico* beyond the firſt Court there are two Gates, one beyond another, both cover'd with Plates of Silver; between thoſe two Gates on the right hand appears a little *Moſquee*, where are the Tombs of ſeveral *Perſian* Princes of the Blood Royal. You muſt have a great care not to tread upon the Threſholds of the Gates; for it is a Crime not to be expiated without a ſevere Puniſhment. From hence through a little Ile, you come into the Body of the Church, richly hung with Tapeſtry, and ſet about with high Desks, where lye a great many Books, wherein the *Moullahs*, or Doctors of the Law read continually, having Stipends to Officiate in the *Moſquee*. At the end of the Body of the *Moſquee*, is a little Octagonal Monument, like the Choir of a Church, in the midſt whereof ſtands the Monument of *Sha-Sefi*. It is only of Wood, but curiouſly carv'd and inlaid. It exceeds not the height of a Man of an ordinary ſtature, and ſeems like a great Cheſt, having four Apples of Gold ſet up at each corner. It is cover'd with a Crimſon Satin purfl'd with Gold; and all the other Tombs that are by it, are cover'd with Silks as rich. As well in the Choir as in the Body of the Church, there are abundance of Lamps, ſome of Gold, ſome of Silver; but the biggeſt of all is of Silver, gilded and vermilion'd, and neatly engrav'd. There are alſo ſix great Branches of a curious ſort of Wood, cover'd with Silver, with great Wax Candles in them; which are never lighted but at their great Feſtivals.

From the *Duomo* where ſtands the Tomb of *Sha-Sefi*, you go under a little Vault, which encloſes another Monument of another King of *Perſia*, whoſe Name I could not learn. It looks like another great Cheſt, curiouſly wrought, and cover'd with Satin. The Roof of the *Moſquee* is adorn'd within with a Painting of Gold and Azure, *a la Moreſque*; on the outſide, with a fair Varniſh of ſeveral Colours, like the ſtately *Moſquee* at *Tauris*.

In the adjacent Parts round about *Ardeüil* are ſeveral Monuments worth a Man's ſight, being very ancient; and ſome which are ruin'd, ſhew by what remains the care which they took to enrich them with curious Workmanſhip. A quarter of a League from the City ſtands a *Moſquee*, in which are the Tombs of the Father and Mother of *Sha-Sefi*. It is a fair Structure, with Gardens and Courts, in one of which there is a very clear Fountain where they keep Fiſh.

Ardeüil is not only famous, as I have ſaid already, for the Royal Sepulchers which are in it, and for the Pilgrimages which have been made to it from all parts of *Perſia*; but the numerous *Caravans* of Silk, which ſometimes conſiſt of eight or nine hundred Camels, add very much to its Grandeur. For being near to *Guilan* and *Shamaqui*, from whence thoſe vaſt quantities of Silk come; and for that the Road from both thoſe places, to *Conſtantinople* and *Smyrna*, lyes through this City, there is a continual confluence of Merchants, and all ſorts of Merchandizes are here to be had as well as at *Tauris*.

From *Ardeüil* to *Caſbin* you travel through a good Country; for every three or four Leagues you meet with little Rivers that fall from the Northern Mountains, and water the Earth. The *Caravan* is uſually five days between *Ardeüil* and *Arion*, between *Arion* and *Taron* two, between *Taron* and *Caſbin* two more. Half a League on this ſide *Taron* you muſt croſs a great River over a ſtone Bridge, and half a League beyond you come to *Kalkal*.

Arion is a little City, *Taron* and *Kalkal* are two great Towns; and there are but theſe three places in all *Perſia* where there grow any Olives, or that they make any Oyl. Leaving *Kalkal*, you travel over a Plain for three hours, at the end whereof is a Way which you cannot get over in leſs than four hours. The way is ſo bad that the Horſes and Mules can hardly get up; but for the Camels, they muſt take the lower Road, which is alſo very tedious, and full of Stones which the Torrents tumble down, and it is three or four Leagues about. When you are up, the Country is level, and you have not above three Leagues to *Caſbin*.

Caſbin lyes in 87 Degrees and 30 Minutes of Longitude, and 36 Degrees and 15 Minutes of Latitude. It is a great City, the Houſes whereof are low and ill built; except ſeven or eight, which are next to the King's Gardens. It has no Walls, and indeed the beſt half of the City is in Gardens. There are three Inns, with Market-places round about; one of the three being large and commodious. It is inhabited altogether by *Mahometans*; or if there be any Chriſtians, they are very few.

The Soil about *Caſbin* produces Piſtaches. The Tree that bears them is never bigger than a Walnut-tree of ten or twelve years old. The great quantity of Piſtaches that are exported out of *Perſia* come from *Malavert*, a little City twelve Leagues from *Iſpahan*, toward the Eaſt. Theſe are the beſt Piſtaches in the World, and the Country being of a large extent, produces them in ſuch abundance, that it furniſhes all *Perſia* and the *Indies*.

Leaving *Caſbin*, you come to a little Village where there is but one Inn; and you travel that day ſix Leagues through Countries fertil enough, and well water'd.

The next day you travel through a good Country, and in nine or ten hours you come to *Denghé*. This is a great Village at the foot of a Hill, through which there runs a fair River. It abounds with excellent both White and Claret Wine, where the Travellers take care to repleniſh their Bottles. But generally they never lye here; being deſirous to go a League farther, for a good Inn's ſake, which makes it a handſom Stage.

At this Town of *Denghé* it is where the two Roads from *Tauris* to *Iſpahan* meet: the firſt, through *Ardeüil* and *Caſbin*, I have already deſcrib'd. Hither alſo come the *Caravans* that go for the *Indies* through *Meſhéhed* and *Candahar*, and where they leave *Iſpahan* Road to take the left-hand Way, which carries them Eaſtward.

CHAP. VI.

The ordinary Road from Tauris *to* Iſpahan, *through* Zangan, Sultanie, *and other places.*

WE muſt now return again to the Lake ſix Leagues beyond *Tauris*, where they that will take the ordinary ſhort way through *Zangan* and *Sultanie*, leave the left hand way of *Ardeüil* and *Caſbin*. This Lake is uſually full of large red Ducks, which are very good Meat.

From thence, after twelve or thirteen hours travel, in which time you meet with three Inns, you come to *Karaſhima*, a large Town in a deep Valley, that ſeems to be well manur'd. There is in it only a ſmall Inn built of Earth, the Doors whereof are ſo low, that the People are forc'd to creep upon their knees to get in.

The next day you come to another large Village call'd *Turcoma*, where the Soil is fertil, though it be very cold. There are ſeveral *Caravanſera's* built like a long Alley

Alley cover'd, which are only of Earth, the Men lying at one end, and the Horſes at another.

The next day you travel over an uneven and deſert Country, and in eight hours time you come to *Miana*, a little City ſituated in a Marſh, where you pay a Toll for Guarding the Highways. In this City is one of the faireſt Inns in all *Perſia*.

Two hours after you leave *Miana*, you muſt croſs a River, over a fair Bridge which runs to decay; the Arches whereof are hollow within; it is built of Brick and Free-ſtone, being near as long as *Pont neuf* in *Paris*. This Bridge ſtands almoſt at the foot of a Mountain call'd *Kaplenton*. *Sha-Abas* caus'd all the way to be Pav'd, becauſe the Land is ſo fat and ſloughy, that when it thaws, or that the leaſt Rain falls, it is impoſſible for the *Caravan* to paſs. Beſides, there are a ſort of Camels in *Perſia*, that when it comes to rain in a deep Soil, are not able to keep their Legs: nay through the weight of the Burthens which they carry, their very Quarters will rive from their Shoulders, and their Bellies will burſt. So that before the way was pav'd, they were forc'd to ſpread Carpets in the moſt ſlippery ways where thoſe Camels were to paſs: which muſt be ſtill done in ſome places, where the Pavement is worn away.

At the lower part of the deſcent toward *Iſpahan*, upon the knap of a Hill which ſtands by it ſelf, appears an old forſak'n Fortreſs: it is near the Highway, and a River, which falls into the *Caſpian* Sea, after it has croſs'd the Province of *Guilan*, where it is cut into ſeveral Channels. But generally the Corn and Fruits which grow in *Perſia* by the help of Water forc'd into Channels, are of little eſteem, and much cheaper than thoſe that grow in the Provinces whoſe Fertility is not Artificial. Moreover, that ſort of forc'd Grain will not keep above a Year; and if you keep it longer, it breeds a Vermin that eats it. 'Tis the ſame thing if the Corn be grownd; and more than that, there breeds a Worm in the Flowr, that makes it ſo bitter that tis impoſſible to eat it.

On this ſide the Mountain *Kaplenton*, appear at a diſtance two others very high, one toward the North call'd *Saveland*, another toward the South call'd *Sehand*: there is a third, which cannot be ſeen in *Iſpahan*-Road, being too far out of the way, near the City of *Hamadan*. Theſe three Mountains are full of Springs, from whence moſt of the Streams do fall that water *Perſia*: And the *Perſians* do ſay, that formerly there were many more of theſe Springs, but that about a hundred Years ago ſeveral of them have been dry'd up, or otherwiſe no body can tell what is become of them.

There are ſeveral Villages near the Mountain that pay nothing to the King, but are oblig'd to ſend him a certain quantity of Rice and Butter, for the uſe of the *Moſquee* at *Ardeuil*. They have alſo one great Priviledge, That if a Man commits a Murther, and flyes to any of theſe Villages, he cannot be apprehended, nor can the King himſelf puniſh him.

Leaving the River that runs at the foot of the Mountain *Kaplenton*, you come to a fair Inn call'd *Tjhamalava*, built ſome years ago: and for thirteen hours after, travelling over a very barren Country, you meet with another Inn, which is call'd *Sartcham*, ſtanding in a very deſert place: which makes the *Raders*, that lye there to ſecure the Highways, very inſolent, finding themſelves ſo far from any Towns or Villages.

From *Sartcham* you come to a River, by the Banks whereof you travel a good while, till you come to an Inn which is call'd *Digbé*, near a large Village. The Structure is very handſom, the lower part being of Free-ſtone undulated with red and white, and very hard.

The next day you travel a very uneven Country, till you fall into a deep Valley, at the end whereof you meet with *Zangan*, a great Town and ill built. However, it has a very fair Inn, which when I went laſt to *Iſpahan* was ſo full, that I had like to have lain abroad in the Rain, but for the Courteſie of two *Armenians*. From *Zangan* you go to an Inn, where you muſt pay the Duties due to the *Kan* of *Sultanie*.

Sultanie is a very large City, which you leave half a Mile from the Road, near to a Mountain. Formerly it had in it very beautiful *Moſquees*, as may be eaſily conjectur'd by the Ruines that remain. Many Chriſtian Churches alſo were con-

verted into *Moſquees*; and if you will beleive the *Armenians*, they will tell you, that there were in *Sultanie* near eight hundred Churches and Chappels.

Three Leagues from *Sultanie* ſtands an Inn, and a League farther a great Town call'd *Ija*, where there is another very commodious Inn, and moſt excellent Wine.

From thence you go to *Habar*, an ancient City and of a large extent, but very much ruin'd, inhabited by *Armenians* for the moſt part: Here, for the good Wines ſake the Travellers ſtay to recruit their Bottles.

From *Habar*, after ſeven hours travel you come to a Village call'd *Partin*. From *Zangan* to *Partin* you reach in two days. It ſtands in a fertil Plain, where there are ſeveral other Villages. It is not above three Leagues broad, being enclos'd on each ſide, to the Eaſt and Weſt, with a row of high Mountains.

Having paſs'd this Plain, you come to a barren Country and ill inhabited, which laſts all the day, till you come to *Sexava*. You paſs by the Ruines of a Village, where there are but two Houſes ſtanding, with the Tower of a *Moſquee*, which is very high and ſlender. Then you come to a Mud-wall'd-Inn, built ſome few years ſince; and near to that a Caſtle call'd *Khiara*, upon the peek of a Hill, but very ill built.

Sexava is a little City in a Soil that bears excellent Nuts. The Inns that are there, being built of Earth, and being but little, are very handſom and convenient, their number ſupplying the defect of their ſmalneſs.

From *Sexava*, after ſeven hours travel, you come to a great Inn, call'd *Idgioup*, which was formerly a nobler place than now it is, ſtanding alone in a Field. Three Leagues from thence you meet with another ſpacious Inn, call'd *Cochkeria*; and four hours farther you come to the Inn *Denghé*, where the two Roads meet which I ſpake of in the foregoing Chapter.

From *Denghé* to *Kom*, are three days journey, over a barren, dry, and deſert Country, where there is no Water but Ciſtern-water, except in ſome very few places, where it is very good. Four Leagues from *Denghé* is a fair Inn; and three Leagues farther ſtands another, about a Mile from a Village to the South, where there grows excellent good Wine, white and red. From this laſt Inn to *Sava* is not above three hours travel with the *Caravan*.

Sava is a good City in a fertil Plain, where there are ſeveral Villages. The greateſt Trade of the Town is in little grey Lamb-skins, the curl whereof is very neat, of which they make Furrs. Two or three Leagues beyond *Sava* the Country is very well manur'd, and after you have forded a River half a League from the City, after two hours travel, you come to one of the faireſt Inns in all *Perſia*, which was finiſh'd when I went laſt to *Iſpahan*. From thence to *Kom* it is about ſeven or eight hours journey, through a dry and ſandy Road: but half a League on this ſide *Kom* the Land is very good and fruitful.

Kom is one of the great Cities of *Perſia*, in a fat Country abounding in Rice. There grow alſo excellent Fruits, particularly large and excellent Granates. The Walls are only of Earth, with little Towers cloſe one to another; and the Houſes being only of Earth, are never the handſomer within-ſide. At the entry into the Town you muſt croſs a River, over a ſtone Bridge, and then turning to the right hand over a fair Key, you come to an Inn very well built and very convenient.

That which is moſt remarkable in *Kom* is a large *Moſquee*, no leſs in veneration among the *Perſians*, than the *Moſquee* of *Ardebil*. There it is that you may ſee the Sepulchers of *Sha-Sefi* and *Sha-Abas* the Second; as alſo the Tomb of *Sidi-Fatima*, the Daughter of *Iman-Hocen*, who was the Son of *Haly* and *Fatima-Zuhra* the Daughter of *Mahomet*. The great Gate of the *Moſquee* anſwers to a *Piazza* more long than broad, where ſtands an Inn and certain Shops, which without-ſide are ſomewhat beautiful. One of the ſides of the *Piazza* is clos'd up with a low Wall, over which appears the Shore, and a River which you croſs at the end of the *Piazza*. Over the great Portal of the *Moſquee* ſtands an Inſcription, in Letters of Gold, in the Praiſe of *Sha-Abas* the Second. The firſt place that you enter into is a Court of more length than breadth, which may be term'd a Garden, in regard that on each ſide of the Alley in the middle, which is pav'd, there are ſeveral ſquare Beds of Flowers; yellow Jaſmin, and other Plants; which are rail'd in by a Rail that runs all the length of the Alley on each ſide. It is not an eaſie thing for the Chriſtians to

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get in to this Court, eſpecially ſuch whoſe Habits and Aſpect they do not like: But as I cloth'd and carry'd my ſelf, I never was deny'd entrance into any place either in *Perſia* or *India*.

In this firſt Court, on the left hand as you enter, are little Chambers, where they that receive the Alms which by the Foundation of the *Moſquee* are to be diſtributed every day, come and eat their proportion, and then go their ways. Thoſe Chambers ſerve as an *Aſylum* to thoſe that cannot pay their Debts, as at the *Moſquee* of *Ardebil*. Neither are theſe Priviledg'd places like ours, where they that retire muſt live at their own Charge: For in *Perſia* they are fed at the Expence of the *Moſquee*; and being in that manner freed from Care, their Friends more eaſily bring their Creditors to Compoſition.

Out of the firſt Court you paſs into a ſecond, which is larger, and all pav'd; and from that into a third, which is ſquare, and rais'd like a Terraſs. You enter into it through a large Gate, at the end of an open Paſſage, where ſtand the Lodgings of the *Moullah's*.

Out of that Court by an aſcent of Brickwork of ten or twelve Steps, you enter into a fair Court, which is alſo rais'd like a Terraſs; in the midſt whereof is a fair Fountain. It is continually fill'd by little Pipes of Water which run into it, and is empty'd by others that carry the Water into ſeveral parts of the whole Encloſure. There are ſome Buildings in this Court, but one of the ſides of it is taken up with the Front of the *Moſquee*, which is no diſpleaſing Structure. There are three large Gates belong to it, very well expanded, according to the mode of the Country; with a Brick-wall before, about the height of a Man, with Holes in it for Light, made like a Lozange. The Threſhold of the middle Gate is cover'd with a plate of Silver; and between theſe three Gates and that of the *Duomo*, are ſeveral Doctors, that hold Books in their hands, and read perpetually.

This *Moſquee* is Octagonal, and at every angle is a ſmall wooden Door of Walnut-tree, varniſh'd with grey and yellow. The Tomb of *Sidi-Fatima* is at the farther part of the *Moſquee*, there being only room for one Man to paſs between the Wall and the Tomb. It is encompaſs'd with a large Silver Grate, ſixteen Foot ſquare; the Bars whereof are round, and knob'd in thoſe places where they croſs each other; it is lighted by ſeveral Lamps of Gold and Silver: which altogether is very pleaſing to the Eye. The inſide of the *Moſquee*, to the elevation of the Angles that ſupport the *Duomo*, is compos'd of ſquare Tiles varniſh'd over with divers Colours; and the *Cupola* of the *Duomo*, as alſo the Vault of the *Portico* of the *Moſquee*, is a *Moreſco* piece of Painting in Or and Azure. Upon each ſide of the *Moſquee*, and near the ſide where the Tomb of *Sidi-Fatima* ſtands, appears a great Hall, where the Royal Alms are diſtributed to the Poor, which conſiſt of Pilaw and other diet, very well dreſt. From this Tomb you turn to the left hand toward an Aſcent, diſtant five and twenty or thirty Paces; and at the top of this Aſcent is a Door, over which there an is Inſcription in Honour of *Sha-Abas* the Second. The Door being open'd, ſhews you the place where the Body of that King repoſes: and through another Door with a Grate in it, you may diſcover, under a ſmall *Duomo*, the Tomb of *Sha-Sefi* his Father; which is cover'd with a Carpet of Cloth of Gold. They were continually at work upon the Tomb of *Sha-Abas*, which they ſaid, they would make very famous.

I had not been two hours in *Kom*, but a multitude of People ran by the Inn Gate, all in extraordinary haſt. Asking what the matter was, they anſwer'd me, that it had been a day long deſign'd for the two *Prophets* to fight. Thereupon I went to the *Piazza*, which was ſo crowded, that I had much ado to get to ſee. In the firſt place a ſufficient number of Tumblers and Puppet-players, divided into two Bands, kept the middle of the *Piazza*, and made a ſufficient Ring for the Combat. Each Band held a Bull by the Horns, one of which they call'd *Mahomet*, and the other *Haly*: and whether it were by accident, or by the cunning of the Bull-Maſters, after an obſtinate Combat, wherein the Beaſts foam'd again with heat and rage; *Mahomet* at length quit the Field, and yielded *Haly* the Victory. Then all the People ſhouted for joy, and all the *Piazza* was fill'd with the noiſe of Flutes and Hautboys; and every one coming as if it were to adore *Haly*, cry'd out, *Behold the Works of God, that* Haly *has made!* At length they bring the Bull *Haly* under a Gate, with his Head turn'd toward the People; where after they have

have rub'd him to refreſh him, after a Combat ſo courageouſly maintain'd, every one ſends him Preſents, which are all the Tumblers profit. The *Kan* or Governour of *Kom*, who was preſent with a hundred Horſes richly trap'd to behold the Sight, ſent the Bull a Preſent of 50 *Tomans*, or 750 Crowns. They who accompany'd him, and the chief Inhabitants of *Kom*, gave him ſome a Garment, others a Girdle. Neither did the meaneſt of the People ſpare to ſend or carry him Fruits, or other things, according to their abilities.

The *Kan* was a Lord who was very civil; and there was no Stranger that did not commend his behaviour, in regard he was ſo obliging.

So ſoon as I came to the place, whether it was that he perceiv'd me with a *Dutchman* that I had brought along from *Conſtantinople*, or whether any one had inform'd him that there were Strangers near him, he ſent for us, and after he had ask'd us ſome Queſtions concerning the occaſion of our Travelling; he ſent for a Seat and caus'd us to ſit down. Then he ask'd us whence we came, and what we did at *Iſpahan*; to which when we had anſwer'd him, that we went to wait upon the King, he approv'd our Intention, complaining that we had not given him advice of our Arrival. In the Evening he ſent us ſeveral Delicacies, among the reſt, ſix fair Melons, and four Bottles of excellent Wine.

He appear'd to me ſo brave and generous a Perſon, that I was very much troubled afterwards for his being in dis-favour with the King, and his death, which enſu'd. For this *Kan* finding the Walls of the City, which were only of Earth, and the Bridge over the River to be out of repair, without writing to the King, of his own head, laid a ſlight Impoſition upon every Basket of Fruit that was brought into the City. Now there are in all the Cities of *Perſia*, perſons who are hir'd to take an account every Week what the Commodities may be worth, and to take care that no more than ſuch a Toll be laid upon any thing; which they tax among themſelves, and when they have ſet the Rate, they cauſe it to be cry'd at the beginning of every Week. *Sha-Sefi* then reign'd, it being the year 1632. The King being inform'd by theſe people of the Impoſt which the *Kan* had ſet upon Fruit without his knowledge, was ſo enrag'd againſt him, that he caus'd him to be brought in Chains to *Iſpahan*, where he us'd him with a ſtrange ſeverity. For at that time the Son of the *Kan* ſtood at the King's Elbow, it being his Office to give him his Pipe and his Tobacco, which is a very honourable Employment in *Perſia*. When the *Kan* came, the King caus'd him to be carry'd to the Gate of the Palace, in the preſence of all the People, and then commanded his Son to pull the Hair of his Father's Muſtaches by the roots from his Skin. After that he commanded him to cut off his Noſe and his Ears; after that to put out his Eyes, and laſtly to cut off his Head. When he had done the Execution according to the King's pleaſure, he commanded him to go and take poſſeſſion of his Father's Government, and allowing him an experienc'd Old Man for his Lieutenant, he ſent him to *Kom* with theſe words; *If thou govern'ſt no better than this dead Dog has done, I will put thee to a more cruel death than this.*

Leaving *Kom*, for four hours you travel over a fair Champain Country, after which you come to a fair Village with five or ſix Inns in it. Beyond that is nothing but Sand, till you come to a place call'd *Abſchirim*, or *Freſh-water*, where there are three Inns at a diſtance from any Villages. From *Abſchirim* to *Cachan* is ſix hours journey through a Corn Country, and ſtor'd with great Villages.

Cachan is a large City, well peopl'd, and furniſh'd with all things neceſſary for humane ſubſiſtance: There is an old Wall about it which is faln down in many places, ſo that there is no need of ſeeking for Gates to get into the City. On that ſide which looks toward *Iſpahan* the Soil is good, and produces great ſtore of Fruit and Wine, which the *Jews* take care to make. It is reckon'd that there are in *Cachan* a thouſand Families of *Jews*; in *Iſpahan* about ſix hundred; but in *Kom* there are not above nine or ten. Not but that there are many *Jews* in *Perſia*, but thoſe that live in *Iſpahan*, *Cachan* and *Kom*, boaſt themſelves particularly of the Tribe of *Judah*.

There are an abundance of Silk-Weavers in *Cachan* that are very good Workmen, which make all the beſt purfl'd Sattins mix'd with Gold and Silver, that come out of *Perſia*. There they alſo coyn Money, and make Copper-veſſels, which they vend in great quantities at a good diſtance off. The Market-houſes are very fair ones,

ones, and well vaulted, the Inns large and convenient: but there was one among the reſt which was very magnificent, near the King's Gardens, at the entry of the City. As well the Inn as the Gardens were made by the order of *Sha-Abas*, the firſt of that Name, who was at a vaſt charge. The Inn is above a hundred Paces ſquare, built of Brick two Stories high, containing twenty-ſix vaulted Chambers of a reaſonable bigneſs. It was a Structure too fair to be ſo little regarded, as now it is, being much faln to decay. In the middle of the Court was a Fountain to receive Water, which is ſpoil'd. The *Perſians* and *Turks* are of that bad humor, rather to build new Houſes than to repair old Buildings. For which reaſon they have ſince built at *Cachan* four or five Inns, as fair and commodious as that of *Sha-Abas*. This Cuſtom is grown to that height, that the Children are ſo far from taking care to repair the old Houſes where their Parents liv'd, that they will not ſo much as live in them after their deceaſe, covetous of the honour of building Houſes for themſelves.

Before we leave *Cachan* you muſt take notice, that as you travel from that City to *Guilan* you cannot avoid travelling thorough Plains for twelve hours together, which are all pure Salt; and there is nothing to be met with by the way, but one Ciſtern; nor can the Water which is in it be otherwiſe than very bad.

Leaving *Cachan*, you croſs a Plain of three Leagues, after which you enter in among the Mountains, where you come to a very fair Inn of Brick. From thence you deſcend a pleaſant Vale, where you travel a long time by the ſide of a River, over a very narrow way. At the end of the Valley you meet a great Wall, which croſſes it, and joyns the two Mountains together. This Wall is above a hundred Paces long, above thirty Foot thick, and fifty high. It was the Work of the Great *Sha-Abas*, whoſe deſign it was to ſtop the Waters that fall from the Mountain, and to make a Receptacle for Water in that place, to ſerve his occaſions. At the foot of the Wall there is a Sluce, which being let down keeps in the Water; but is pull'd up to let out the Water over all the neighbouring Lands to the Plain of *Cachan*. From this Receptacle to *Corou*, is about two hours travel.

Corou is a very large Village, and well peopl'd, in a Soil environ'd with high Mountains, and planted with great ſtore of Walnut-trees. The Houſes conſiſt but of one low Story, being built of Flint-ſtones; but the Inn therein is very fair and commodious. This Village conſiſts but of one Street, but it is almoſt half a League long, and very troubleſom in the Winter, by reaſon of a great River that runs through it, and the great quantity of Stones that lye in the way. All about this Village, as in ſeveral other places of *Perſia*, there are a great number of *Shacales*; which are a kind of Foxes, that in the night time make an ugly noiſe; for if but one cry, all the reſt will make anſwer, and ſet up a howling.

From *Corou* you muſt travel three Leagues between Mountains, after which you have but twelve Leagues to *Iſpahan*. It is a continued Plain that extends it ſelf beyond the City, and in many places the Soil is very good. At every three Leagues end you meet with Inns. The firſt is call'd *Achaha-Agakamala*; the ſecond, which is the half-way between *Corou* and *Iſpahan*, is call'd *Michiacour*. This place conſiſts not only of one Inn, for there are many others, ſo that it reſembles a large Village. From *Michiacour* you come to *Aganura*, another Inn, but ill built; and from *Aganura*, after you have travel'd three Leagues through a fat and fertil Country, you come to *Iſpahan*.

CHAP.

CHAP. VII.

Of the Road from Smyrna *to* Iſpahan, *through* Natolia.

SMyrna is at this day for Trade, whether it be by Sea or Land, one of the moſt celebrated Cities of all the *Levant*, and the greateſt Market for all ſorts of Commodities which are tranſported out of *Aſia* into *Europe*, or out of *Europe* into *Aſia*. Hither all the Weſtern Fleets are moſt regularly bound, that came formerly no farther than *Ligorn*, and from whence, at times moſt regularly appointed, the faireſt *Caravans* ſet out.

This City lyes in 50 Degrees of Longitude; and 38 Degrees, 45 Minutes of Latitude; at the bottom of a Gulf in the *Archipelago*, which is ſeven Leagues in length, upon the right ſide of the *Iſthmus* which begins to form the *Peninſula* of *Clazomene*, right againſt the Iland of *Schio*. It lyes in that part of the Leſſer *Aſia*, which the *Greeks* poſſeſs'd, under the Name of *Iconium*; at a diſtance almoſt equal, between *Epheſus* and *Sardis*; and was one of the ſeven Churches mention'd in the Revelation of St. *John*. It is at this day a great City, built like an Amphitheater, upon the deſcent of a Hill that looks toward the Summer-Weſt. But it is neither ſo great, nor ſo beautiful as formerly it was, as may be eaſily conjectur'd by the Ruines of certain Edifices that remain upon that Hill, which from the middle to the top, where the ancient City ſtood, are altogether uninhabited. There are alſo to be ſeen the Walls of a fair Caſtle, and above that the Ruines of an Amphitheater, where they ſay St. *Polycarp* was expos'd to fight with Lions. This Amphitheater was not in the form of thoſe other, which are uſually round; for it contain'd but half a Circle, being left open to the Sea-ſide. The *Turks* have almoſt quite deſtroy'd it: making uſe of the Stones to build a Fort two Leagues from the City, upon the Gulf, where the paſſage is very narrow; which the Ships are forc'd to ſalute as they enter in, and to ſpeak with when they ſail out. Moreover, that they might not be put to ſend for Stones a-far off, they conſulted whether they might not make uſe of the Stones of the Chriſtians Monuments, as alſo of thoſe of the *Jews*, which are near the Shore: But they took very few, whether out of kindneſs to the Tombs, or whether they did not think them ſo proper for uſe as the Stones of the Amphitheater. This Caſtle had not been long built, but upon an occaſion very remarkable. In the laſt Wars of the *Turks* with the *Venetians*, the *Ottoman* Fleet having been beaten in the *Archipelago*, the Grand *Signor* reſolv'd to re-fit another to Sea, and thereupon ſent to all the parts of his Empire, where he knew any *Engliſh* or *Holland* Veſſels uſually were wont to ride, to ſolicit them to ſerve him for his Pay. More particularly he aim'd at thoſe Veſſels which were in *Smyrna*, where there were generally more than in any other Port. But the Captains, who rejected his Propoſition of fighting againſt the *Venetians*, believing that he would put ſome force upon them, ſuddenly hois'd Sail and got away; it being at a time when he could not keep them in, having no Caſtle then built to command them. The Grand *Viſier* nettl'd at the refuſal of the Captains, as an affront done to his Maſter, and to ſee that the Ships could come in and go out, without any let or moleſtation, bethought himſelf (to the end he might keep them for the future under ſubjection) of building a Fort upon the Gulf, in ſuch a part where the Veſſels muſt neceſſarily touch; where now there lye great Cannons level with the Water, which no Veſſel can eſcape. Ever ſince the Convoys will not come to *Smyrna*, as they were wont to do, but lye out at Sea, out of the reach of the Fort.

Near to the Sea are yet to be ſeen ſome Remains of a Church, two ſides whereof ſeem to have been diſtinguiſh'd into Chappels by little Walls, which are yet ſtanding: But the Natives doubt whether they be the Ruines of a Church dedicated to St. *Polycarp*, or of an ancient Temple of *Janus*.

Smyrna has been oftentimes ruin'd either by the Wars, or by the Earthquakes which often happen there. One time that I ſtaid there, there happen'd one, which did not laſt long, but was very terrible. About ſixty Paces from the Sea are to be diſcern'd the Ruines of great Walls two Foot under Water; and at the end of the

City

City that looks toward the Winter-Weſt, near to the Sea, appear the Ruines of a Mole, and certain ancient Magazins.

The *Engliſh* Merchants have dig'd among the Ruines of *Smyrna*, and have found great ſtore of fair Statues, which they tranſported into their own Country. There are ſtill found ſome or other every day; but when the *Turks* find any, they disfigure them preſently. It may be conjectur'd, that there was one of a prodigious bigneſs, by a great Toe broken off of ſome one, and for which I paid ſufficiently, out of the deſire I had to buy it. I ſent it to *Paris* to a Perſon of Quality, who look'd upon it as a great Curioſity. This Toe was of a hard white Stone, and well ſhap'd, and by the proportion whereof, the Figure could not be judg'd to be leſs than the *Coloſſus* of *Rhodes*.

Upon that ſide of the City where the Mole was, ſtands an old Caſtle of no defence, at the foot whereof the Sea makes a ſmall Creek, where ſometimes the Gallies of the Grand *Signor* lye.

The City is well peopl'd, containing no leſs than fourſcore and ten thouſand Souls. There are reckon'd no leſs than 60000 *Turks*, 15000 *Greeks*, 8000 *Armenians*, and about ſix or ſeven thouſand *Jews*. As for the *European* Chriſtians that Trade there, their number is very ſmall. Every one of theſe Nations has the exerciſe of their Religion free to themſelves. The *Turks* have in *Smyrna* fifteen *Moſquees*, the *Jews* ſeven Synagogues, the *Armenians* but one Church, the *Greeks* two, and the *Latins* three. There are alſo *French* Jeſuits, and *Italian* Obſervantins, or a ſort of Grey *Franciſcans*. The *Turks*, the *Greeks*, the *Armenians*, and *Jews* live upon the Hill; but all the lower part toward the Sea is inhabited only by the *European* Chriſtians, *Engliſh*, *French*, *Hollanders*, and *Italians*. The *Greeks* have alſo in the ſame Quarter an old Church, and ſome few ſmall Houſes, where Sea-men make merry.

All theſe different People of *Europe* are generally known in *Smyrna* by the Name of *Franks*. Every Nation has its *Conſul*: and the *French Conſul* has two *Vice-Conſuls* under him; the one at *Scalanova*, the other at *Chio*.

Scalanova, or the *New Port*, is two Leagues beyond *Epheſus*, and being a good Haven, the Veſſels were wont to unlade there; but the *Turks* would not permit it any longer. For that Place being the Dowry of the Grand *Signor*'s Mother, the *Vice-Conſul* agreed with the Governour of *Scalanova*, who permitted the Tranſportation of Goods to *Smyrna*, which is not above three little days journey with the *Caravan*: A thing that ſpoil'd the Trade of the City, and injur'd the Officers of the Cuſtom-Houſe. Whereupon they Petition'd the Grand *Signor* that no more Goods might be unladed at *Scalanova*: ſo that now no more Veſſels go thither, unleſs it be to take in freſh Victuals.

Chio is one of the greateſt Ilands in the *Archipelago*, of which in another place: but the *Vice-Conſul* that lives there has no more buſineſs there than the other at *Scalanova*; for the Veſſels that touch there, neither unlade nor export any Goods from thence.

The Quarter of the *Franks* is only a long Street, one ſide whereof lyes upon the Sea; and as well for the Proſpect, as for the convenience of Unlading Goods, the Houſes upon the Sea are much dearer than thoſe that lye upon the Hill.

The Soil about *Smyrna* is fertil, and abounds in all things neceſſary for humane ſupport; but particularly in good Oyl and good Wine. There are Salt-Pits alſo half a League from the City, toward the North. The Sea affords great ſtore of good Fiſh; Fowl is very cheap; and in a word, *Smyrna* is a place of great plenty. There is a lovely Walk all along the Sea to the Salt-Pits, where generally abundance of People walk in the Summer-time to take the freſh Air: and there being more liberty at *Smyrna* than in any other part of *Turkie*, there is no neceſſity of taking a *Janiſary* along, when a man goes abroad. If a man loves Fowling, it is but taking a Boat, which lands him two or three Leagues from the City, toward the Mountains, where there is ſo much Game that he can never return empty. For the value of three *Sous* you may buy a red Partridge at *Smyrna*, and all other Fowl is proportionably cheap.

But if *Smyrna* have theſe great advantages, it has alſo its inconveniences: the Heats are very exceſſive in Summer, and indeed they would be inſupportable, were it not for the Breezes that come off the Sea: theſe Breezes riſe about ten in the Morning, and continue till the Evening; but if they fail, tis very bad for the

Inhabitants. Beſides, there hardly paſſes a Year but the City is infeſted with the Plague, which however is not ſo violent as in Chriſtendom. The *Turks* neither fear it nor flie it, believing altogether in Predeſtination. Yet I believe, if the Inhabitants of *Smyrna* would take care to drain away the ſtanding Puddles that gather in the Winter about the City, they would not be ſo frequently moleſted with the Plague as they are. It is moſt rife in *May*, *June*, and *July*; but the malignant Fevers that ſucceed it in *September* and *October* are more to be fear'd, more People dying of them than of the Peſtilence. In all my Travels I never was in *Smyrna* at theſe unfortunate Seaſons. There is no *Baſha* in that City; it being govern'd only by a *Cady*, who is not ſo ſevere to the Chriſtians as in other places: For ſhould he abuſe his Office, *Conſtantinople* is at hand, where you may complain to the *Mufti*, and have relief; who for ſome good Preſent may be eaſily perſwaded to depoſe the *Cady*; as being glad of the opportunity to diſplace him, and to put another in his room.

The Cuſtoms of *Smyrna* yield a great Revenue to the Grand *Signor*, being paid there very exactly. But were there a certain Rate put upon Commodities, the Merchants, who would otherwiſe be loſers, would not ſtudy ſo many ways as they do to deceive the Cuſtomers: For thoſe Cuſtomers lay what Price they pleaſe upon Commodities, valuing that at a thouſand Crowns, which perhaps is not worth three hundred, being abſolute Maſters of the Rate. In my laſt Voyage to *Smyrna*, four *Dutch* Women that went thither in our Ship from their own Country, carry'd a-ſhoar under their Coats whatever I had of rich Merchandize: for the *Turks* have ſuch a reſpect for that Sex, that they will not ſo much as offer to ſearch them. If a man be tak'n in ſtealing Cuſtoms, there is no other puniſhment than to pay double.

The Trade of *Smyrna* is very great, and the principal Merchandizes which the *Franks* tranſport from thence, are raw Silk, which the *Armenians* bring out of *Perſia*; Chamlet-yarn, and Chamlet or Goats-hair, which come from a little City call'd *Angouri*, fifteen or ſixteen days journey from *Smyrna*; Cotton twiſted; Skins and Cordovans of ſeveral colours; Calicuts, white and blew; great quantities of Wool for Mattreſſes, Tap'ſtries, quilted Coverlets, Soap, Rhubarb, Galls, Valanede, Scammony, and Opium; which four laſt Commodities are to be had in the Countries near to *Smyrna*, but not in great quantities. The *Caravans* come generally to this Town in the Months of *February*, *June*, and *October*; and depart again to the Countries from whence they came the ſame Months.

Epheſus not being above a day and a halfs journey from *Smyrna*, on Horſe-back I took an opportunity to go thither. There were twelve of us that joyn'd together, *Franks* and *Hollanders*, who took three *Janiſaries* along with us, and three Horſes to carry our Proviſion.

We travel'd this little Journey in the Summer, and ſetting out of *Smyrna* about three of the Clock in the Afternoon, we rode through a Country part Plains, and part Hills, till we came to a great Village, where we ſup'd.

After we had ſtaid there three hours, we took Horſe and travel'd till Midnight, to avoid the Heats: By the way we met with nine or ten Arches, very narrow; which we could not conjecture to be any thing elſe than the Ruines of ſome Aqueduct. From thence to *Epheſus* the way is very pleaſant, through little Thickets watred with Rivulets.

A quarter of a League from *Epheſus* you meet with another *Moſquee*, which was formerly a Chriſtian Church, built out of the Ruines of the Temple of *Epheſus*. This *Moſquee* ſtands enclos'd with Walls, and you muſt aſcend up to it by two Aſcents of twelve Steps a-piece, which bring you to a large Paſſage. From thence you enter into a large Cloyſter, the Arches whereof are ſuſtain'd with Marble Pillars of ſeveral colours, delicately wrought; and the lower part of the Gallery, which runs along three of the ſides, that conſiſts of great Squares of Stone. The *Moſquee* takes up the fourth ſide upon the left hand, the Gate being in the middle. The *Moſquee* it ſelf is a wide Arch, ſupported by five Columns, all of moſt exquiſite Work. There are four of Marble, and every one of a different Colour; but the fifth is a moſt rare piece, being of Porphyry, and the bigneſs of it makes it ſo much the more to be admir'd.

Epheſus does not look like a City, being ſo abſolutely ruin'd, that there is not a Houſe ſtanding. It was built upon the deſcent of a Hill, in a ſituation not much unlike

unlike that of *Smyrna*, at the foot whereof runs a Rivulet, after it has made a thouſand *Meanders* in the Meadows. The City ſeems to have been very large, for you may diſcern upon the top of the Gates the compaſs of the Walls, with ſeveral ſquare Towers, ſome of which are ſtill ſtanding: and there is one very remarkable, having two Chambers in it, one of which is a very fair one, the Walls and Pavement whereof are Marble.

The famous Temple of *Diana* ſtood at the bottom of the Hill, near one of the Gates of the City. There remains nothing of it at preſent but the great Portal, which is entire. The Vaults of the Arches under ground ſtand to this day, and are very large, but all full of naſtineſs. We went in with Lanthorns; and though you muſt creep to get in, by reaſon that the Wind has almoſt ſtopt up the Hole, by gathering the Duſt about it, yet when you are in, you may go upright; for the Arches are high and fair, and little the worſe. Near the Gate lye four or five Columns upon the Ground, and near to that a Fountain, ten Foot in Diameter, and two deep. The People of the Country report, that it was the Fountain wherein St. *John* Baptiz'd the Chriſtians. For my part, as I have ſeen in the *Indies* ſeveral *Pagods* and Edifices much more beautiful than ever the Temple of *Epheſus* could be; I believe it rather to have been a Baſin wherein the People put their Offerings, of which there are ſeveral ſuch that belong to the *Indian Pagods*. The *Greeks* and *Armenians*, but above all the *Franks*, when they go to *Epheſus* always endeavour to break off ſome piece of that Baſin, to carry it away with 'em as a Relick: but the Stone is ſo hard, that they can break off but very little at a time.

Not far from the Temple appears another Gate of the City, over which there lyes a great Stone ſeven or eight Foot ſquare, with an emboſs'd Figure of *Q. Curtius* that Famous *Roman*, who threw himſelf, Horſe and Arms into the gaping Earth, for the good of his Country. Many Merchants have offer'd Money for liberty to carry it away, but cannot obtain leave. About five hundred Paces from *Epheſus* is the *Grotto* which they call the *Seven Sleepers*, at the bottom of the ſame Hill where the City was built.

From *Epheſus* we went to *Scalanova*, which is not above two Leagues off. By that time you come half the way, the little River that runs by *Epheſus* falls into the Sea; in the mouth whereof there are always a great number of *Greek* Barks fiſhing for Sturgeon. Of the Spawn of this Fiſh they make *Caveare*, and drive a great Trade in it in thoſe Parts: then they take the moſt delicate and ſmalleſt Entrails of that Fiſh, which they fill with the ſame Spawn, of which they make a kind of a flat Pudding, as long as a Bisket, which they call *Botargo*. This they dry in the Smoak, and cut it afterwards in ſlices to eat. Upon this and the Cuttle-fiſh the *Greeks* generally feed during their *Lent*, which is very auſtere.

Scalanova is a Port of which I have already ſpoken, and thither we came by ſeven a Clock in the Evening; where the Governour of the Place, more civil than uſually the *Turks* are accuſtom'd to be, made us very welcom.

In the Evening one of our *Janizaries* had quarrel'd with one of our Servants, who thereupon had beaten him; and therefore he complain'd to the Fellow's Maſter, who not giving him that ſatisfaction which he deſir'd, thereupon the *Turk* ſtudy'd to be reveng'd upon the whole Company. For this reaſon, upon ſome pretence or other, he went before, the better to bring about his deſign. We ſtaid till the Morning, and then departed early from *Scalanova*, and by Noon we came with good Stomachs to the *Moſquee* near *Epheſus*, where we had been the day before: And ſome of the Company thought it a very convenient place to dine in, i'the ſhade; thereupon we ſent for our Proviſions, with a Boracho of Wine, and another of Water, and fell to eating in the Paſſage into the *Moſquee*, not dreaming any harm. We had not been long at it, when we perceiv'd two or three *Turks* about two hundred Paces off, who came from a Village very near to the *Moſquee*. I knowing the cuſtom of the Country better than they, told them, that they were certainly coming to pick a quarrel with us, and therefore caus'd them to hide the Bottle of Wine immediately; for it was then the *Turks Ramezan*, or *Lent*; during which time Wine is ſtrictly forbidden. Theſe two ill-contriv'd and ill-clad Fellows were the *Janizaries* of the place, whom the *Cadi* had ſent, upon the information of our *Janizary* (who knowing we had eaten in the ſame place before, as indeed we had done, made no queſtion but we would do ſo again) thinking to ſurprize us

as we were drinking Wine, in a place which they eſteem Sacred, and by conſequence was among them accounted an act of Sacriledge. *Chriſtian Dogs*, cry'd they, when they came near us, *to eat and drink in a* Moſquee, *and profane a holy place as you do, at a time that renders the offence more criminal! No*, cry'd I, anſwering for the reſt, *we drink no Wine, we drink nothing but Water, and you may taſt it*, ſaid I to him that was the moſt buſie; with that I caus'd a Glaſs to be pour'd out and giv'n him; and I gave one of the *Turks* a private wink, who underſtanding it was a promiſe of gratuity, turn'd about to his Comrades, and cry'd, *'Tis very true, they drink no Wine.* However in regard they had Orders to bring us before the *Cady*, there was no contending. Thereupon I and three others undertook to and anſwer for all the reſt. The *Cady* revil'd us as bad as the *Janizary* at firſt; but he was not only ſurpriz'd, but very much troubl'd, when they all unanimouſly affirm'd that we drank no Wine, believing they were confederates with us. But I had cunningly ſlipt eight Ducats into the Hand of the *Turk* to whom I had made a ſign with my Eye, who over-joy'd at ſo plentiful a gratuity, had over-perſwaded his Comrades not to ſay any thing againſt us. The *Cady* though he did not like their Teſtimony, yet call'd for *Coffee* for us, according to the cuſtom of the Country, and ſent us to his Lieutenant; who having been often greas'd in the Fiſt by the *Smyrna*-Merchants, receiv'd us very kindly, and told us that the *Cady* was but newly come to his Place, and was needy; however a ſmall matter would content him. Thereupon we gave the Lieutenant twenty-five Ducats, who moſt certainly went ſnips with the *Cady*, and ſo return'd us to our Company, who were much afraid we would not have come off ſo.

We were reſolv'd to return to *Smyrna* not the ſame way we came, and ſo we took another Road, which was a very pleaſant way, partly over firm Sands, and partly thorough Meadows, where we met with ſeveral narrow Dikes very well Pav'd. Then we croſs a rugged high Mountain, and lay in a *Mahumetan* Barn.

The next day we return'd to *Smyrna*, having finiſh'd our ſmall Journey to *Epheſus* in five days. When we told the *Conſuls* how the *Janizary* had betray'd us, they made their Complaint to the *Janizary Aga* and the *Cady*, who, for his puniſhment put him out of the *Conſul*'s ſervice, which is an advantageous Employment. For beſides that the *Conſul*'s *Janizaries* are exempt from the Duties of War, they are well plac'd; for there is never a Merchant that is not beneficial to them ſome way or other; eſpecially at good times, as *New-years-day* and other Feſtivals. Nor could the *Janizary* have been more ſeverely puniſh'd; for the *Turks* love Money above all things in the World.

But to return to our matter. The Rendezvouz of all the *Caravans* is generally two Leagues from the City, near a Town call'd *Pongarbachi*. The day of their ſetting out being fix'd, every one provides himſelf for his Journey, and meets the Evening before at the place appointed, to be ready at the hour.

From *Smyrna* to *Tocat*, is thirty-five days journey with the *Caravan*, and the laſt time I went we made it thirty-eight from *Pongarbachi*.

The firſt day we travel'd eight hours through a Country whoſe proſpect was not unpleaſing, leaving ſome Villages more than a League from the Road; and we lodg'd in a Park, near the River *Pactolus*; which is a ſmall River, the Sand whereof ſhines, and is of ſeveral colours. Which caus'd Antiquity to call *Pactolus* Golden-Sanded. It falls from the Mountain *Tmolus*, and after it has water'd the Territory of *Sardis*, mixes with the River *Hermus*, that throws it ſelf into the *Archipelago* through the Gulf of *Smyrna*. The Mouth of it is not above two or three Leagues from the City, toward the North.

The next day in ſix hours we came to *Durgout*, a little City in a Plain. All Chriſtians that live not in the Territories of the Grand *Signor*, and paſs that way, once a Year pay *Carrage*, or a Tribute of four or five Crowns: but the *Franks* are exempt, both at *Durgout* and over all *Turkie*. There reſides a *Baſha* in this City; and we were conſtrain'd to ſtop there a whole day, becauſe the *Caravan* that comes from *Perſia* arriv'd at that time, ſo that they were forc'd to change their Camels.

The third day, after five hours travel in extremity of Heat, we came to lodge near a paltry Village.

The

The fourth day we travel'd ſix hours, and ſtop'd near to a ſmall River. In the Morning we paſs'd over the Ruines of the ancient *Sardis*, the Capital City of *Lydia*, and Seat of King *Cræſus*. There were ſtill to be ſeen the Ruines of a large Palace and two fair Churches, with a great number of Pillars and Corniches of Marble. This City having held out ſix Years againſt the Army of *Temur-leng*, who beſieg'd it; ſo ſoon as he had taken it, in revenge he utterly deſtroy'd it. There is a Village near *Sardis* of the ſame Name, where ſtood the City, which was one of the Seven Churches mention'd in the *Revelation*. The fifth day we rode for ſeven hours through a Country but ill manur'd, and took up our Stage in a Plain upon the ſide of a River.

The ſixth day we paſs'd by the Walls of the ancient *Philadelphia*, call'd at preſent *Allachars*, which was alſo one of the Seven Churches of *Aſia*. There is ſomething of Beauty ſtill remaining in thoſe Walls, and the City is very large, but ill peopl'd. It is ſituated upon four little Hills, at the foot of a high Mountain over-looking a fair Plain to the North, that produces excellent Fruit. To witneſs its Antiquity, there is yet the Ruines of an Amphitheater, with certain Sepulchers, from whence the Inhabitants report that the *European* Chriſtians took out the Bodies that were buried there, and tranſported them into *Europe*, believing them to be the Bodies of Saints. It is now all deſtroy'd, but re-built of Earth by the *Turks* after their mode. It was formerly one of the principal Cities of *Myſia*, and in regard it was alway very ſubject to Earthquakes, the moſt part of her Inhabitants liv'd in the Country. The laſt time I travel'd that way, in the year 1664, the ſeventeenth of *June*, the *Turks* were feaſting and rejoycing upon the News, as they ſaid, which they had receiv'd, of the defeat of the Chriſtians in *Candy*. But the News was falſe, and only contriv'd to encourage the People; for the Grand *Signor* was then making Levies in thoſe Parts. We lodg'd that day, after ſeven hours travel, upon the Bank of a ſmall River, a League and a half from *Philadelphia*.

The ſeventh day we travel'd eleven hours over a Mountain, where thoſe Trees plentifully grow that bear Galls, and Valanede, which is the ſhell or rind of an Acorn, that Curriers make uſe of to dreſs their Leather. We lodg'd in a Meadow on the top of a Mountain which is call'd *Ijagli-bogaſe*, or, *The Mountain of Robbers*.

The eighth day we continu'd our Journey over the ſame Mountain, which is a very barren Country where there is no Proviſion to be had. We travel'd but ſix hours, and lodg'd near a River in a Plain call'd *Sarroucabaqui*.

The ninth day the *Caravan* travel'd thorough dry Lands, where there is not one Village to be ſeen, and lodg'd near a Bridge built over a River call'd *Copli-ſou*, in the Plain of *Inahi*.

The tenth day, after we had travel'd eight hours over an uneven and barren Country, we ſtopt in a Valley near a River call'd *Bana-ſou*, the Water whereof is not good. In the Night there aroſe a Tempeſt that put us all in a diſorder, and the Rain that fell was as cold as if it had been in the depth of Winter. We were wet to the Skins, and were forc'd to throw Coverlets over the Bales to keep the Goods from being ſpoyl'd.

The eleventh day we travel'd through a pleaſant Country, between Vales adorn'd with a moſt delightful Verdure; and we were in view as we paſs'd along of certain hot Baths, though very little regarded. We lodg'd upon the Banks of a ſmall River, by the ſide whereof we had travel'd for ſome hours.

The twelfth day we continu'd our Road for ſix hours between the ſame Vallies, and lodg'd by a River.

The thirteenth day we travel'd eight hours, and ſtop'd near to a Village in a Country call'd *Doüagaſſe*.

The fourteenth, after a Journey of ſeven hours we paſs'd by the Walls of *Aphiom-Caraſſar*, that is, *The Black City of Aphiom* or *Opium*; becauſe it has a Proſpect over a fair and large Country well cultivated, where they ſow great ſtore of Poppies, whence they draw their *Opium* or *Aphiom*, as the *Turks* call it.

Aphiom-Caraſſar is a great City, dirty and ill built, the ancient Name whereof I could never learn, for the *Greeks* and *Armenians* are very ignorant. But according to all probability and the ſituation of the place, it ought to be the ancient *Hierapolis* ſituated upon the *Mæander*, a famous River of the Leſſer *Aſia*, that winds

winds and turns the moſt of any River in the World. And indeed we are the more to ſeek, in regard the *Turks* change the ancient Names according to their own cuſtom and pleaſure, and give no other Names to Rivers than that of the principal City through which they paſs; or elſe deriving their Names from the Colour of their Sands. There is to be ſeen in that City an ancient Caſtle of Free-ſtone upon the Point of a high Rock, ſeparated from the Mountains that are next it toward the South, which make a Semicircle. All the *Armenian* Chriſtians, Subjects to the King of *Perſia*, paſſing thorough *Aphiom-Caraſſar* muſt there pay *Carage*, from which they are not exempted, though they have paid it before at *Erzerom* or elſewhere. The *Caravan* does not ſtop at *Aphiom-Caraſſar*, as well for that there are no Inns but what are ruin'd, as for that about a League farther there is a place where you have excellent Fiſh, and very cheap, and they of the City bring Barley, Straw, and other things which the *Caravan* wants. The *Caravan* therefore that day lodges upon the Banks of *Meander*, which is to be croſs'd over a Bridge not far diſtant from a ſmall Village. In this River are great ſtore of Crawfiſh and Carps; and the Fiſhermen will be ſure to attend upon the *Caravan*. I have ſeen ſome Carps there above three Foot long.

The fifteenth our *Caravan* began to part it ſelf, ſome for *Tocat*, ſome for the Road to *Aleppo*; the one part taking the right-hand Road toward the Winter-Eaſt, for *Syria*; the other the left-hand Road North-Eaſt, for *Armenia*.

After we were parted, we travel'd two or three hours in ſight of one another. They that go to *Aleppo*, fall into *Tarſus*, where St. *Paul* was born, and from *Tarſus* to *Alexandretta*. But we continu'd our Road to *Tocat*, and after we had croſs'd a great Plain, having travel'd ſix hours, we lodg'd in a Merſhy place near a ſmall Village. There is one thing remarkable in this Road as in many others, which manifeſts the Charity of the *Turks*. For in moſt of the high Roads, that are far from Rivers, they have ſet up Ciſterns, whither when the Rains fail, the neighbouring Villages bring Water for the Travellers, who would elſe be very much diſtreſs'd.

The ſixteenth we travel'd eight hours through a very even Country, but ill manur'd; where we ſaw a little City call'd *Boulavandi*. There are ſome *Moſquees*, which the *Turks* have built out of the Ruines of the ancient *Greek* Churches, from which they have taken Pillars of Marble, and other pieces of Architecture, to adorn their Sepulchers without any order at all, which you meet with very often upon the high Roads; the number is the greater, becauſe they never lay two Bodies in one Grave. There is alſo in this City an Inn, cover'd with Lead, which is all the Beauty of it; nor do Travellers make any uſe of it but only in foul weather. We lodg'd a League and a half from the City, and ſtaid there all the next day.

The ſeventeenth we travel'd eleven hours through a mix'd and uneven Country, and came to lodge in a Village where there are not above three or four Houſes, though there be excellent Paſturage about it. There is no Water, but what is drawn out of three deep Wells; for which reaſon the place is call'd *Euche-derin-giu*.

The eighteenth we travel'd not above five hours through deſert Countries, and took up our Stage in a kind of a Bog, near a pitiful Village.

The nineteenth, after we had travel'd eight hours through ſpacious deſert Plains, we paſs'd through a large Village, the Inhabitants whereof were gone with their Cattel into the Mountains, for the cool Air, during the Summer time, according to cuſtom. There is an indifferent handſom *Moſquee* of Free-ſtone; and indeed the Village, the Name whereof the People told me was *Tſhaciclou*, has been much bigger than now it is, as may appear by the Ruines. In two hours after we came to lodge beyond it in a Meadow, near a Rivulet.

The twentieth we croſs'd over deſert Plains, but which ſeem'd to have been formerly well manur'd; and after ten hours travel, we ſtop'd in a Bottom near a bad Water.

The twenty-firſt, for ten hours the Country was all barren and deſert, and we came to lodge at the end of a long Plain, near two Wells, the Water whereof was good for nothing.

The twenty-ſecond we travel'd through the fore-mention'd Plain, and met with little Valleys where there was very good Paſturage. The *Caravan* ſtop'd near to a pitiful Village, and a naſty Well.

The

The twenty-third we travel'd not above five hours; becauſe it was the time of the *Turks Beiram*, or *Eaſter*, which our *Caravan*, conſiſting of *Turks*, would needs ſolemnize. That day we travel'd through an indifferent good Country, and well till'd, where we diſcover'd ſeveral fair Villages; and we lodg'd upon a riſing Ground, from whence we had a very fair and far diſtant Proſpect.

The twenty-fourth we travel'd ſix hours, and came to lodge in a Meadow where the Water was bad. Near to that place, we diſcover'd a Plain that extends it ſelf eight or ten Leagues in length, though it be not above one or two in bredth: it ſeem'd like a Lake; and indeed it is only a ſalt Water congeal'd, and thickn'd into Salt, which you can hardly diſſolve but in fair Water. This Lake furniſhes almoſt all *Natolia* with Salt; where you may buy a Wagon-load drawn by two *Bufalo's* for 45 Sous. It is call'd *Deuſlag*, or *The Place for Salt*; and the *Baſha* of *Coushahar*, about two days journey from it, gets by it 24000 Crowns a Year. *Sultan Amurath* caus'd a Dike to be cut quite thorough it when his Army march'd to the Siege of *Bagdat*, which he took from the *Perſian*.

The twenty-fifth we travel'd nine or ten hours, and met not with one Village, the Country being all deſert. We lodg'd upon a riſing Ground, near a good Fountain call'd *Cara-dache-ceſmé*, or, *The Fountain of the Black Stone*.

The twenty-ſixth we paſs'd through a great Village call'd *Tſhekenagar*, in a pleaſant ſituation, but very ill built; and after we had travel'd eight hours, we came to lodge in a delightful Meadow, near another Village call'd *Romcouché*.

The twenty-ſeventh we travel'd nine hours through Countries full of Licorice, and having paſs'd a great Town call'd *Beſerguenlou*, we lodg'd in a Meadow.

The twenty-eighth we croſs'd a great River, call'd *Jechil-irma*, over a long well built ſtone Bridge. At the end of the Bridge call'd *Keſſré-kupri* ſtands a great Village, wherein the greateſt part of the Houſes are built under Ground, like Foxes Holes. We put on farther, and after ſeven hours travel, we lodg'd below another great Village call'd *Mouchiour*, where there are abundance of *Greeks*, which they conſtrain ever and anon to turn *Turks*. The Country being inhabited by Chriſtians, and fit for the Plantation of Vines, there is Wine good ſtore, and very good, but it has the ſcent of the Wines of *Anjou*. The Village is well ſituated but ill built, moſt of the Houſes being under Ground, in ſo much that one of the Company riding careleſly, had like to have faln into a Houſe.

The twenty-ninth we rode for ſeven hours through a pleaſant Country, where we ſaw ſeveral Villages; near to one of which the *Caravan* lodg'd in a Meadow, cloſe by a Fountain.

The thirtieth we rode through a flat Country, well manur'd, and ſtop'd near a River wherein there was but very little Water: it is call'd *Cara-ſou*, or, *The Black River*. For two or three days together, at every two Leagues diſtance we obſerv'd little Hillocks of Earth artificially rear'd, which they told us were rais'd during the the Wars of the *Greeks* to build Forts upon, for Watch-Towers.

The thirty-firſt we travel'd a very uneven Country, but abounding in Wheat, and after we had travel'd nine hours, we lodg'd in a Meadow near a River, which we croſs'd next Morning before day, over a ſtone Bridge.

The thirty-ſecond, after we had travel'd eight hours, we lodg'd by a River, where we ſaw a great number of *Turcomans*: They are a People that live in Tents like the *Arabians*, and they were then leaving that Country to go to another, having their luggage in Wagons drawn by *Bufalo's*.

The thirty-ſecond we met again with Mountains and Woods, which we had not ſeen in 18 days before, which had conſtrain'd us to carry Wood upon our Camels to dreſs our Proviſion: We were very ſparing of it, and ſometimes made uſe of dry'd Cows dung or Camels dung, when we came near the Waters where they were wont to drink. We travel'd eight hours that day, and lodg'd in a Meadow where the Graſs was very high; yet where there had been Houſes formerly ſtanding.

The thirty-fourth we forded a deep and rapid River call'd *Jangou*, from the Name of the Town next to it. A little above the place where we forded it, we ſaw a ruin'd Bridge, which had been built over it.

The thirty-fifth we travel'd eight hours through a fair Valley well manur'd, and upon the left hand we left a Caſtle rais'd upon a Rock. The *Caravan* lay that night upon a riſing Ground near a Village.

The

The thirty-ſixth we travel'd through the ſame Valley for eight or nine hours longer; in this Valley were ſeveral pleaſant Villages, but we lay by a ſmall River.

The thirty-ſeventh we travel'd ſix hours among the Mountains, where there are ſome very narrow Paſſages, but ſtore of Water; and we lay in a Vale abounding in Paſturage.

The thirty-eighth we rode for four or five hours over a rugged Mountain in craggy way, at the foot whereof we met with a Village call'd *Taquibac*; from whence it is but five Leagues to *Tocat*. And theſe are all the Roads from *Paris* to *Iſpahan*, through the Northern Territories of *Turkie*.

CHAP. VIII.

How the Author was robb'd near Tocat, *and of a certain ſort of rare and fine Wool which he firſt brought into* France.

Taquibac is the place where the *Perſian Caravan* uſes to meet, when it departs from *Tocat* to *Smyrna*; and this is the only place in all the Road where a Traveller ought to ſtand upon his guard; by reaſon of Thieves who haunt theſe Quarters, and are great Maſters in their Trade. Once as I came out of *Perſia* they would needs give me a taſt of their Art, notwithſtanding all the care I took. There were three or four of us that would needs ride before with our Servants to *Taquibac*, in expectation of the *Caravan* which was to come the next day; where we ſet up our Tents upon the Bank of a ſmall River. I had then a good many Bales of Wool, with which I made as it were a double Wall about my Tent: ſo that there was but one paſſage between the Bales, for one Man. In four of theſe Bales I had a quantity of Musk in lead'n Boxes, to the value of ten or twelve thouſand Crowns: which Bales I put within-ſide, ſo that they touch'd the Tent and my Beds-head. Next Night, it being very dark, the Thieves came, and finding the outward Bales ſmell ſo ſtrong of Musk, they thought one of thoſe Bales would be a conſiderable Booty. The Bales were all ty'd together with a Cord that kept them faſt; nor was it eaſie to undo them, without a noiſe. They wak'd me with their buſtle at firſt, and I ſent out my Servants to ſee if they could catch them; but they will lye ſo cloſe upon their Bellies, that in ſuch a dark Night as that was tis impoſſible to diſcover them. Thereupon my Servants went to ſleep again, and the Thieves to their work; and having with a great deal of ingenuity cut the Cord, they carried away the two Bales. In the Morning four or five of us with a Camel-driver for our Guide purſu'd them, and in half an hour we met with the marks of the Robbery; for the Rogues being mad that they found nothing but Wool, which they thought to be of no great value, ſcatter'd it in the High-way for two or three Leagues together: ſo that I caus'd it to be pickt up again, and loſt not above fifteen or twenty Pound. I ſpeak this to caution the Merchants that carry Bales of Silk or other rich Commodities, to beware of theſe Thieves; for they will come creeping upon their Bellies, and then cutting the Bales with great Razors, will preſently empty a Bale of one half of the Goods.

'Tis true, the Wool was of no great value for their uſe; but it was a ſort of rare and very fine Wool, which I carry'd out of *Perſia* to *Paris*, where ſuch fine Wool was never ſeen. As to the place where it is to be had, I met with one of the *Gaures*, or *Perſians* that adore the Fire, who when I was at *Iſpahan* in the year 1647 ſhew'd me a Sample of it, and inform'd me that the greateſt part of this Wool comes from the Province of *Kerman*, which is the ancient *Caramania*; and that the beſt Wool is to be met with in the Mountains that are next to the City that bears the name of the Province: That the Sheep in thoſe Parts have this particular property, that when they have fed upon new Graſs from *January* till *May*, the Fleece falls off, of it ſelf, and leaves the Sheep naked, and their Skins ſmooth, like a Pig's that is ſcalded off; ſo that there is no need of ſhearing them, as with us: after they have gather'd

gather'd it, they beat it, and the courſe Wool breaking, the fine only remains. That if you tranſport it, before you make it into Bales, you muſt throw Salt-water upon it, which keeps the Worms out of it, and preſerves it from rotting. Now you muſt take notice that they never dye this Wool, it being naturally of a clear Brown, or a dark Aſh-colour; and that there is very little of it White, which is alſo much dearer than the other, as well for that it is ſcarce, as becauſe that the *Muftis*, the *Moullah's* and other perſons belonging to the Law, never wear any Girdles or Vails (wherewith they cover their Heads when they pray) but White: for at other times they wear them about their Necks, as the Women do their Scarfs.

Into this Province of *Kerman* almoſt all the *Gaures* are retir'd, and they are they that only Trade in this Wool, and have the whole Manufacture of it. They make thoſe Girdles of it which they uſe in *Perſia*; and ſome Pieces of Serge, which are almoſt as fine and tranſparent, as if they were of Silk. I brought over two Pieces into *France*, and preſented one to the late Queen Mother, the other to the Princeſs of *Orleance*.

I could not drive any Trade in this Wool till the year 1654, returning out of the *Indies* by Sea from *Surat* to *Ormus*. To which purpoſe, I departed from *Ormus*, and took Guides along with me to ſhew me the way to *Kerman*, whither I could not get on Horſeback in leſs than twenty-ſeven days. I dare ſay that *Alexander* the Great did not march this way into the *Indies*: for in the whole extent of the the Country there is no Water to be met with but in ſome certain places, and in the hollow of ſome Rocks, where there is not enough neither to water eight or ten Horſes. Beſides, in ſome places a man is conſtrain'd, by reaſon of the Mountains, to fetch a great compaſs about; for a Foot-man that makes his way through thoſe Rocks, ſhall go farther in half an hour than a Horſe-man can do in four.

Kerman is a large City, which has been often ruin'd by being ſeveral times taken and re-taken; nor is there any thing handſom in it, but only one Houſe and a Garden, upon which the laſt *Kans* have beſtow'd a vaſt expence to make the place delightful. They make there a ſort of Earthen-ware which comes very near to *Porcelan*, and looks as neat and as fine. As ſoon as I arriv'd, I went to viſit the *Kan*, who made me very welcom, and gave order to the *Gaures* to furniſh me with Bread and Wine, Pullets and Pigeons, which in thoſe parts are fat, and as large as little Capons. The *Gaures* are they that make the Wine; and to make it more ſweet and pleaſant, they take away the Stalks, and never preſs any thing but the meer Grape.

The *Kan* was but newly entred into the poſſeſſion of his Government, and being deſirous, according to the cuſtom of the new Governours, to have a noble Sword and Dagger, with a rich Furniture for his Horſe, which requir'd ſome Jewels, I preſented him with a Diamond worth eight hundred Crowns, which he caus'd to be ſet in the end of the handle of his Dagger. He alſo deſir'd to have of me as many more Jewels as came to ſeven or eight hundred Livres: and by the Preſent and the Bargain I facilitated my purchaſe of the Wool which I intended to buy. Two days after he invited me to his Entry-Feaſt, which he made for the chief of the City; and knowing I wanted a Mule, he ſent me one well worth a hundred Crowns. This is the Nobleſt Carriage in all *Perſia*, which the great Perſonages chooſe before Horſes, eſpecially when they are in years. But it was not the *Kan* alone who was civil to me. A young Lord, who liv'd in *Kerman*, and was at the Feaſt, whoſe Father had been formerly *Kan* himſelf, took great delight to diſcourſe with me concerning my Travels; and offer'd me his ſervice in a very obliging manner. Now the *Perſians* are very curious, and great admirers of the Rarities of Forein Countries: which inclination led the young Lord to enquire of me whether I had any Fire-Arms, telling me he would content me for them to my ſatisfaction. The next Morning I preſented him with a Carbine, and a pair of Piſtols that pleas'd him exceedingly; and a little Watch, for which I would take no Money, whereat he ſeem'd to be not a little troubl'd. However he ſent me a ſtately Horſe worth about two hundred Crowns, or twelve *Tomans*. This young Lord was of a clear humour, civil, accompliſh'd, generous, and did every thing with a good grace. So that when he ſent me the Horſe, he ſent to entreat me withal, if I did not like that Horſe, to come and chooſe which I lik'd beſt in his Stable.

By the favour of this Lord and the *Kan*, I made good the Purchaſe that I intended. For the People began to murmur (knowing what a Parcel I had got together) and told the *Kan* that I would carry away all the Cloth out of the Country, ſo that they ſhould have none to ſet the Poor on work. Thereupon the *Kan* ſent for me, and for thoſe reaſons told me I muſt buy no more. To fend off the blow, I made anſwer, That it was the King of *Perſia*'s deſire to try if we could make as fine Cloth of his Wool in *France*, as they did in *England* and *Holland*; and that if it ſucceeded, I ſhould bring *French* Workmen into *Perſia*, and ſo by ſetling the Trade in his own Country, free him from the Charge of forein Manufactures. This ſilenc'd the *Kan*, ſo that I ſtill bargain'd for more. But when I was return'd to *Iſpahan*, the People of the Country would not keep touch with me. However, I wrote ſo home to the *Kan*, threatning withal to complain to the King, that he fearing the King's diſpleaſure, forc'd the Natives to ſend me my Bargain to *Iſpahan*.

CHAP. IX.

Of the Road from Kerman *to* Iſpahan; *and the Fortune of* Nazar Mahomet-Ali-Beg.

FRom *Kerman* to *Iſpahan* is no leſs than five and twenty days on Horſeback. In thoſe places where there is any Water, the Country is very good; but thoſe places are very rare; for the Road is generally Sandy, and offenſive to the Eyes. The chiefeſt comfort to a Traveller is, that every Evening he meets with an Inn, where there are Ciſterns, which is a great refreſhment in thoſe deſert Countries. The moſt part of thoſe Inns were built ſome Years ſince by the ſpecial care of *Mahomet-Ali-Beg*, *Nazar*, or Grand Maſter of the King's Houſe and Treaſury; a Perſon the moſt Virtuous of any that *Perſia* can boaſt of for many Years. He was Generous, and favour'd the *Franks* in all things, for he lov'd them exceedingly. He faithfully ſerv'd his King, and defended the People againſt the Oppreſſion and Inſolencies of the Great ones; which drew upon him the hatred of many: but ſtill he preſerv'd himſelf by his ſincerity and prudence; as by the following Story will remarkably appear.

The Great *Sha-Abas* the Firſt, being one day a Hunting in the Mountains far out of ſight from his followers, met a young Lad playing upon a Pipe by an Herd of Goats. The King asking him ſome Queſtions, he anſwer'd him to the purpoſe to every one, not knowing who he was. The King ſurpriz'd at his Reparti's, made a ſign to *Iman-couli-Kan* Governour of *Schiras*, who was juſt come up to him, not to tell the Goat-herd who he was. After that he proceeded to ask him other Queſtions; to which the young Man anſwer'd ſo ſmartly, that the King could not chooſe but ſtand in an amaze. Thereupon the King ask'd the *Kan* what he thought of the Goat-herds Wit? Who anſwer'd, that he believ'd if the Boy were taught to Write and Read, he might do good ſervice to his Majeſty. Upon that the King immediately caus'd him to be ſent to School, where the young Lad being naturally of a ſolid Wit, clear Judgment, and happy Memory, grew ſo accompliſh'd, and ſo well acquitted himſelf of ſeveral Employments which his Majeſty beſtow'd upon him, that the King advanc'd him to the Office of *Nazar*, or Grand Maſter of the Houſe, and did him the Honour to call him *Mahomet-Ali-Beg*. The King obſerving his fidelity, and good management of all things, ſent him twice Ambaſſador to the Great *Mogul*, and both times was extremely pleas'd with his Negotiation. *Mahomet* lov'd Juſtice, and would not ſtoop to be corrupted by Preſents: A thing which is very rare among the *Mahometans*. This great Integrity of his made all the Lords of the Court his Enemies, eſpecially the Eunuchs and the Women, who have always the King's Ear. But while *Sha-Abas* liv'd, there was no perſon that durſt open his lips againſt the *Nazar*, ſo much was he in favour, and that juſtly, with the King. *Sha-Sefi* ſucceeding his Grandfather *Sha-Abas*, and being very young, the *Nazar*'s Adverſaries thought they had now a fair Game to play. Thereupon the Eunuchs,

Eunuchs, who are always at the King's Ear, ſuggeſted to him many things to the diſadvantage of the Grand Maſter; but whatever they ſaid, the King gave little heed to their Tales. At length, one day when the King was looking upon certain Skains and Daggers ſet with precious Stones, one of the Eunuchs told him thoſe were trifles, and then deſir'd his Majeſty to ſend for a Scimitar that the Grand *Signor* had ſent *Sha-Abas*, all over ſet with Diamonds. True it is, that the Grand *Signor* had ſent a rich Scimitar to *Sha-Abas*; but *Sha-Abas* had defac'd it long before *Mahomet*'s time, and had made a noble Jewel of the Stones that adorn'd it. Thereupon this Scimitar was ſought for in the Treaſury, where *Mahomet* was chief Officer; but not being to be found, the King was troubl'd, finding it regiſtred in the Book of Preſents. Then certain Eunuchs and Grandees of the Court took their opportunity to rip up *Mahomet*'s Life; they repreſented to the King how many Inns, Bridges, and Dikes *Mahomet* had built at his own charge; what a Houſe he had rear'd for himſelf, fitting for his Majeſty to live in: and aggravated withal, that he could not do ſuch great things as thoſe, without purloining notably from the Publick Stock; for which he ſhould do well to call him to an account. As they were thus diſcourſing, *Mahomet* came into the Preſence, to whom the King (not receiving him as he was wont to do) ſpoke ſome hard words about the Scimitar that could not be found: telling him withal, that he would ſee if all the reſt of the things in the Treaſury were agreeable to the Regiſter, and then gave him fifteen days time to give in his Account. *Mahomet* not at all mov'd, reply'd to the King, that if his Majeſty pleas'd he might come to the Treaſury to morrow: and withal beſought him ſo to do, though the King a ſecond time gave him fifteen days. Thereupon the King did go to the Treaſury next morning, according to *Mahomet*'s deſire, and found all things in good order; having heard before what became of the Scimitar. From thence he went to *Mahomet*'s Houſe, who made the King a mean Preſent: For it is the cuſtom, that he whom the King honours with a Viſit, muſt make a Preſent to his Majeſty. After the King had receiv'd it, he walk'd up and down, and view'd the Chambers, Halls, Parlours and Rooms of State; and wonder'd to ſee them ſo ill ſet out with plain Felts, and courſe Carpets; whereas in other Lords Houſes a man could not ſet his Foot upon any thing but Cloth of Gold and Silk. For the King, as they had ſet the *Nazar* out, expected to have found other things; which made him admire at ſo great a Moderation in ſo high a degree of Honour. Now at the end of a Gallery there was a Door lockt with three great Padlocks. Of this the King took no notice: whereupon the *Meter*, who is the White Eunuch, and chief of his Chamber, as he came back, ſhew'd the King the Door that was ſo ſtrongly Padlock'd; which made the King curious to have it open'd: withal, asking *Mahomet* what he had got there lock'd up with ſo much care? Oh Sir, ſaid he, it behoves me to keep that lockt, for there is all the Eſtate I have in the World. All that your Majeſty has ſeen in this Houſe is yours, but all that is in that Chamber is mine, and I dare aſſure my ſelf, your Majeſty will be ſo gracious as never to take it from me. Thoſe words inflam'd the King's curioſity ſo, that he commanded the Door to be open'd: But he was ſtrangely ſurpriz'd, when he ſaw nothing more within than *Mahomet*'s Sheep-hook, that lay upon two Nails, his Scrip wherein he us'd to put his Victuals, his Bottle for his Water, his Pipe, and his Shepherd's Weeds, all hanging againſt the Wall. The *Nazar* beholding the King's aſtoniſhment at ſuch a Sight, Sir, ſaid he, when the King *Sha-Abas* found me in the Mountain keeping Goats, then that was all I had, and he took nothing from me: I beſeech your Majeſty that you would not deprive me of theſe things neither; but rather, if you pleaſe, let me reſume them again, and fall to my old Calling. The King touch'd at ſo high a piece of Virtue, caus'd himſelf to be diſapparel'd, and gave his Habit to the *Nazar*, which is the greateſt Honour that the King of *Perſia* can beſtow upon a Subject. Thus *Mahomet* continu'd, and dy'd honourably in his Employment. This brave Perſon was the Protector of all the *Franks* in *Perſia*: and if any one had done them wrong, upon complaint he did them Juſtice immediately. One day as I was ſhooting Ducks, upon the River of *Iſpahan* near the *Nazar*'s Gardens, with two Servants, ſome of the *Nazar*'s people that did not know me ſet upon me, and would have taken away my Gun; which I would not let go till I had broke the Stock about the Shoulders of the one, and flung the Barrel at the other's Head. Thereupon I took ſome of the *Franks*

along with me, and complain'd to the *Nazar:* He teſtifi'd his ſorrow for what had happen'd, and gave us evident Proofs thereof, by the blows which he caus'd to be laid upon thoſe that had done me the injury.

Another time, *Sha-Sefi* being upon his return from *Guilan*, his Tents were ſet up near *Zulfa* in *Armenia*, where the King ſtaid to hunt two or three days. Now among the reſt of the Courtizans that follow'd the Court, to divertiſe the King with Dancing and Mummery, there was one who was perfectly handſom, to whom the King had already ſent Preſents; which could not be unknown to any Lord i'the Court. But the *Nazar*'s Son, for all that, being in the heat of Youth, got this Courtizan to his Tent, and there lay with her: which came to his Father's Ears next day. The *Nazar*, whether out of his zeal to the King, or whether it were an effect of his prudence to prevent the King's anger, which would have certainly been the death of his Son, caus'd him to be drub'd, after the manner of the Country, and baſtinado'd all over, till the Nails of his Toes dropt off, and that his Body was almoſt a perfect Gelly. Which when the King underſtood, together with the Young Man's Crime, he ſaid no more, but that the *Nazar* had done wiſely by puniſhing his Son himſelf, to prevent his Juſtice.

But to return to the Road from *Kerman* to *Iſpahan*. The firſt day that I ſet out from *Kerman*, at my Stage in the Evening I met with a rich *Moullah*, who ſeeing I had Wine, civilly offer'd me ſome of his Ice to cool it. In retaliation, I gave him ſome of my Bottle. He invited me to his Houſe, which was well built, with a handſom Garden with Water in it. He entertain'd me with Spoon-meat, according to the mode of the Country; and when I took my leave, he fill'd my *Boracho* with very good Wine.

The following days I ſaw nothing worthy obſervation; the Country being as I have already deſcrib'd it.

Yezd lyes in the Road, almoſt in the mid-way between *Kerman* and *Iſpahan*, in 93 Deg. 15 Min. of Longitude, and 13 Deg. 45 Min. of Latitude. It is a great Town in the middle of the Sands, that extend themſelves for two Leagues round it: ſo that when you leave *Yezd* you muſt take a Guide, for upon the leaſt Wind the Sand covers the Highway, whereby a man may be apt to fall into Holes, which ſeem to have been either old Ciſterns, or the Ruines of ancient Buildings. Between the Town and the Sands there is a little good Soil, which produces excellent Fruits, but above all, Melons of ſeveral ſorts: the Pulp of ſome is green, of others yellow and vermilion; and ſome there are, the meat whereof is as hard as a Renneting. There are alſo very good Grapes, and good Wine; but the Governour will not permit the Inhabitants to make Wine. Some therefore they dry, and of the reſt they make a kind of Confection to eat with Bread. There are alſo abundance of Figs, which are large and well taſted. They diſtil vaſt quantities of Roſe-water, and another ſort of Water with which they dye their Hands and Nails red, which they ſqueeze out of a certain Root call'd *Hina*. There are three Inns i'th' City, and ſeveral *Bazars* or Market-places cover'd and vaulted, which are full of Merchants and Workmens Ware-houſes. They alſo make at *Yezd* ſeveral Stuffs of Silk intermix'd with Gold and Silver, which they call *Zerbafte*; and another ſort of Stuff of all pure Silk, call'd *Darai*, like our ſmooth ſtrip'd Taffata's. Other Stuffs they make, half Silk half Cotton; others all of Cotton, like our Fuſtians. They make alſo Serges of a particular Wool, which is ſo fine and delicate, that it looks handſomer, and is much better than Silk.

Though I had nothing to do, I ſtaid in *Yezd* three days, becauſe I met with ſome *Armenians* of my acquaintance. In which time I found the general Opinion to be true. For certainly the Women of *Yezd* are the handſomeſt Women in all *Perſia*. There is no Feaſt made, but five or ſix of them come to divertiſe the Gueſts with Dancing, who are generally none of the meaneſt Beauties and Converſations among them. However it comes to paſs, the *Perſian* Proverb is, *That to live happy, a Man muſt have a Wife of* Yezd, *eat the Bread of* Yezdecas, *and drink the Wine of* Schiras.

CHAP.

CHAP. X.

Of the Caravanſera's, *and Government of the* Caravans.

THE *Caravanſera's* are the Eaſtern Inns, far different from ours; for they are neither ſo convenient, nor ſo handſom. They are built ſquare, much like Cloyſters, being uſually but one Story high; for it is rare to ſee one of two Stories. A wide Gate brings ye into the Court; and in the midſt of the Building, in the front, and upon the right and left hand, there is a Hall for Perſons of the beſt Quality to keep together. On each ſide of the Hall are Lodgings for every man by himſelf. Theſe Lodgings are rais'd all along the Court two or three Steps high, juſt behind which are the Stables, where many times it is as good lying as in the Chamber. Some will rather lye there in the Winter, becauſe they are warm, and are roof'd as well as the Chambers. Right againſt the Head of every Horſe there is a Nich with a Window into the Lodging-Chamber, out of which every man may ſee how his Horſe is look'd after. Theſe Niches are uſually ſo large, that three men may lye in them; and there it is that the Servants uſually dreſs their Victuals.

There are two ſorts of Inns. For ſome are endow'd; where you may be receiv'd for Charities ſake; others, where you muſt pay for what you call for. There are none of the firſt, but between *Buda* and *Conſtantinople*. Nor is it lawful for any others to build ſuch, but only the Mother and Siſters of the Grand *Signor*, or ſuch *Viziers*, and *Baſha's* as have been three times in Battel againſt the Chriſtians. In theſe Inns, which are built out of Legacies, there is a very good allowance of Diet to Travellers, and at your departure you have nothing to do but to thank the Benefactor. But from *Conſtantinople* to *Perſia*, there are none of thoſe endow'd Inns; only ſuch where you have nothing but bare Walls. It is for you to provide Utenſils for your Kitchin, and a Bed to lye on: as for Proviſion, the people bring Lambs, Pullets, Butter, and Fruits in their ſeaſons: or elſe you may buy it, provided before-hand by the Maſter of the Houſe. There you alſo meet with Barley and Straw for the Horſes, unleſs it be in ſome few places that I have been at upon the Road. In the Country you pay nothing for your Chambers; but in the Cities you pay ſomething, though it be but a ſmall matter. Uſually the *Caravans* never go into the Towns, which are not able to contain ſo many People and Horſes. When you come to your Quarters every one looks after his own Chamber, for there is no regard to Poor or Rich: ſometimes out of Breeding, or out of Intereſt, an ordinary Tradeſman will give way to a great Merchant; but no man is permitted to leave the Chamber which he has once made choice of. In the night the Inn-keeper ſhuts up his Gates, being anſwerable for all things that ſhall be loſt; for which reaſon he keeps a Guard about the Inn.

As for the *Perſian Caravanſera's*, they are more commodious, and better built than thoſe of *Turkie*, and at more reaſonable diſtances, throughout almoſt all the Country. By which deſcription of Inns it is eaſie to obſerve, that though theſe *Caravanſera's* are not ſo commodious for the Rich as our *European* Inns, yet they are more convenient for the Poor, to whom they never refuſe to give admittance: no perſon being oblig'd to eat or drink more than he pleaſes; but every one being allow'd to ſpend according to his Stock, without grumbling.

You may travel in *Turkie* or *Perſia*, either with the *Caravan*, or elſe in company, ten or twelve together, or elſe alone with a Guide. The ſafeſt way is to go with the *Caravan*, though you are longer upon the Road, by reaſon of the ſlowneſs of their march, eſpecially when the *Caravans* conſiſt of Camels.

The *Caravans* are as it were great Convoys, which conſiſt of a good number of Merchants, that meet at certain times and places, to put themſelves into a condition to defend themſelves from Thieves, that are very rife in Troops in ſeveral deſert places upon the Road. Theſe Merchants chooſe among themſelves a *Caravan-Baſhi*, who orders them how they ſhall march, aſſigns the places of lodging at night, and who with the chief of the *Caravan*, is a kind of Judge of the differences that fall

fall out by the way. There is no honeſt man that covets the employment; for the *Caravan-Baſhi*, being to diſcharge ſeveral ſmall duties upon the Road, however he behave himſelf, is ſtill ſuſpected for his fidelity. When the *Turks* are moſt numerous, they make choice of a *Turk*; when the *Armenian* Merchants are moſt, they chooſe an *Armenian*.

There are two ſorts of *Caravans*. There are *Caravans* which conſiſt of Camels, which are the moſt uſual; in regard that Camels are cheap, and for that ſome Camels will carry as much as three Horſes, others as much as four or five. But among the *Caravans* of Camels, there are ſeveral Horſes and Mules, which the Merchants themſelves ride upon; it being very tedious to ride upon a Camel when he only goes a foot-pace, but very pleaſant when he goes upon his large trot. There are other *Caravans* that conſiſt only of Horſes; and among theſe, if the Merchant have none of his own, he may hire one. The Servants ride upon thoſe Horſes that are leaſt laden; but at *Smyrna* you may meet with ſeveral good Horſes very cheap, from thirty to ſixty Crowns. As for thoſe perſons that are either unwilling or unable to be at any expence, they make uſe of Aſſes, of which there are enow to be had. Above all things, you muſt take care to provide Pack-Horſes to carry your Wine; for the Camel-Maſters being *Mahometans*, will not permit you to lade their Camels with any ſuch Liquor; that Beaſt being particularly conſecrated to *Mahomet*, who ſo ſtrictly forbad the uſe of Wine. You put your Wine in Bottles made of wild Goats Skins, with the hairy ſide turn'd innermoſt, and well pitch'd within. There are ſome of theſe Bottles from which they take off the Hair; but they are not ſo good, as being ſeldom without holes.

Theſe Camel-Maſters are an inſolent ſort of people, which you ſhall never know how to deal with, unleſs you can bring them to puniſhment. There was one that play'd me ſome of his jades tricks in the Road from *Smyrna* to *Tauris*; but when I came to *Eſcrivan*, I complain'd to the *Kan*, who preſently caus'd a hundred Baſtnado's to be giv'n him upon the ſpot. Nor is there any other way to bring thoſe Scoundrels to reaſon, eſpecially at *Smyrna* and ſuch other places, where the Merchants have their *Conſuls*, who upon the leaſt complaint to the *Cady* have Juſtice done them immediately. The examples of ſome of theſe Camel-drivers that have been paid off, keep the reſt in good *decorum*; and they will be very tractable for a good while after.

The Journies of the *Caravans* are not equal; ſometimes not above ſix hours travel, ſometimes ten, and ſometimes twelve; it being the convenience of Water, which is not every where to be met with, that is the Rule of Lodging the *Caravan*. At all times the *Caravan* travels more by night than by day; in Summer to avoid the heat, and at other times, that you may be ſure to have day enough to ſet up your Tents. For if the *Caravan* ſhould come to pitch in the night, it would be impoſſible for them to find where to ſet up their Tents, to dreſs and look after their Beaſts, make ready their Kitchins, and provide things neceſſary for ſo large a Company. True it is, that in the depth of Winter, and in the great Snows, they ſeldom ſet out till two or three hours after midnight; and that ſometimes they ſtay till day-break. But in Summer, according to the Journey which they intend, they ſet out either at midnight, or an hour after Sun-ſet. The laſt time I went from *Smyrna* the *Caravan* conſiſted of ſix hundred Camels, and almoſt the ſame number of Horſe. Sometimes their number is greater, ſo that the Camels going but by one and one after another, a *Caravan* ſeems to be an Army; and whether it be in travelling or lodging, they take up a world of Ground. Now by reaſon they travel all night in *Aſia*, it happens that the Air is indifferent wholſom; and that the Travellers, that lye for the moſt part upon a Carpet ſpread upon the Ground, find themſelves very little inconvenienc'd by it.

The Camels that go into *Perſia* through the Northern Provinces of *Turkie*, travel like Horſes in a Cart, by ſeven and ſeven; they are ty'd together by a Cord about the bigneſs of a Man's little Finger, and a Fathom long; faſten'd to the Pack-ſaddle of the Camel that goes before, and to the Head-harneſs of the Camel that follows. Thoſe little Cords are made no ſtronger, to the end that if the Camel before ſhould chance to fall into any hole, the Camel behind ſhould either keep him up, or elſe not be pull'd in after the other. And to the end that the Camel-driver who leads the foremoſt, may know whether the other ſix follow him or no, the laſt Camel has a Bell about his Neck, which if it ceaſe to ring, 'tis a ſign that

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ſome one of the ſmall Cords is broken, and that a Camel has got a miſchance. The ſeventh Camel generally carries the Proviſions. For if a Merchant have ſix Camels laden, he is generally allow'd one to carry his Proviſion; if he have but three, he is allow'd but half a Camel's load; but if he have nine or twelve, he pays nothing for the carriage of his Proviſions of Food, or any thing elſe that he pleaſes. Every Merchant with his Servants rides by the Camels that are laden with his Goods, eſpecially in the dark nights; for there are a ſubtil ſort of Thieves, that have a trick to cut the two Cords behind and before, and without any noiſe drive the Camel out of the way; for having no Hoofs, his Feet cannot be ſhod, and conſequently he makes no noiſe. As well Merchants, as others, Camel-drivers and Servants, keep themſelves from ſleeping ſometimes by ſinging, and ſometimes by taking Tobacco, and ſometimes by diſcourſe.

The *Caravan* lyes in ſuch places as they think moſt convenient, chiefly near to the Water-ſide. When the Sun is ſet, the *Shaoux*, who are a ſort of poor people, are diligent to guard the whole Field, and take care of the Goods. They walk up and down, and either in the *Arabian* or *Armenian* Dialect they cry one to another, *God is one, and he is merciful*; adding from time to time, *Have a care of your ſelf.* When they ſee that the time grows near to ſet out, they give notice to the *Caravan-Baſhi*, who gives order to bid them cry, *Saddle your Horſes*; and after that, to cry again, *Load.* And it is a ſtrange thing to conſider, that upon the ſecond Cry of the *Shaoux* every thing is ready upon an inſtant, and the *Caravan* begins to ſet forward in great order and great ſilence. Every one takes care to be ready, for it is dangerous to be left behind, eſpecially in thoſe Countries which are haunted with Thieves. The Wages of theſe *Shaoux* is the fourth part of a Piaſter, for a Bale, from *Smyrna* to *Erivan.*

When the Stages are long, and that they believe that they ſhall not get thither by ten or twelve in the morning, every one carries two ſmall Wallets on each ſide his Horſe, and when they come to the place where they intend to Break-faſt, they ſpread a Carpet upon the Ground and fall to.

When you go from *Conſtantinople*, *Smyrna*, or *Aleppo* with the *Caravan*, it behoves all people to carry themſelves according to the mode of the Country; in *Turkie* like a *Turk*, in *Perſia* as a *Perſian*; elſe would they be accounted ridiculous, nay ſometimes they would hardly be permitted to paſs in ſome places, where the leaſt miſcarriage makes the Governours jealous, who are eaſily perſwaded to take Strangers for Spies. Always, if you have upon the Road but an *Arabian* Veſt, with a mean Girdle, whatever Clothes you wear under, there is no danger of paſſing any where. If you wear a Turbant, you muſt of neceſſity ſhave off your Hair, elſe it will never ſtay upon the Head. As for Beards, they never mind them in *Turkie*, the greateſt being accounted the handſomeſt; but in *Perſia* they ſhave their Chins, and wear their Muſtaches: and I remember I have ſeen one of the King of *Perſia*'s Porters, whoſe Muſtaches were ſo long, that he could tye them behind his neck, for which reaſon he had a double Penſion. More than that, you muſt provide your ſelf of Boots according to the cuſtom of the Country: they are made of red, yellow, or black Cordovan, lin'd with Linnen cloth; and in regard they never reach higher than the Knee, they are as convenient to travel in as Shooes. As for Spurs, they never wear any; for the Iron at the upper end of the Stirrop, which is four-ſquare, ſerves to ſpur the Horſe: ſo much the better, becauſe it is the cuſtom of all *Aſia* to ride very ſhort.

Before you ſet out, you muſt provide your ſelf of ſeveral Houſhold-Goods, eſpecially of thoſe Bottles that are call'd *Matares*, which are made of *Bulgary*-Leather; every man carries his own at the Pummel of his Saddle, or elſe faſten'd to the Crupper of the Saddle behind. Beſides theſe you muſt buy *Borracho's*; the moſt ſerviceable things in the World; for they will never break; and will hold above fifty Pints at a time. The ſmaller Bottles ſerve to put Aqua-vitæ in: and the Leather whereof they are made, has that peculiar to it ſelf, that it keeps the Water freſh. Then you muſt provide Food, and make a proviſion of Rice and Bisket as far as *Tocat*: For as for Pullets, Eggs, and ſuch like things, you meet with them almoſt every where; as alſo with Proviſion for your Horſes, and new Bread; unleſs in ſome few places. You muſt alſo carry a Tent with all its appurtenances, with a Mattreſs; and Clothes to cover the Horſes at night, eſpecially in the time of the

deep

deep Snows, wherein you ſhall find them almoſt buried the next morning.

When the *Caravan* comes near the place where it intends to ſtop, every Merchant rides before to take up a convenient place for himſelf and his Goods, for which he covets a riſing Ground, that if it ſhould happen to rain, the Water may run from the Bales. They alſo in that caſe lay Stones under the Bales, and a Cloth over them; and the Servants make a Ditch about the Tent for the Water to run into. But if it be fair weather, there is no care tak'n to ſet up the Tent: or if it be, 'tis folded up after Supper; to the end the Owners may have the more liberty to look about them, and may be in a better condition to look after the Thieves. But if there be any likelihood of foul weather, the Tent is let ſtand till the firſt Cry of the *Shaoux*. The Horſes are ty'd before the Tent with Cords faſten'd to a Nail, and their hinder Legs are ty'd with other Cords, to the end they may not ſtir out of their places. If it be not ſeaſonable for them to eat Graſs, you muſt buy Barley and Straw of the Country-men that come to ſerve the *Caravan* there being no Oats, neither in *Turkie* nor *Perſia*.

In dreſſing your Victuals, you muſt follow the cuſtom of the Country; which is, to make a Hole in the Ground, and then kindling a Fire in it, to ſet the Pot over it.

But the greateſt inconvenience which Travellers ſuffer with the *Caravans*, is this, that when they come to Waters, which are only Wells, or Ciſterns, or Springs, where only two or three can lade up Water at a time. For after the *Caravan* is lodg'd, the Merchants ſhall be forc'd to ſtay for Water two or three hours together; for they that belong to the Beaſts of Carriage, will not ſuffer any perſon to take any Water, till the Camels, Horſes, Aſſes, and Mules are all ſerv'd. Nor is there any contending with theſe Camel-drivers and Muleters; for as they are a rude ſort of people, a Man runs the hazard of his Life by conteſting alone: of which one Example may ſuffice for all.

Setting out one day from *Bander-Abaſſi*, for *Iſpahan*, with a Merchant of *Babylon*, as we came to the Inn where we lay the firſt night, which was call'd *Guetchy*, the Merchant commanded one of his Slaves who was a *Cafer* of *Mozambique*, to fetch him ſome freſh Water, at the Ciſtern, to drink: The *Cafer* went thither, and return'd without any Water, telling his Maſter, that the Camel-drivers and Muleters threaten'd to beat him, and would not let him come near the Ciſtern. The Merchant either ill adviſ'd, or not knowing the cuſtom, bid him go back, and kick thoſe that refuſ'd him. Whereupon the *Cafer* returning, and finding the ſame reſiſtance as before, began to give ill language to the Camel-drivers, ſo that one of them happen'd to ſtrike him. Upon that the *Cafer* drawing his Sword, ran him into the Belly, ſo that he fell down dead: Thereupon the whole Rabble fell upon him, bound him, and carry'd him back to *Bander-Abaſſi* for the Governour to put him to death. The Maſter of the *Cafer*, accompany'd by ſeveral Merchants, went to the Governour and repreſented to him the inſolence of thoſe people, and how the buſineſs had happen'd. Upon which the Governour took the poor fellow out of their hands, and caus'd him to be kept ſafe; after that, he caus'd ten or a dozen of thoſe Muleters to be ſeiz'd, and order'd them to be ſoundly baſtinado'd, for hind'ring a Merchant's Servant from fetching Water for his Maſter. He alſo put others in Priſon; who had not been releas'd ſo ſoon, but at the requeſt of thoſe Merchants whoſe Goods they carry'd, and who ſtood in need of their ſervice. The Governour ſpun out the buſineſs, on purpoſe that the reſt might be gone: but as ſoon as they were all departed except the two Brothers of the party ſlain, he told them, he could not do them Juſtice, becauſe their Brother belong'd to *Schiras*; ſo that all that he could do, was to ſend the Criminal thither. The Maſter of the *Cafer* being rich, and loving the Slave, made haſt to *Schiras*, to tell his Story firſt to the *Kan*. And I remember, two days journey on this ſide *Schiras*, we met in the High-way abundance of poor people, the kindred of the party ſlain, who were ſtaying for the *Cafer*, to carry him before the *Kan*, and to demand Juſtice. Two or three Leagues alſo from *Schiras* I met the Father and Mother, together with the Wife and Children of the deceas'd, who ſeeing me paſs along, fell at my Feet and recounted to me their Grievances. I told them by my *Kalmachi*, that their beſt and ſureſt way was to take a piece of Money of the *Cafer*'s Maſter, and ſo to put up

the

the buſineſs. This Propoſal, that would have been accepted in Chriſtendom, was rejected by thoſe poor *Mahometans*; in ſo much that the Father tore his Beard, and the Women their Hair, crying out, That if it were the cuſtom of the *Franks* to ſell the Blood of their Kindred, it was not their cuſtom ſo to do. When the reſt of the kindred came with the *Cafer* to *Schiras*, the *Kan* did all he could to perſuade the Widow to take Money; but not being able to over-rule her, he was forc'd to give the *Cafer* into their hands: and how they us'd him I cannot tell, being conſtrain'd at the ſame time, to paſs from *Schiras* for *Iſpahan*.

CHAP. XI.

Of the breeding, nature, and ſeveral ſorts of Camels.

THE Female Camel bears her Burthen eleven Months; and her Milk is a ſovereign Remedy againſt the Dropſie. You muſt drink a Pint of it every Day for three Weeks together: and I have ſeen ſeveral Cures wrought thereby at *Balſara*, *Ormus*, and in other places in the *Perſian* Gulf, upon ſeveral *Engliſh* and *Holland* Mariners.

So ſoon as a Camel comes into the World, they fold his Feet under his Belly, and make him lye upon them; after that they cover his Back with a Carpet that hangs to the Ground, laying Stones upon each ſide, ſo that he may not be able to riſe; and thus they leave him for fifteen or twenty days. In the mean time they give him Milk to drink, but not very often; to the end he may be accuſtom'd to drink little. This they do alſo to uſe them to lye down, when they go about to Lade them; at which time they will fold their Legs and lye down ſo obediently, that it is an admirable thing to conſider. So ſoon as the *Caravan* comes to the place where it is to lye, all the Camels that belong to one Maſter will range themſelves in a Circle, and lye down upon their fore Feet; ſo that it is but untying one Cord that holds the Bales, and they will ſlide off gently from each ſide of the Camel. When 'tis time to lade again, the ſame Camel comes and crouches down between the two Burthens, and when they are faſten'd, gently riſes up with the Burthen again; which is done without any trouble or noiſe. When the Camels are unladen, they let them go a-field to feed upon the Heath and Buſhes, and half an hour before Sun-ſet they return of themſelves, unleſs any one happen to wander, which they will call again with a certain Cry which is natural to them. When they return, they range themſelves in a Circle, and the Muleters give to every one little Balls of Barley-meal kneaded, as big as two Fiſts. The Camel though he be of a large bulk, eats very little, contented with what he meets with upon the Heaths; where he more eſpecially looks for Thiſtles, of which he is a great lover. But it is more admirable to conſider with what patience they endure drowth: For one time that I croſs'd over the Deſerts, where we were 65 days upon the Road, our Camels were nine days without Drink. But what is more wonderful is this, that when the Camel is in the heat of Generation, he neither eats nor drinks for 40 days together; and he is then ſo furious, that without great care you cannot avoid being bitten by him: And where-ever he bites, he carries away a piece of the Fleſh. At that time iſſues out of their Mouths a white Foam, beſides that there appears on each ſide of their Chops two Bladders large and ſwell'd, like the Bladder of a Boar.

In the Spring time all the Camel's Hair falls off in three days. The Skin remains bare, and then the Flies are very troubleſom. There is no way but to Tar them all over: though it be a ventrous thing to come near them at that time.

A Camel muſt be dreſt as well as a Horſe; but the Camel-keeper never uſes any Curry-comb, but only beats him all over with a ſmall Wand, as Carpets are wont to be duſted. If a Camel be hurt or gall'd under the Pack-ſaddle, they never apply any thing to it, but only waſh it well with Urine, without uſing any other Remedy.

There are two ſorts of Camels; the one which is proper for hot Countries, the other for cold Countries.

The Camels in hot Countries, ſuch as go from *Orians* to *Iſpahan*, cannot travel if the Ground be dirty and ſlippery; for their Bellies burſt, while their hinder Quarters rive from their Bodies. Theſe are ſmall Camels, that carry not above five or ſix hundred Pound weight; but they are kept for little, and endure Thirſt a long time. They do not tye them Head to Tayl, as they do the great ones, but let them go as they pleaſe themſelves, like a Herd of Cows. The Camel-driver follows them ſinging, and ſometimes playing upon his Pipe: the louder he ſings and pipes, the faſter the Camels go; nay they will ſtand ſtill when he gives over his Muſick. When the Camel-drivers come to a Heathy Ground, they will give them leave to feed for half an hour, taking their Tabacco the while; and then ſinging them together again, they ſet forward. The Camels bred in the Deſerts are handſom, but very tender, ſo that they muſt be gently us'd, and never be put upon long Journies. However, they eat and drink leſs than others, and endure thirſt more patiently.

The Camels of cold Countries, ſuch as thoſe that travel from *Tauris* to *Conſtantinople*, are large Camels, that carry great Burthens, and will pull themſelves out of the dirt: But in fat Grounds and ſlippery Ways the Drivers are fain to ſpread Carpets, ſometimes an hundred one behind another; otherwiſe their hinder Quarters are alſo apt to rive from their Buttocks: but if the Road be ſlippery for too great a diſtance together, there is no way but to tarry 'till it be dry'd up and fair. Theſe Camels uſually carry a thouſand Pound weight: but if the Merchant has any hank upon the Camel-driver, he will lay upon every Camel fifteen hundred weight, thereby making two of three Burthens. This the Merchants do, when they come near the Cuſtom-Houſes, eſpecially that of *Erzerom*, which is the moſt ſevere. The Merchant does this for his own Profit: So that when the Cuſtomer miſtruſting, demands how ſo many Camels come to travel empty, he makes anſwer, that they were Camels that carry'd Proviſion: But the Cuſtomer moſt commonly winks at that good Husbandry of the Merchant, for fear of loſing his Cuſtom, and obliging the Merchant to take another Road.

There is as much knavery among the Camel-drivers, as among our Horſe-Courſers. For I remember, that being once at *Caſbin*, a *Perſian* Merchant, thinking he had bought eight good Camels, was deceiv'd in four which he thought the beſt: He verily believing they had been fat and in good caſe, but they were only blown up. For thoſe Cheats have a trick to cut a Hole near the Tail, of which the Purchaſer takes no notice, and which they know neatly how to ſow up again: In this Hole they will blow till they have puft up a lean Camel, that he ſhall appear as fat and plump as the ſoundeſt that ever fed: whereby they often deceive the quickeſt ſights, eſpecially when the Hair is all off, and that the bare Skin is all rub'd over with Tar.

CHAP. XII.

Of the Coyns and Money of Perſia.

IN the firſt place, you muſt take notice that there are no Pieces of Gold coyn'd in *Perſia*, but only ſome few, to be thrown among the People when a new King aſcends the Throne: which Pieces are neither currant among the Merchants, nor of a certain Price. When the Solemnity is over, they who get the Pieces, are not ſo curious to keep them, but carry them to the *Changer*, who gives them the value in currant Money. Theſe Pieces of Gold may be worth five *Franks, about the fineneſs of *Almain*-Ducats. Once I receiv'd ten thouſand of them of one Merchant, at a prefix'd rate; for their value is uncertain.

* A Frank is worth 2 *s.* Sterling.

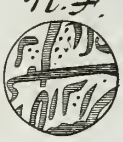
In the ſecond place obſerve, That the Silver in *Perſia* is good, whether it be in Barrs, or in Plate, or in Money, and it is taken for its goodneſs. For when a Merchant

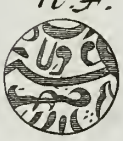
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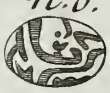
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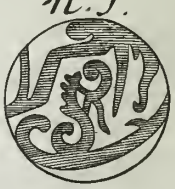
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Merchant enters into *Perſia*, whether it be at *Erivan* or *Tauris*, where the Money is coyn'd, he is oblig'd to tell what Silver he carry's, to the end it may be melted down and ſtamp'd with the King's Stamp; under a great Penalty, if diſcover'd to be a concealer. But if a Merchant's affairs will not permit him to ſtay at *Erivan*, or at *Tauris*, and that he think it better to carry his Money to the Mint of *Iſpahan*; 'tis but taking a Note from the Maſter of the Mint either at *Tauris* or *Erivan*, to atteſt that he has declar'd the truth of what he carries, and it is excuſe enough.

But they that can cunningly carry their Silver to *Erivan*, when the Seaſon is to go to the *Indies*, make a great profit of the Real; for the Merchants that go to the *Indies* will give them thirteen and a half, or fourteen *Shayez* a piece, for as many as they have. But there are few Merchants that carry their Silver to *Iſpahan*; in regard the Maſters of the Mints upon the Frontiers will be ſure to preſent them with a good piece of Silver Plate, rather than let them carry away their Bullion to *Iſpahan*, to have the benefit of Coynage themſelves.

They that traffick into *Guilan* for Silks carry their Silver to *Teflis*, where the Maſter of the Mint gives them 2 *per Cent.* profit for their Silver. The reaſon is, becauſe that which he gives them for it is a little ſophiſticated; but it paſſes currant all over *Guilan*.

In the third place, you muſt obſerve; That upon the pieces of Silver, as well for the King's Duty as the Coynage of the Money, there is requir'd 7 ½ *per Cent.* But upon the Copper Money, not above one half, or 1 *per Cent.* at moſt. Whence it comes to paſs, that when a Workman has need of Copper, rather than loſe time in going to buy it, he will melt down his *Caſbeké's*.

There are four ſeveral pieces of Silver Coyn; *Abaſſi's*, *Mamoudi's*, *Shaet's*, and *Biſti's*: but as for the *Biſti's*, there are very few at preſent.

The Copper pieces of Coyn are call'd *Caſbeké*, of which there are ſingle and double.

The ſingle *Caſbeké* is worth five Deniers and a Half-peny of our Money.

The double *Caſbeké* is valu'd at eleven Deniers.

Four ſingle *Caſbeké's*, or two double ones, make a *Biſti*.

Ten ſingle *Caſbeké's*, or five double ones; make one *Shayet* in value.

Two *Shayet's* make a *Mamoudi*.

Two *Mamoudi's* make an *Abaſſi*.

The Real or Crown of *France* is worth three *Abaſſi's* and one *Shayet*; and counting a Real at ſixty Sous, an *Abaſſi* is worth eighteen Sous, ſix Deniers. Though to ſay truth, three *Abaſſi's* and one *Shayet* make three Half-pence more than the Crown.

Number 1, and *Number* 2. Are two pieces, which upon one ſide bear the Names of the twelve Prophets of the Law of *Mahomet*, and in the middle this Inſcription, *La Illah allah Mahomet reſoul Allah*, *Ali Væli Allah*: on the back-ſide, *The Conquerour of the World*, Abas II. *gives us permiſſion to coyn this Money in the City of* Caſhan.

Num. 1. Makes five *Abaſſi's*; and counting our Crown at thirteen *Shayet's*, it comes to four Livres, twelve Sous, ſix Deniers.

Num. 2. Makes two *Abaſſi's* and a half of our Money, or forty-ſix Sous and one Farthing.

Num. 3. Is an *Abaſſi*, which comes to eighteen Sous, ſix Deniers.

Num. 4. Is a *Mamoudi*, worth nine Sous and a Farthing.

Num. 5. Is a *Shayet*, worth four Sous, ſeven Deniers, one Half-peny.

Num. 6. A *Biſti*, worth one Sous, ten Deniers.

Num. 7. The Copper Coyn, call'd *Caſbeké*, worth five Deniers, one Half-peny.

Theſe Coyns, unleſs it be the *Caſbeké*, bear no other Inſcription, but only the Name of the King reigning when they were coyn'd; the Name of the City where they were coyn'd; with the Year of the *Hegyra* of *Mahomet*.

Though all Payments are made in *Abaſſi's*, as well at *Ormus* and other parts of the Gulf belonging to the King of *Perſia*, as in the Iland of *Bahren*, where is the great Fiſhery and Market for Pearls; yet there is no mention made but only of *Larins*.

The *Larin* is deſcrib'd in the Money of *Arabia*. Eight *Larins* make an *Or*; four and twenty make a *Toman*.

An *Or* is not the name of a Coyn, but of a Sum in reck'ning among Merchants. One *Or* is five *Abaſſi's*.

A *Toman* is another Sum in payment: For in all *Perſian* Payments they make uſe of only *Tomans* and *Ors*; and though they uſually ſay that a *Toman* makes fifteen Crowns, in truth it comes to forty-ſix Livres, one Peny and $\frac{1}{5}$.

As for pieces of Gold, the Merchant never carries any into *Perſia*, but *Alman*-Ducats, Ducats of the Seventeen Provinces, or of *Venice*; and he is bound to carry them into the Mint ſo ſoon as he enters into the Kingdom; but if he can cunningly hide them, and ſell them to particular perſons, he gets more by it. When a Merchant goes out of the Kingdom, he is oblig'd to tell what pieces of Gold he carries with him; and the King's people take a *Shayet* at the rate of a Ducat, and ſometimes they value the Ducat at more. But if he carry's his Gold away privately and be diſcover'd, all his Gold is confiſcated.

The Ducat uſually is worth two Crowns, which in *Perſia* juſtly comes to twenty-ſix *Shayets*; but there is no price fixt in that Country for Ducats. For when the ſeaſon is to go for the *Indies*, or that the *Caravan* ſets out for *Mecca*, as well the Merchants as the Pilgrims buy up all the Ducats they can find out, by reaſon of their lightneſs; and then they riſe to twenty-ſeven, and twenty-eight *Shayets*, and ſometimes more, a piece.

The end of the Roads from Paris *to* Iſpahan, *through the Northern Provinces of* Turky.

THE

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OF THE

Perſian Travels.

The Firſt Book of Monſieur *TAVERNIER*'s *Perſian* Travels. Of the ſeveral Roads from *Paris* to *Iſpahan* the chief City of *Perſia*, through the Northern Provinces of *Turky*.

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Chap.

THE SECOND BOOK
OF THE
PERSIAN TRAVELS
OF
MONSIEUR *TAVERNIER:*
Containing the ſeveral
ROADS
From *PARIS* to *ISPAHAN* the Capital CITY of *PERSIA*;
Through the Southern Provinces of *TURKY*, and through the DESERTS.

CHAP. I.

The ſecond Voyage of the Author from Paris *to* Iſpahan: *and firſt, of his Embarking at* Marſeilles *for* Alexandretta.

THE Road from *Conſtantinople* to *Erivan*, which with all thoſe other Roads through the Northern Provinces of *Turkie*, the firſt time I travel'd into *Perſia*, I have amply deſcrib'd. It behoves me now to treat of the Southern Provinces, and of thoſe through the Deſerts, where there are ſeveral *Emirs*, or *Arabian* Princes, of which ſeveral are very potent: For there are ſome of them that can bring 30000 Horſe into the Field, five of which I have had the honour to diſcourſe, and to oblige them with ſmall Preſents; in recompence whereof they ſent me Rice, Mutton, Dates, and Sherbet, as long as I ſtaid among them.

I embark'd at *Marſeilles* in a *Holland* Veſſel that carry'd five and forty Guns, from thence we ſet ſail for *Malta*. At *Malta* we ſtaid twelve days to carine the Veſſel, and to take in freſh Victuals. Among the reſt we bought two thouſand Quails, for there are a prodigious quantity in the Iland: but in two or three days we found five or ſix hundred of them deſtroy'd by the Vermin that peſter'd the Ship.

From *Malta* we ſet ſail for *Larneca*, a good Road in the Iland of *Cyprus*, to the Weſt of *Famagoſta*, which is not above a days journey from it by Land. As we were making into the Road, about two or three hours after midnight, we perceiv'd a Veſſel cloſe upon us, and both the Ships Company began to cry out, for fear of falling foul one upon another; but the Veſſel ſheer'd clear without any harm on either ſide.

In

In the morning we caſt Anchor, and went a-ſhoar. It is a good half League from the Road where the Conſuls and Merchants, both *Engliſh*, *Hollanders*, and *French*, live in a very pitiful Village. However there is a little Monaſtery of *Capuchins*, who officiate in the Chappel of the *French* Conſul; and another of Religious *Italians*, that depend upon the Guardian of *Jeruſalem*. We ſtaid but two days at *Larneca*; the Captain having nothing to do but to inform himſelf what buſineſs they might have for him at his return; it being uſual to then to take in ſpun and unſpun Cottons, together with courſe Wool for Mattreſſes.

From *Larneca* 'till we came in view of the Coaſt of *Syria*, we had the Wind very favourable; but at length coming to prove a little contrary, inſtead of carrying us to *Alexandretta*, it caſt us to the Northward, two or three Leagues higher, upon the Coaſt of *Cilicia*, toward a Town call'd *Païaſſes*. Half a League from that City lyes a vaſt Rock, and between that Rock and the Land runs a very high Sea: And here it was that the people of the Country believe that the Whale caſt up *Jonas* again; though the common Opinion reports it to have been done near *Joppa* in *Paleſtine*. All along that Coaſt from *Alexandretta* to *Païaſſes*, and farther, the way is ſo narrow and ſtraiten'd by the Mountain, that in ſome parts the Camels and Horſes muſt dip their Feet in the Sea: and yet you muſt paſs that way of neceſſity, travelling from *Syria* to *Conſtantinople*. Between *Alexandretta* and *Païaſſes* it was, that the *Chevalier Paul*, in a Veſſel that carry'd only three hundred Men, miſs'd but little of ſurprizing the *Caravan* that every Year carries the Tribute of *Egypt* to *Conſtantinople*, which ſince hath never been ſent by Sea for fear of the *Malteſi*. This Knight had landed his Men, and laid them in Ambuſcade; but unfortunately his Deſign was diſcover'd, ſo that the *Caravan*, that might have been eaſily ſurpriz'd, ſtood upon their Guard.

We were near the Coaſt, when we diſcover'd a Skiff with fifteen or ſixteen *Turks*, that were ſent by him that commanded four Galleys of *Rhodes* to demand the Cuſtomary Preſent from our Captain. Thoſe Galleys then anchor'd at *Païaſſes*, and had there diſcharg'd themſelves of their Proviſions of War for *Bagdat*, which the Grand *Signor* was going to beſiege. And it is the cuſtom, that when the Great *Turk*'s Galleys are out at Sea, that whatever ſtrange Veſſel paſſes by them muſt ſend them a Preſent, either willingly or by force. When the *Baſha* of the Sea, who is the Admiral of the *Turks*, is in Perſon at Sea, the Veſſel which he meets is not excus'd for 2000 Crowns: ſo that when he ſets out from *Conſtantinople* to cruiſe, the Veſſels of the *Franks* do all they can to avoid him. There are ſome that will ſeek to eſcape in ſight of the Galleys, but it has coſt them dear. And it happen'd, that one day the Wind ſlackning, they boarded a Veſſel of *Marſeilles*, the Captain and Notary whereof were both ſeiz'd, and drub'd 'till their Bodies were almoſt bruis'd to a Gelly, and they had like to have dy'd upon it, without being the better in their Purſes; for the rudeneſs of the Chaſtiſement did not excuſe them from paying the Money which was demanded. Whether our Captain knew any thing of this Example, or whether it were out of his natural heat of Valour, he laugh'd at the Skiff-men, bidding them be gone, and telling them he had no Preſents for them but Cannon-Bullets. Thereupon the Men return'd to their Galleys, who ſoon deliver'd us from the true fear we were in, that the gallantry of the Captain had drawn us into an inconvenience. For while we kept the Sea cloſe by the Coaſt, to obſerve the Countenances of the *Turks*, they weigh'd Anchor, and turn'd their Prows toward *Rhodes*. However, before they left us they ſent us a Broad-ſide, and our Captain, whatever we could ſay, ſent them another, which render'd us more guilty. For the *Turks* pretend that when their Navy is at Sea, or only one Squadron, and that a ſtrange Veſſel is in ſight, ſhe is bound to come as near as the Wind will permit her without being hal'd, for which they will otherwiſe make the Commander pay very ſeverely. The Conſuls and Merchants of *Aleppo* underſtanding what had paſs'd, very much blam'd the Captain, fearing a worſe conſequence of the buſineſs: But by good fortune, the miſcarriage was ſtiff'd and never went farther.

The ſame day the Wind veering to the Weſt-North-Weſt, we ſail'd into the Road of *Alexandretta*, where we came to an Anchor, about a quarter of a League from the Land. Upon the advice which they have out of Chriſtendom, ſo ſoon as they of *Alexandretta* diſcover a Veſſel, and know what Colours ſhe carries, the Vice-Conſul of the Nation to which the Veſſel belongs, fails not to advertiſe the Conſul

Conſul of *Aleppo*, by a Note which is carr'yd in four or five hours, though it be more than two or three days journey on Horſe-back. For they tye a Note under the Wing of a Pigeon, who is taught what to do, and ſhe flies directly to the place whence ſhe was brought. For more ſurety, they uſually ſend two, that if the one ſhould miſcarry i'the dark, which has many times happen'd, the other may ſupply the defect.

Alexandretta is nothing elſe but a confus'd heap of paltry Houſes, inhabited by the *Greeks*, who keep little Fudling-ſchools, for the Mariners and others, the meaner ſort of the people: for the Merchants lye at the Vice-Conſuls of the Nation. There were but two then, the *Engliſh* Vice-Conſul and the *French*; who had each of them a very convenient dwelling. However they muſt be Men who love Money at a ſtrange rate, that accept of thoſe Employments. For the Air, like that of *Ormus*, is generally ſo bad, eſpecially in the Summer, in ſo much that they who do not dye, cannot avoid very dangerous Diſtempers. If there be any ſo ſtrong that they can hold out for three or four Years, and can accuſtom themſelves to bad Air, they do well to ſtay there; for for them to betake themſelves to a good Air, is to hazard their Lives. Mr. *Philips* the *Engliſh* Conſul has been the only Perſon that ever liv'd two and twenty Years at *Alexandretta:* but you muſt know he was a brisk merry Man, and of an excellent temper of Body; and yet for all that he had been forc'd to be cauteriz'd. That which renders the Air ſo bad, is the great quantity of ſtanding Pools and Plaſhes in the neighbouring Plains, extending to the Eaſt and South; but when the great Heats begin to approach, the moſt part of the Inhabitants retire to a Village call'd *Belan*, upon the next Mountain to the City, where there are very good Waters and excellent Fruits. They come alſo thither from *Aleppo*, when there is any appearance of a Peſtilence; and yet there are few people in this Village who are not troubl'd with a ſort of Fever, that makes their Eyes look yellow and hollow; which they never can remedy as long as they live.

About half a League from *Alexandretta*, on the right hand of the High-way, juſt againſt the Merſh on the other ſide, is a Tower whereon are to be ſeen the Arms of *Godfrey* of *Bulloign*. In all likelihood it was built for the defence of the High-way, which is enclos'd between theſe two Merſhes, whoſe Exhalations are very noxious.

It is but three little days journey from *Alexandretta* to *Aleppo*, and ſome well mounted have rid it in two. The *Franks* are not permitted to go thither on Foot. For before that Prohibition, in regard the way was ſhort, every Sea-man that had a hundred Crowns, more or leſs, went on Foot to *Aleppo*, and got eaſily thither in three days, with little expence. Now becauſe they had but little Money to ſpend, and were willing to diſpatch their buſineſs, they would not ſtand to give Four or Five in the Hundred extraordinary for what Goods they bought, which was of dangerous conſequence to the Merchants. For you muſt obſerve, that when the Ships arrive, the firſt Man that either out of raſhneſs or ignorance, gives two Sous more for a Commodity that is not worth a Crown, ſets the Price, and cauſes all the whole Commodity to be ſold at that rate. So that the Merchants that lay out ten or twelve thouſand Crowns together, are very careful leſt thoſe Saylors ſhould get before them, and enhance the Price of the Market.

To remedy which inconvenience, the Merchants obtain'd an Order, That no Strangers ſhould be permitted to go a-foot from *Alexandretta* to *Aleppo*, but that they ſhould be bound to hire Horſes, and to give for every Horſe ſix Piaſters thither, and ſix back; which expence would ſoon eat out the Profit of a poor Mariner's ſmall Sum.

Uſually you ſtay at *Alexandretta* three or four days, as well to reſt your ſelf, as to make ſome little Proviſions for your Journey to *Aleppo*. For though you meet with good Stages at Evening, yet the *Janizaries* will be very glad to eat by the way.

Setting out from *Alexandretta*, we travel'd over a Plain to the foot of a Mountain which is call'd *Belan*. There is a wide Gap in the midſt of this Mountain, which giving liberty to the North-Eaſt Wind, when it blows hard, doth ſo enrage the Road of *Alexandretta*, which is otherwiſe very calm, that no Ship can ride there at that time. In ſo much that all Ships that happ'n to be there when the Wind riſes, preſently weigh, and get out to Sea, for fear of being caſt away. Almoſt at

the

the top of the Mountain you meet with an Inn; but though it be a very fair one, with Fountains round about it, yet Merchants never ſtop there, but go on a little farther to a *Grecian* that ſpeaks good *Italian*, and whoſe entertainment is indifferent good, conſidering the Country. When you go away, you give him a Crown for your accommodation, which is the manner at other Stages, by a cuſtom, which the *Franks* themſelves having eſtabliſh'd, will never be left off.

Deſcending down the Mountain you diſcover the City of *Antioch*, built upon a Hill. Formerly the Road lay through that City, but the *Janizaries* of the place exacting a Piaſter from every perſon that travel'd that way, that Road is now diſus'd. *Antioch* once made more noiſe in the World, being fal'n to ruine ever ſince the Channel, that ran from the City to the Sea, where Galleys might ride, has been ſtop'd up by the Sands that have encroach'd upon the Mouth of the Haven.

When you are at the bottom of the Hill toward the North, you diſcover a Caſtle built upon a Hill ſtanding by it ſelf, from whence you have a proſpect over a good part of the Plain of *Antioch*. It is about fifteen Leagues long, and three broad, in that part where the Road lyes. Somewhat more than half the way, you meet with a long Cauſey parted by ſeveral Bridges, by reaſon of certain Rivulets that croſs it, without which the Road were hardly paſſable. The frequent Revolts of *Bagdat* and *Balſara*, which the Grand *Signor* has been forc'd ſo often to beſiege, caus'd the Grand *Viſier* in the Reign of *Achmat* to undertake this Cauſey, which together with the Bridge was finiſh'd in ſix Months, that was lookt upon as a Miracle. This was done for the more eaſie paſſage of the Artillery, and other Proviſions of War, that were brought out of *Romania* and *Greece* to the Siege of *Bagdat*, which could never have been done, but for this Cauſey. At the end of this Cauſey ſtands a Bridge, very long and ſtrongly built, under which runs a River, which, with the other Rivulets that wind about the Plain, forms a Lake toward the South, that is call'd the Lake of *Antioch*. This Lake affords a great Revenue, by reaſon of the Eels that are caught there, which are taken two Months before *Lent*, and tranſported to *Malta*, *Sicily*, and other parts of *Italy*.

This Plain is very full of Olive-Trees; which produces that great Trade of Soap, that is made at *Aleppo*, and tranſported into *Meſopotamia*, *Chaldea*, *Perſia*, and the Deſert; that Commodity being one of the moſt acceptable Preſents that can be made to the *Arabians*. Sallet-Oyl is alſo in great eſteem among them: ſo that when you make them a Preſent of it, they will take off their Bonnets, and rub their Heads, their Faces, and their Beards with it, lifting up their Eyes to Heaven, and cry in their Language, *God be thank'd*. Therein they have loſt nothing of the ancient cuſtom of the Eaſtern People, of which there is often mention made in Holy Scripture.

About a League and a half beyond the Plain, you meet with a Rock, at the foot whereof is a little deep Lake, wherein they catch a world of Fiſh that are like our Barbels. I have kill'd them with my Piſtol; and found them to be of an excellent taſt; though they are not regarded at *Aleppo*.

Two hours after, you ford a River which is call'd *Afrora*; though if it have happen'd to rain, you muſt ſtay 'till the Waters are fal'n. Having paſt the River, upon the Banks whereof you ſtay to feed your ſelf and your Horſes, you come to lye at a poor Village call'd *Shaquemin*, where there is an Inn. Here the Country-people bring Proviſions of Food to the Travellers; and whether you eat or no, you muſt pay a Piaſter, according to the cuſtom which the *Franks* have eſtabliſh'd. After you have paſs'd the Plain of *Antioch* as far as *Shaquemin*, the Horſes in Summer are ſo terribly tormented with a ſort of great Flies, that it were impoſſible to travel three or four hours together, were it not for going out of the Road, either to the right, or to the left, and riding through the Fields, which are full of thoſe Burrs that our Clothworkers make uſe of: For in regard they grow as high as the Crupper of the Horſe, they keep the Flies off from ſtinging and tyring the Horſes.

Leaving the Village of *Shaquemin*, the Road lyes among Stones; and for half this tedious way, for two or three Leagues round about, you ſee nothing but the Ruines of ancient Monaſteries. There are ſome of them which are built almoſt all of Free-ſtone; and about half a days journey toward the North, quite out of the Road, ſtands the Monaſtery of St. *Simeon* the *Stylite*, with the remainder of his ſo famous

famous Pillar, which is ſtill to be ſeen. The *Franks* that travel to *Aleppo*, uſually go out of their way to ſee that place. That which I find moſt entire, and worthy obſervation among the Ruines of thoſe Monaſteries, is the number of arch'd Ciſterns of Free-ſtone, which time has not defac'd.

From *Shaquemin* you come to dine at a Village call'd *Angare*, where every Traveller isentertain'd for his Piaſter, as at the other Stages. Between the other Villages it is ten hours journey; but between *Angare* and *Aleppo*, but three. We alighted at the *French* Conſul's Houſe, at what time the Cuſtomers came preſently to ſearch our Cloak-bags; after which we went to the *Quaiſſery*, which is a place where all Strangers are at the expence of half a Crown a day for themſelves, and a quarter ſo much for every Servant, and are well entertain'd.

CHAP. II.

The Deſcription of Aleppo, *now the Capital City of* Syria.

ALeppo is one of the moſt famous Cities in all *Turkie*, as well for the bigneſs and beauty of it, as for the goodneſs of the Air, and plenty of all things; together with the great Trade which is driv'n there by all the Nations of the World. It lyes in 71 Deg. 41 Min. of Longitude, and 36 Deg. 15 Min. of Latitude, in an excellent Soil. With all the ſearch that I could make, I could never learn how it was anciently eall'd. Some would have it to be *Hierapolis*, others *Berœa:* and the Chriſtians of the Country agree with the latter. The *Arabian* Hiſtorians that record the taking of it, call it only *Aleb*, not mentioning any other name. Whence this Obſervation is to be made, That if the *Arabians* call it *Aleb*, others *Alep*; the reaſon is, becauſe the *Arabians* never uſe the Letter *P* in their Language. This City was tak'n by the *Arabians* in the fifteenth Year of the *Hegyra* of *Mahomet*, which was about the Year of *CHRIST* 637, in the Reign of *Heraclius* Emperour of *Conſtantinople*.

The City is built upon four Hills, and the Caſtle upon the higheſt that ſtands in the middle of *Aleppo*, being ſupported by Arches in ſome places, for fear the Earth ſhould tumble and moulder away from it. The Caſtle is large, and may be about five or ſix hundred Paces in compaſs. The Walls and Towers, though built of Free-ſtone, are of little defence. There is but one Gate to enter into it from the South, over a Draw-bridge, laid over certain Arches croſs a Moat about ſix or ſeven Fathom deep. There is but one half of it full of Water, and that a ſtanding Puddle to boot; the reſt is a meer dry Ditch: ſo that it cannot be accounted a wholſom place. However there is Water brought into the Caſtle through a large Pipe from the Fountains in the City: and there is a ſtrong Garriſon kept in it.

The City is above three Miles in circuit, and the beſt half of it is unmoated; that Moat there, is not above three Fathom deep. The Walls are very good, and all of Free-ſtone; with ſeveral ſquare Towers, diſtant one from the other about fourſcore Paces; between which there are others alſo that are leſs. But theſe Walls are not all of them of an equal height, for in ſome places they are not above four Fathoms from the Ground. There are ten Gates to enter into the City, without either Moat or Draw-Bridge; under one of which there is a place that the *Turks* have in great veneration; where they keep Lamps continually burning, and report that *Eliſha* the Prophet liv'd for ſome time.

There is no River that runs through *Aleppo*; and but only a ſmall one without the City, which the *Arabians* call *Coïc*. However, though indeed it be but properly a Rivulet, yet it is very uſeful to water the Gardens, where grows an abundance of Fruit, particularly Piſtaches, much bigger, and better taſted than thoſe that comes from the parts near *Caſbin*. But though there be no River, yet there are ſtore of Fountains and Receptacles of Water, which they bring from two places diſtant from the City.

The Edifices, neither publick nor private, are very handſom, but only within-ſide; the Walls are of Marble of ſeveral colours, and the Cieling of Foliage Fret-work, with Inſcriptions in Gold'n Letters. Without and within the City there are ſix and twenty *Moſquees*, ſix or ſeven whereof are very magnificent, with ſtately *Duomo's*, three being cover'd with Lead. The chiefeſt and largeſt of all, was a Chriſtian Church which they call'd *Alhha*, or *Liſten'd unto:* which is thought to have been built by St. *Helen.* In one part of the Suburbs alſo ſtands another *Moſquee*, which was formerly a Chriſtian Church. In that there is one thing worthy obſervation. In the Wall upon the right ſide of the Gate, there is a Stone to be ſeen two or three Foot ſquare, wherein there is the figure of a hand-ſom Chalice, and a Sacrifice over the hollow of it, with a Creſcent that covers the Sacrifice, the two Horns whereof deſcend juſt upon the brims of the mouth of the Chalice. One would think at firſt that thoſe Figures were in *Moſaïc*-Work: but it is all Natural, as I have found with ſeveral other *Franks*, having ſcrap'd the Stone with an Iron Inſtrument, when the *Turks* were out of the way. Several Conſuls would have bought it, and there has been offer'd for it 2000 Crowns; but the *Baſha's* of *Aleppo* would never ſuffer it to be ſold. Half a League from the City lyes a pleaſant Hill, where the *Franks* are wont to take the Air. On the ſide of that Hill is to be ſeen a Cave or *Grotto*, where the *Turks* report that *Haly* liv'd for ſome few days; and for that there is an ill-ſhap'd figure of a Hand imprinted in the Rock, they farther believe it to be the Hand of *Haly.*

There are three Colledges in *Aleppo*, but very few Scholars, though there be Men of Learning that belong to them, who have Salaries to teach Grammar, and their odd kind of Philoſophy, with the Grounds of their Religion, which are the Principal Sciences to which the *Turks* apply themſelves.

The Streets of the City are all pav'd, except the *Bazar's*, where the Merchants and Handicraft-Tradeſmen keep their Shops. The chiefeſt Artiſts, and the moſt numerous, are Silk and Chamlet-Weavers.

In the City and Suburbs there are about forty Inns; and fifty publick Baths, as well for Women as for Men, keeping their turns. 'Tis the chiefeſt Paſtime the Women have to go to the Baths; and they will ſpare all the Week long to carry a Collation, when they go at the Weeks end to make merry among themſelves, in thoſe places of privacy.

The Suburbs of the City are large and well peopl'd, for almoſt all the Chriſtians have their Houſes and Churches there. Of which Chriſtians there are four ſorts in *Aleppo*, I mean of Eaſtern Chriſtians, that is to ſay, *Greeks*, *Armenians*, *Jacobites* or *Syrians*, and *Maronites.* The *Greeks* have an Archbiſhop there, and are about fifteen or ſixteen thouſand in number; their Church is dedicated to St. *George.* The *Armenians* have a Biſhop, whom they call *Vertabet*; and are about twelve thou-ſand in number; their Church is dedicated to the Virgin. The *Jacobites* being about ten thouſand, have a Biſhop alſo; and their Church is likewiſe dedicated to the Virgin, as is that of the *Armenians.* The *Maronites* depend upon the Pope, not being above twelve hundred; their Church being conſecrated to St. *Elias.* The *Roman* Catho-licks have three Churches, ſerv'd by the *Capuchins*, *Carmelites*, and *Jeſuites.* They reckon that in the Suburbs and City of *Aleppo* there are about 250000 Souls.

There is a vaſt Trade at *Aleppo* for Silks and Chamlets; but chiefly for Gall-Nuts, and *Valanede*, which is a ſort of Acorn-ſhell without which the Curriers cannot dreſs their Leather. They have alſo a great Trade for Soap, and for ſeveral other Com-modities; the Merchants repairing thither from all parts of the World. For not to ſpeak of the *Turks*, *Arabians*, *Perſians*, *Indians*, there are ſeveral *Engliſh*, *Italians*, *French*, and *Hollanders*, every Nation having their Conſul to carry on their Intereſts, and maintain their Priviledges.

Nor does this place happ'n to be ſo great a Mart, through the convenience of the two Rivers of *Tigris* and *Euphrates*, as ſome have writt'n; by which they ſay ſuch vaſt quantities of Commodities are tranſported and imported out and into the City. For had that been, I ſhould never have croſs'd the Deſert, coming from *Bagdat* to *Aleppo*; nor at another time, going from *Aleppo* to *Balſara.* And as for *Euphrates*, certain it is, that the great number of Mills built upon it, to bring the Water to the neighbouring Grounds, have not only render'd it unnavigable, but made it very dangerous.

I muſt

I muſt confeſs, that in the year 1638 I ſaw a great part of the Grand *Signor*'s Army, and ſeveral Boats full of Warlike Proviſions fall down the Stream, when he went to beſiege it: but then they were forc'd to take away all the Mills that are upon the River; which was not done without a vaſt trouble and expence. As for *Tigris*, it is not navigable 'till beyond *Babylon* down to *Balſara*, where you may take Water, and be at *Balſara* in nine days. But the Voyage is very inconvenient, for at every Town which the *Arabs* have upon the River, you muſt be hal'd, and be forc'd to leave ſome Money behind you. Sometimes indeed the Merchants of *Mouſſul* and *Bagdat*, and others that come out of *Chaldea* to Trade at *Balſara*, carry their Goods by Water from *Bagdat*; but in regard the Boats are only to be tow'd by Men, it takes them up a Voyage of ſeventy days. By this you may judge of the time and expence of carrying Goods by Water up the River *Euphrates* to *Bir*, where they are to be unlad'n for *Aleppo*.

In ſhort, if the convenience of *Morat-ſou* (for ſo the *Turks* call *Euphrates*) were to be had, and that Goods might be tranſported by that River, the Merchants would never take that way: for the *Arabian* Princes, with their People and their Cattel, lying all the Summer long upon the Banks of the River, for the ſake of the Water and the Graſs, would make the Merchants pay what Toll they pleas'd themſelves.

I ſaw an Example of this, coming one time from *Babylon* to *Aleppo*. In all which Road we met but with one of thoſe *Arabian* Princes, who lay at *Anna*: yet he made us pay for every Camel's Load forty *Piaſters*. And which was worſe, he detain'd us above five Weeks, to the end his Subjects might get more of our Money by ſelling us their Proviſions. The laſt time I paſs'd the Deſert, I met another of theſe *Arabian* Princes together with his Brother, both young Men: He would not let us go a ſtep farther, unleſs we would exchange two hundred *Piaſters* in ſpecie for *Larins*, the Money of the Country; and he forc'd us to take them, what-ever we could urge to make it appear how much we ſhould loſe by them. And indeed we ſaid as much as we could, for the diſpute laſted two and twenty days to no purpoſe; might overcoming right. By this you may gueſs what the other *Arabians* would do, who are not a jot more civil; and whether the Merchants would get by taking the Road of *Euphrates*.

The City is govern'd by a *Baſha*, who commands all the Country from *Alexandretta* to *Euphrates*. His Guard uſually conſiſts of three hundred Men, and ſome years ago he was made a *Vizier*. There is alſo an *Aga* or Captain of the Cavalry, as well within the City as without, who commands four hundred Men. There is another *Aga* who has under him ſeven hundred *Janizaries*, who has the charge of the Gates of the City; to whom the Keys are carry'd every Evening, neither has he any dependance upon the *Baſha*. The Caſtle is alſo under another Commander, ſent immediately from *Conſtantinople*, who has under him two hundred Musketeers, and likewiſe the charge of the Cannon; of which there are about thirty Pieces; eight great Guns, the reſt of a ſmall ſize. There is alſo another *Aga* or Captain of the City, who commands three hundred Harquebuzes; beſide a *Sou-Baſhi*, who is a kind of Provoſt of the Merchants, or Captain of the Watch, going the round every Night with his Officers through the City and Suburbs. He alſo puts in Execution the Sentences of the *Baſha*, upon Criminal Offenders.

In Civils there is a *Cadi*, who ſits ſole Judge, without any Aſſiſtants, of all Cauſes as well Civil as Criminal; and when he has condemn'd any Man to Death, he ſends him to the *Baſha*, together with his Accuſation, with whom the *Baſha* does as he pleaſes. This *Cady* makes and diſſolves all Contracts of Marriage; all Acts of Sale and Purchaſe paſs in his preſence. He alſo creates the ſworn Maſters of every Trade, who make their inſpection that there may be no deceit in the Work. The Grand *Signor*'s Duties are receiv'd by a *Teſterdar*, or Treaſurer-General, who has under him ſeveral Receivers in divers places.

In matters of Religion, the *Mufti* is the Chief, and the Interpreter of the Law, as well in relation to the Ceremonies, as in all Eccleſiaſtical differences. Among theſe Interpreters of the Law there is a *Chieke* or Doctor, appointed to inſtruct thoſe that are newly converted to *Mahumetaniſm*, and to teach them the Maxims and Cuſtoms of their Religion.

Three days after I arriv'd at *Aleppo*, *Sultan Amurat* made his Entry, going to

his Army, which was upon its march to the Siege of *Babylon*. Now you muſt take notice, that not far from *Aleppo*, toward the Eaſt, there ſtands a Houſe inhabited by the *Dervies*, which are a Religious Order among the *Turks*; though it formerly belong'd to the Monks of St. *Baſil*, and was a fair Covent. It is ſtill in good repair, the Walls of the Chambers, Halls, and Galleries being all of Marble. All the *Dervies* of this Houſe went half a League from the City, as far as Mount *Ozelet*, to meet the Grand *Signor*; and the Superiour, at the Head of the reſt, having made a Speech to his Highneſs, two *Dervies* came and made their obeiſance in particular. Which being perform'd, from that place to the Caſtle of *Aleppo*, for half an hours march together; they went juſt before the Grand *Signor*'s Horſe, turning round continually with all their might, 'till they foam'd again at the Mouth, and dazl'd the Eyes of thoſe that beheld them. There are ſome of theſe *Dervies* that will turn in that manner for two hours together, and glory in that which we account folly.

While the Grand *Signor* ſtaid at *Aleppo*, the *Baſha* of *Cayro* came thither with a thouſand *Janizaries*: And indeed, there never was a ſight of Men more active, or better order'd. Every one of them had Scarlet Breeches that reach'd down to their Ancles, with a *Turkie*-Robe of *Engliſh* Cloth, and a Waſt-coat of Calicut painted with ſeveral Colours. The moſt part had Buttons of Gold and Silk; and as well their Girdles as their Scimitars were adorn'd with Silver. The *Baſha* march'd at the Head of this Magnificent Regiment in a modeſt Garb; but the Harneſs of his Horſe was as rich as his Habit ſeem'd to be careleſs, having ſpar'd for no Coſt to appear before the Grand *Signor* in a ſtately Equipage.

There is a neceſſity for a Man to ſtay ſome time at *Aleppo*, as well to diſpoſe of his Affairs, and in expectation 'till the *Caravan* be ready, unleſs he will venture himſelf alone without a Guide, which I have done more than once. And thus much for *Aleppo*, next to *Conſtantinople* and *Cayro*, the moſt conſiderable City in all the *Turkiſh* Empire.

CHAP. III.

Of ſeveral Roads in general from Aleppo *to* Iſpahan, *and particularly of the Road through the great Deſert.*

THere are five principal Roads from *Aleppo* to *Iſpahan*, which being added to thoſe other Roads which I have deſcrib'd, through *Natolia*, make ſeven Roads into *Perſia*, parting from *Conſtantinople*, *Smyrna*, or *Aleppo*.

The firſt of the five Roads, ſetting out from *Aleppo*, is upon the left hand, toward the Summer-Eaſt, through *Diarbek* and *Tauris*. The ſecond directly Eaſt, by *Meſopotamia*, through *Mouſſul* and *Amadan*. The third upon the right hand, toward the Winter-Eaſt, through *Bagdat* and *Kengavar*. The fourth ſomewhat more to the South, croſſing a little Deſert, through *Anna*, *Bagdat*, and *Balſara*. The fifth through the great Deſert, which is an extraordinary Road, never travel'd but once a year, when the Merchants of *Turkie* and *Egypt* go to buy Camels. Of theſe Roads I intend to treat diſtinctly, and in ſeveral Chapters. And firſt of the Road through the great Deſert.

The *Caravans* that go to *Balſara* this way never ſet out 'till the Rains are fal'n, that they may not want Water in the Deſert: and the Rain ſeldom holds up 'till *December*. This *Caravan*, with which I travel'd, ſet out upon *Chriſtmas*-day, conſiſting of about ſix hundred Camels, and four hundred Men, Maſters and Servants together: the *Caravan-Baſhi* being only on Horſe-back, and riding before, to find Water, and convenient places to lodge in.

I muſt confeſs I had the convenience my ſelf to ride my own Horſe, which I kept all the while I was at *Aleppo*. A liberty permitted the *Franks* only at *Conſtantinople*, *Smyrna*, and *Aleppo*: for at *Damas*, *Seyde*, or *Cayro*, none but the Conſuls are ſuffer'd to

to keep Horſes: others can only keep or hire Aſſes, which ſtand ready in the publick Streets at all times.

The next day we diſlodg'd by day-break, and by noon we came to a place where there were five Wells, about five hundred Paces diſtant one from the other. The Water was excellent, and caus'd us to repleniſh our *Boracho's*: and about four a Clock in the Afternoon, we lay at a place where there was no Water.

The next day near noon we met with two Wells, but the Water was not good, and only the Camels drank of it; there we alſo lodg'd that night.

Having now travel'd two days in the Deſert, I will deſcribe it in a few words. You begin to enter upon it two or three Leagues from *Aleppo*, where by degrees you meet with nothing but Tents inſtead of Houſes. It ſtretches out to the Winter-Eaſt, all along the *Euphrates* to *Balſara*, and the Shoar of the Gulf of *Perſia*; and upon the South to the Chain of Mountains that divides it from *Arabia Petræa* and *Arabia the Happy*. Theſe Deſerts are almoſt quite thorough nothing but Plains of Sand, which in ſome places lye looſer than in others; and are hardly paſſable 'till the Rains are but newly fal'n, and have knit the Sands together. 'Tis a rare thing to meet with a Hill or a Valley in theſe Deſerts; if you do, there is as ſurely Water, and as many Buſhes as will ſerve to boyl a little Rice. For throughout the whole Deſert there is no Wood to be found; and all the Bavins and Charcoal that you can load upon Camels at *Aleppo*, will not laſt above eight or ten days. Therefore you muſt take notice, that of ſix hundred Camels that paſs through the Deſert, there are ſcarce fifty laden with Merchandize, which is generally courſe Cloth, ſome little Iron Ware, but chiefly black and blew Calicuts, which the *Arabians* make uſe of without ever whitening them. All the other Camels are only laden with Proviſion, and all little enough; ſo many People being to travel for ſo many days through ſo long a Tract of Ground where there is nothing in the World to ſuſtain Life and Soul together.

For the firſt fifteen days travel we met with Water but once in two days, and ſometimes not above once in three days. The twentieth day after we ſet out from *Aleppo*, the *Caravan* lay at a place where there were two Wells, and the Water very good. Every one was glad of the convenience of wäſhing his Linnen, and the *Caravan-Baſhi* made account to have ſtaid there two or three days. But the News that we receiv'd, caus'd us to alter our Reſolutions. For we had no ſooner giv'n order to dreſs our Suppers, when we ſaw a Courier with three *Arabs*, all mounted upon Dromedaries, who were ſent to carry the news of the Taking of *Babylon* to *Aleppo* and other Cities of the Empire. They ſtop'd at the Wells to let their Beaſts drink; and immediately the *Caravan-Baſhi*, and the principal perſons of the *Caravan* made them a ſmall Preſent of dry'd Fruits and Granates. Who thereupon were ſo kind as to tell us, that the Camels which carry'd the Baggage belonging to the Grand *Signor* and his Train being tyr'd, his Officers would be ſure to ſeize upon ours, if they ſhould chance to meet with us: they advis'd us moreover not to come near *Anna*, leſt the *Emir* ſhould ſtop us.

Upon this news, we departed three hours after midnight; and keeping directly to the South, we put our ſelves into the midſt of the Deſert.

Eight days after we came to lye at a place where were three Wells, and three or four Houſes. We ſtaid there two days to take freſh Water, and we were juſt ſetting forward again, when thirty Horſemen well mounted came from one of the *Emirs*, to tell the *Caravan-Baſhi* that he muſt ſtop his *Caravan*. We ſtaid impatiently for him three days; and at length he came, and was preſented by the *Caravan-Baſhi* with a piece of Satin, half a piece of Scarlet Cloth, and two large Copper Cauldrons. Now although thoſe Cauldrons could not but be very acceptable to an *Arabian* Prince, who moſt certainly had none ſuch in his Kitchin, yet he did not ſeem contented with his Preſent, and demanded above four hundred Crowns. We conteſted ſeven or eight days to have kept our Money in our Pockets, but in vain; ſo that we were forc'd to rate one another, and to raiſe him his Sum; which being paid, he treated the chief of the *Caravan* with Pilaw, Honey, and Dates, and when he went away, gave them five or ſix Sheep ready boyl'd.

Three days after we had left this *Arabian* Prince, we met with two Wells near certain old decay'd Brick Buildings. The Water of thoſe Wells was ſo bitter, that the Camels would not drink it: however we fill'd our *Boracho's*, thinking

it would have left its bitterneſs by being boyl'd: but we found the contrary.

From thoſe two Wells that were good for nothing, we travel'd ſix days before we met with any Water, which with the three days before, made nine; and all that time the Camels never drank, as I have hinted already. At the end of nine days we croſs'd a Hilly Country for three Leagues together, at the feet of three of which Hills there were three ſtanding Pools. The Camels, that ſmelt the Water half a League off, put themſelves upon their great trot, which is their manner of running, and no ſooner came to the Pools but they crouded in all together, which caus'd the Water to be thick and muddy. Thereupon the *Caravan-Baſhi* reſolv'd to ſtay there two or three days together, 'till the Water was ſetl'd. Here we had alſo the opportunity to boyl us ſome Rice, there being good ſtore of Buſhes that grew about the Lake. But above all, the People were over-joy'd that they had an opportunity to make Bread, which they do after the following manner. Firſt they dig a round Hole in the Ground, half a Foot deep, and two or three in diameter, which they croud full of Buſhes, and then ſet them on fire, covering them with Bricks or Stones 'till they are red-hot. In the mean while they prepare their Dough upon a *Sofra*, or round piece of Copper, which ſerves at other times for Table and Table-Cloth to eat upon. Then they take away the Aſhes and Bricks, and making the Hole very clean, put in their Dough, and cov'ring it again with the hot Bricks or Stones, leave it ſo 'till the morning. The Bread thus bak'd is very well taſted, not being above two Fingers thick, and as big as an ordinary Cake.

While we ſtay'd at the three Ponds, I ſpent my time in killing Hares and Partridge, of which there was very great plenty in thoſe parts. The night before we departed we fill'd our *Boracho's* again, the Water being very good and clear; though it be nothing but Rain-water preſerv'd in thoſe Cavities, which in the Summer are dry again.

But now the *Caravan-Baſhi*, ſeeing we had travel'd already nine days without finding any Water, reſolv'd to leave the South, and to keep to the Weſt; and if he met not with Water in two or three days, to take to the North-Eaſt, or Winter-Eaſt, in queſt of the River *Euphrates*.

Two days after we had chang'd our Road, we paſs'd between two little Hills, where we met with a Pond, near to which were two *Arabians*, each with his Wife and Children, tending a Herd of Goats and a Flock of Sheep. They told us they were going toward *Mouſſul*, and put us in the beſt Road to find Water; and indeed, from that place to *Balſara*, we never travel'd three days together, but we met with enough.

Five days after we had left thoſe two *Arabians*, we diſcover'd a large Palace all of Brick; which ſhew'd ſome probability, that the Country had been formerly ſow'd, and that the Bricks had been burnt with the Straw. To the Palace belong'd three large Courts; in every one of which were fair Buildings, with two Stories of Arches, one upon another. Though this large Pile was ſtanding, yet no body liv'd in it, nor could the *Arabians*, very ignorant in Antiquity, tell us by whom it was built. Before the Gate of the Palace there is a Lake with a Channel, the bottom whereof is brick'd, as alſo the Arch, which is even with the Ground. This the *Arabians* believe to have been a conveyance of Water from *Euphrates:* which ſurely could never be, in regard that *Euphrates* is above twenty Leagues diſtant.

From that Palace we kept to the North-Eaſt, and after we had travel'd five days, we arriv'd at a pitiful Town, formerly call'd *Cufa*, now *Meched-Ali*, where *Ali*, *Mahomet*'s Son-in-law lyes buried in a plain *Moſquee*. Generally there ſtand four Tapers lighted about the Tomb, and certain Lamps burning over-head, which are faſten'd to the Roof.

Though the *Perſians* have *Ali* in ſo much veneration, yet they rarely go in Pilgrimage to his Tomb. The reaſon is, becauſe that there being no way to come at it, but through *Bagdat*, which is under the Dominion of the Great *Turk*, there is a demand of eight *Piaſters* from every Pilgrim; which is an Impoſition that no way pleaſes the King of *Perſia*. *Sha-Abas* ſcorning that his Subjects ſhould be tributary to the *Turks*, endeavour'd to divert them from this Pilgrimage by another ſort of Devotion, which he ſet up at *Meſhéed*, upon the Road from *Tauris* to *Candahar*. Nor have the Kings his Succeſſors been leſs unwilling to give their Subjects leave to viſit their Prophet *Ali*, taking it for an Affront to pay Tribute to the Grand *Signor*.

Which

Which is the reaſon that this *Moſquee* is no more enrich'd by the *Perſians*. For beſides the Lamps and Tapers that burn continually, there are only two *Moullah's* that read the *Alcoran* according to cuſtom. In this Town there are only three or four bad Wells of brackiſh Water, and a dry Channel, which they ſay *Sha-Abas* made to bring the Water of *Euphrates* to the Town for the benefit of the Pilgrims. As for Food, we met with nothing but Dates, Grapes, and Almonds, which the people ſold at a dear rate. When any Pilgrims come thither, which is very rare, and that they want Victuals, the *Sheck* cauſes a diſtribution to be made among them of Rice boyl'd with Water and Salt, and a little Butter pour'd a top. For there is no Paſturage for Cattel, and by conſequence there can be no ſtore of Food.

Two days journey from *Ali*'s Town, by nine of the Clock in the morning we met two young *Arabian* Lords that took upon them the name of *Sultans*. They were two Brothers, one of the age of ſeventeen years, the other of thirteen; and as we pitch'd our Tents, they pitch'd theirs cloſe by us; which were of a very fine Scarlet Cloth; and among the reſt there was one cover'd with Purple Velvet, lac'd with a rich Galoon-lace. So ſoon as they were ſetl'd in their Tents, the *Caravan-Baſhi* and I went to wait upon them; who underſtanding that there were *Franks* in the *Caravan*, ask'd me whether I had any Curioſities to ſell them; but when I made them anſwer that I had nothing worthy their purchaſe, they would not believe me, and therefore commanded the *Caravan-Baſhi* to fetch my Trunks, that they might be open'd in their preſence. While they were opening, one of the chief perſons about thoſe Princes would not ſuffer any of the reſt of the *Arabs* to come near, for though moſt of the *Arabs* are great Thieves, yet ſome of them are perſons of great integrity. Now I had in my company a young Painter, who had in his Cheſt ſeveral engrav'd Cuts, part Landskips, part Figures, together with the Pictures of certain Courtiſans drawn to the Waſt. The young Lords made choice only of twenty of thoſe Courtiſans, which I would have preſented to them; but they gave me to underſtand, that they knew how to pay for what they had, and eſpecially the youngeſt, who ſeem'd to be very generous; him I pleas'd in an extraordinary manner; for his Teeth being very foul, I order'd a Chirurgeon that I carry'd along with me at the ſame time to clean them, which he did to the great ſatisfaction of the young Prince. Thereupon they ſent me and my Train, of their beſt Victuals they had. The *Caravan-Baſhi* preſented them with half a piece of Scarlet, and two pieces of Tiſſue of Gold and Silver. When we were ready to go, the young *Sultan* gave me twelve Ducats for my Pictures, and ſent the *Caravan-Baſhi* and my ſelf two Frails of the beſt Dates that we had met with ſince we left *Aleppo*.

About midnight the Princes diſlodg'd, and took to the North, toward *Euphrates*. We ſet forward after them, driving Northward toward the ſame River. After we had travel'd four days we met one of the moſt potent *Emirs* of *Arabia*, who coming from the South, and going Northward, was to croſs the Road that we kept. He was about fifty years of age, well made, and of a comely preſence. He had not then above two thouſand Horſe, of thirty thouſand which we heard had paſs'd by ſome days before. Behind the two thouſand Horſe were fifty Camels that carry'd his Women; their *Cajavas* being cover'd with Scarlet-cloth fring'd with Silk. In the midſt of theſe Camels there were ſix encompaſs'd with Eunuchs, the Fringes of the *Cajavas* being Silk, Silver, and Gold. The *Arabians* do not ſeem to be jealous of their Wives, as in *Turkie* and other places; for they led their Camels by our *Caravan*, never requiring us to retire, as is the cuſtom in other places. They lodg'd a quarter of a League off, where we thought to have pitch'd, for the conveniency of two or three Ponds, which they depriv'd us of. This *Arabian* Prince had a great number of lovely Horſes richly harneſs'd: others he had that were neither ſadl'd nor bridl'd, yet the Riders would turn them with a Wand which way they pleas'd, and upon a full gallop would ſtop 'em, by only holding them by the Hair. He had ſome Horſes of an exceſſive price; and this is to be obſerv'd, that they are never ſhod.

The *Caravan-Baſhi* believing he ſhould not eſcape ſcot-free from ſo powerful a Prince, among the Merchants of the *Caravan* found out a rich Saddle, with Bridle and Stirrups, which were all ſet out and garniſh'd with maſſy Silver, with an

embroider'd

embroider'd Quiver full of Arrows, together with a Buckler, the whole coming to about eleven or twelve hundred Livers; and adding to theſe of his own a piece of Scarlet, four pieces of Tiſſue of Gold and Silk, and ſix pieces of Tiſſue of Silver and Silk, made a Preſent of all together to the *Emir*. But he refus'd all, demanding only two hundred thouſand *Piaſters* for *Larins*: which exchange being no way for the Merchants profit, rais'd a great diſpute. But at length, conſidering that it was in his power to ſtop and ſtarve us there, we only endeavour'd a Compoſition; which was obtain'd. Thereupon he took the Preſent, which perhaps he would not elſe have done. For two days that we ſtaid to weigh the Money, he ſent Proviſions to the chief of the *Caravan*; and at our departure, he ſent us twelve Frails of Dates, and four young Camels that might be worth about forty Crowns a-piece.

Two days after we met a *Schek*, who among the *Arabians* is one of the chief of the Law. He was going to *Mecca*, croſs ſome part of *Arabia the Happy*, with a Train of ten or twelve Camels. He ſtaid all night with us, and one of his Servants having been dangerouſly wounded about two days before with a Musket-bullet, my Chirurgeon dreſt him, and gave him Salve and Tents, for which he was extremely thankful. He ſent me to Supper a great Diſh of Pilaw, and the next day a whole Sheep. The *Caravan-Baſhi* likewiſe preſented him with two Ells of Scarlet.

The next we met with nothing worth obſervation, but the day following we met another *Emir*, of about Five and Twenty years of age, who came from *Euphrates*, and was travelling into the *Happy Arabia*. He had with him about five hundred Horſe, and three hundred Camels that carry'd his women. He preſently ſent to know what *Caravan* it was, and underſtanding that it conſiſted of many *Franks*, among whom there was a *Chirurgeon*: He ſent again to deſire the *Caravan Baſhi* to follow with the *Caravan*, to the place where he intended to pitch his Tents, which was not far out of the way. We did not think to have gone ſo far that day, but he led us to the beſt water in all the Deſert. The Princes Tent being ſet up, he ſent for my *Chirurgeon*, with whom I went along to know what his pleaſure was. He had upon his left Arm a Tetter, with a moſt filthy Scab as broad as a Crown piece; and this went and came at certain times in the year. He preſently ask'd the *Chirurgeon* whether he could cure him? to whom the *Chirurgeon* made anſwer, that the cure was not impoſſible, provided he knew where to get ſuch remedies as were convenient: For had he ſaid, he could have abſolutely cur'd him, the *Emir* would have carry'd him away with him, without any farther Ceremony. Thereupon he would have giv'n the *Chirurgeon* five hundred Crowns to have bought Medicines. But I made anſwer, that the cure would not coſt ſo much, and that if the *Chirurgeon* could meet with proper Drugs, I would lay out the Money my ſelf. The *Emir* content with that anſwer, ſent one of his chief People to *Balſara*, to come back with the *Chirurgeon*, when he had bought his Medicines. He himſelf ſtay'd three days in expectation of him; but after we had pretended to ſeek for what we wanted, up and down the Town (for we enquired for ſuch things as we knew were not to be had) we ſent him back word that we could not find what we look'd for, and deſir'd his excuſe, in regard the attendance of the *Chirurgeon* would be of no uſe, where he had not proper remedies; which was the only way we could think of, to get cleverly rid of him.

The next days Journey after we had left the *Arabian* Prince, was through a Country altogether uninhabited; but the day following, which was the ſixty-fifth and laſt day of our being in the Deſert, we met after ſome time, with the ruines of ſome houſes on both ſides the way; which made us conjecture, that ſome great City had ſtood formerly in that place.

At length we came to *Balſara*, which I ſhall deſcribe in another place.

While I ſtay'd at *Balſara*, which was about three weeks, an Ambaſſador from the Great *Mogul* arriv'd there, who from *Conſtantinople* went to *Bagdat* to congratulate the *Grand Signor* for the Conqueſt of that City which he had taken in ſo ſhort a time. The Emperour preſented him with three ſtately Horſes, and a little Watch, the Caſe whereof was ſet with Diamonds and Rubies. But the Ambaſſador not knowing what belong'd to that little Engin, winding it up the wrong way, broke the ſtring. Coming to *Balſara* he ſent to the *Carmelites* to deſire them to mend his Watch; for he fear'd the loſs of his head, ſhould he return to his Maſter

Maſter and not ſhew him the Watch entire. It wat at their Houſe that I then lay; and therefore not knowing what to do with it, they deſir'd me to ſhew my skill: Thereupon I put on a new ſtring. But the Ambaſſador when he underſtood to whom he was beholding, though it were but a trifle, profer'd me all the ſervice and kindneſs imaginable. Thereupon the *Carmelites* and *Auguſtin* Fryars deſir'd me to requeſt of the Ambaſſador in their behalf, that he would obtain the Great *Turks* protection for them, in caſe he took *Balſara*, that their Houſes and Churches might be preſerv'd; which I did, and obtain'd by his means full protection from the Grand *Viſier*. But they had no need of it, for the *Turks* did not make any attempt upon *Balſara*, hearing that the *Perſians* were advancing; beſides that the rainy ſeaſon was at hand, which will not permit an Army to keep the Field: So that had *Bagdat* held out eight days longer, the Grand *Signor* would have been conſtrain'd to have rais'd the Siege.

Having ſpoken of the *Arabian* Horſes, I muſt needs ſay, that there are ſome that are valu'd at a very high rate. The *Mogul*'s Ambaſſador gave for ſome three, four, and ſix thouſand Crowns, and for another he offer'd eight thouſand Crowns, but the Horſe would not be ſold under ten, and ſo he left it. When he was got home into the *Indies*, and had preſented the *Mogul* thoſe Horſes which he had carry'd along with him, being very lovely Creatures; he told his Maſter how he had offer'd eight thouſand Crowns for a Horſe more beautiful than any of them; but becauſe the Owner would not let him go under ten, he left him. The King incens'd that his Ambaſſador had ſtood for ſo ſmall a Sum, when it was for one of the greateſt Monarchs in the World, upbraided the poorneſs of his Spirit, and baniſh'd him for ever from his preſence, into a Province far diſtant from the Court. Thereupon the King wrote to the *Engliſh* to buy him the Horſe, who accordingly did ſo, and brought him to *Surat*, where the Governour re-paid them their Money. But the Horſe dy'd at *Brampour*.

Nor muſt I forget, that while I was at *Balſara*, twice there flew by ſuch a prodigious number of Locuſts, that a-far-off they appear'd like a Cloud, and darkn'd the Air. They paſs by *Balſara* four or five times in the year, the Wind carrying them into the Deſert, where they alight, and moſt certainly dye. Should they not be thus wind-driv'n, there could nothing live upon the Earth in ſome parts of *Chaldea*. They ſwarm all along the *Perſian* Gulf, and when the Veſſels come to *Ormus* at the time of the year, there are little Shops where people ſell Locuſts fry'd in Butter to thoſe that love that ſort of Diet. Once I had the curioſity to open the Belly of a Locuſt ſix Inches long, and found therein ſeventeen little ones that ſtirr'd; whence it is eaſie to gueſs how thoſe Inſects come to be ſo numerous, eſpecially in hot Countries.

There are ſeveral Barks that go from *Ormus* to furniſh both ſides of the *Perſian* Gulf, where the people eat neither Bread nor Rice. I agreed with the Maſter of one of theſe Barks, and made my agreement that the Bark ſhould not be above half laden; for generally they lade them too deep, and in foul weather they are forc'd to throw half the Freight over-board, to ſave the reſt.

From *Balſara* to the mouth of the River *Euphrates*, it is reck'nd to be twenty Leagues of Freſh-water. We ſtaid ſeven whole days for a Wind, which proving favourable, we came to *Brander-ric*, in forty-eight hours. This is the place where you muſt land, if you intend for *Perſia*, unleſs you are bound for *Ormus*. *Brander-ric* conſiſts only of five or ſix little Fiſhers Hutts; which Hutts are only Hurdles ſet one againſt another, and cover'd over, where they and their Families live. To the ſame place come Aſſes lad'n with Dates, which I was forc'd to hire for want of Horſes.

We were ſix days upon the Road from thence to *Cazerom*. This is a Mountainous Country, where there is Wood enough; but you muſt lodge in the Fields, for there are no Inns upon the Road. The way is pleaſant in ſome places, along the Banks of ſeveral Rivulets, and through verdant Groves ſtor'd with great quantities of Turtles. We kill'd a good many; which we eat, part with Pilaw, inſtead of Henns; ſome we roſted; making Sticks to ſerve for Spits.

Cazerom is a little City ill built, where there is but one Inn, and that none of the moſt inviting to Strangers neither.

From *Cazerom* to *Schiras* it is five days journey. The Road lyes over very craggy

Mountains, which had been impaſſable, but for the Liberality of *Ali-Couli-Kan*, Governour of *Schiras*. He made Ways where there were none before, and joyn'd Mountains together by Bridges, in Countries which otherwiſe had been inacceſſible. In the midſt of the Mountains is a wide gap or diſcontinuance, from whence a Plain extends it ſelf of about twenty Leagues in circuit. It is inhabited by *Jews* only, who are Silk-Weavers. In theſe Mountains you meet with Tents, where the *Chaldeans* ſojourn, that come for cool Air and Paſturage in the Summer.

Coming to *Schiras*, I took Horſe there for *Iſpahan*, where I arriv'd in nine days. The Country over which you travel, between theſe two Cities, is part Plains, part Mountains; part wild, and part manur'd. Three days journey from *Schiras* you paſs the Mountain of *Mayen*, a little City where there is nothing worthy obſervation. Two days journey from thence you enter upon the Plains of the Province of *Cuſcuzar*, where the King of *Perſia* keeps his Race-Horſes. The next day I arriv'd at *Yeſdecas*, where the beſt Bread in *Perſia* is made. This is a little City upon a Rock, wherein there is a very fair Inn: at the foot whereof runs a little River that glides into the Valley, wherein grows that excellent Corn which is utter'd in Bread from that City.

In three days I went from *Yeſdecas* to *Iſpahan*. This was the firſt Road from *Aleppo* to *Iſpahan*.

CHAP. IV.

Of the Road from Aleppo *to* Iſpahan, *through* Meſopotamia *and* Aſſyria, *which I travel'd in my third Voyage to the* Indies.

I Departed from *Paris* in my third Voyage to the *Indies* upon the ſixth of *December* 1643, and went to *Ligorn*, where I found the *Dutch* Fleet ready to ſet Sail for the *Levant*. The Veſſel wherein I embark'd ſeeming rather a Man-of-War than a Merchant-Man. We paſs'd through the Channel of *Meſſina*, and lay there at an Anchor four days before the City. From thence paſſing by the *Morea*, we enter'd into the *Archipelago*, where the Fleet parted, according as every Ship was bound. Our Ship ſayl'd directly for the Port of *Alexandretta*, but though the Wind were favourable, we were ſtop'd for ſome time by a Pirate that met with us off the Eaſtern Point of *Candy*. We endeavour'd to have got clear of him; but the Pirate gaining upon us, we made ready. Thereupon the Pirate gave us three Broad-ſides, that went over the Ship without doing us any harm: which we anſwer'd by as many from our Ship, the firſt whereof brought his Fore-maſt by the Board; and the third Shot went through the Fore-caſtle and kill'd him ſome Men, as far as we could diſcern. At that very inſtant one of our Mariners cry'd out from the Top-maſt-head, *A Sail from the South*. Thereupon the Pirate left us, and made Sail after her: and we, glad of ſuch an eſcape, purſu'd our Voyage to *Alexandretta*, where we happily arriv'd; from whence I took Horſe for *Aleppo*, as I have already deſcrib'd.

The ſixth of *March* I departed from *Aleppo* in the company of two *Capuchin* Friars, Father *Raphael* and Father *Yves*, and a *Venetian* whoſe name was *Dominico de Sanctis*.

From *Aleppo* to *Bir*, where you croſs the *Euphrates*, it is four days journey for the Horſe-*Caravan*. The Country is well wooded, and well manur'd.

The ſeventh of *March* the great Rains that fell hinder'd us from getting to the uſual Stage, ſo that we could not gain *Telbechar*, another Town, where there is no Inn: which conſtrain'd us to ſtop a League on this ſide, and to go to a Cave that was able to contain three hundred Horſe. This is a Cave where the *Bedouins* or Feeders of Cattel thereabouts oft retire, who live after the manner of the *Arabs*, either in Rocks or in poor Hutts. The Cave has been hollow'd from time to time, there being ſeveral Niches in it like little Chambers. Our *Caravan-Baſhi* fearing

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ſome *Ambuſcade*, rode thither before to view the place, but finding it empty and free, we reſted there that night, and the next night came to lye at *Mezara*, which is only a ſmall Village without an Inn: Neither was there any thing remarkable upon that Road. Only that near the Cave, in the Mountain, there is very good Water: And formerly upon the Mountain ſtood a Caſtle, of which ſome ruines are ſtill remaining. From the top of the Mountain there is a fair Proſpect as far as you can ſee, over very fair Plains on every ſide, and in ſeveral places very good Land, water'd by divers Channels which are brought from the River *Euphrates*. All the Rivolets alſo that you croſs from *Aleppo* to *Bir* come from the ſame River.

The fourth day after we parted from *Aleppo*, being the ninth of *March*, we came to the banks of *Euphrates*. *Bir* is on the other ſide of the River; and becauſe that ſometimes the Goods cannot be unladen all in a day; there is a fair and large Inn, to defend the Merchants from the *Bedoüins*, which would elſe diſturb and rob them, were not they and their Goods in that manner ſecur'd.

You croſs the *Euphrates* in large Ferry Boats, and as ſoon as you are got over the other ſide of the River, the Cuſtomer and his Officers comes and tells the Bales, and writes down the names of the Merchants to whom they belong. The *Caravan* does not lye in the Town, which is built like an *Amphitheatre* upon the brow of a very craggy Mountain, but paſſes forward over a ſcurvy Road to an Inn upon the top of the Mountain. Near the Inn there are ſeveral Chambers cut out of the Rock, where they that cannot get room in the Inn are forc'd to lye. That Evening the Cuſtom-Officer comes to receive his duties, being two *Piaſters* upon every load of Goods, whether upon Horſe or Mule, though the Mules carry more than the Horſes; and half a *Piaſter* for every Beaſt that carries Proviſions. But for Saddle Horſes or Mules there is nothing demanded.

The *Bir*, or *Berygeon*, as the Natives call it, is a large City for an Eaſtern City, ſcituated upon the brow of a Hill. Below upon the River ſtands a Caſtle that declares its Antiquity; it is half as long as the City, but narrow; and without any other Fortification, ſaving only a Tower that ſcours the River, in which there are eight or nine pitiful Culverins. In the higheſt part of the Town ſtands another Caſtle where the Governour reſides, who is an *Aga*, whom ſome call a *Baſha*, having under him two hundred *Janizaries*, and four hundred *Spahi's*. The City is ill built, as are the moſt part of the Cities of *Turkie*: But there are an extraordinary plenty of all things, excellent Bread, good Wine, and great ſtore of the beſt ſort of Fiſh.

The tenth day after we had travel'd elev'n hours in the firſt Lands of *Meſopotamia*, that lyes between the two Rivers *Euphrates* and *Tigre*, which at preſent they call *Diarbek*, we came in the evening to *Sharmely*. This is a very good Town, with a fair Inn, and Baths round about it. About twice Muſquet-Shot from thence, ſtands a Mountain alone by it ſelf, like *Montmartre* near *Paris*: Round about it are Plains, and at the top of it ſtands a Fortreſs, with a Garriſon of two hundred *Spahi's*, by reaſon that the *Arabs* ſometimes croſs *Euphrates*, and make incurſions upon that ſide. In the year 1631, the Grand *Vizier* returning from *Bagdat*, where he had loſt the greateſt part of the Grand *Signor*'s Army, not being able to take the City; fearing the loſs of his head if he return'd to *Conſtantinople*, and knowing himſelf to be in great eſteem among the Souldiers, reſolv'd to quarter himſelf upon this Mountain, and to erect a Fortreſs to ſecure himſelf from the tempeſt that threaten'd him. No doubt but if he could have brought about his deſign, he might have made himſelf Maſter of all *Meſopotamia*, and would have put the Grand *Signor* to a great deal of trouble. For if you intend for *Aleppo*, whither it be from *Tauris*, *Moſſul*, or *Bagdat*, unleſs you travel thorough the Deſert, you muſt paſs through *Sharmely*, under the command of this Fortreſs, for Proviſion and Waters ſake. The work was gone ſo far forward, that there was a good defence rais'd, and the *Vizier* had already enclos'd all the Mountain together with the Inn, with a Wall almoſt twenty foot thick, and three fathom high, when he was ſtrangl'd by thoſe in whom he moſt confided, the Grand *Signor* having gain'd them either by threats or by rewards.

The eleventh, after a Journey of ten hours we came to *Ourfa*, where the *Caravan* uſually ſtays eight or ten days; for here it is that they live that hire the Horſes and the Mules, who have always ſome buſineſs in this place. We lay at an Inn

three or four hundred paces diſtant from the City toward the North. When the Inn is full, the reſt retire into the *Grotto's* which are near at hand, and are very good quarters. Here the Toll-gatherer preſently comes and counts the Bales without op'ning them. They that carry any Sacks muſt pay for half a Load; if not, he op'ns the Sack to ſee if there be any Merchandiſe therein, for then the Merchant muſt pay the whole duty.

Ourfa is the Capital City of *Meſopotamia*, built as they ſay, in the ſame place where *Abraham* liv'd, and where ſtood the ancient *Edeſſa*, where the people of the Country report, that King *Abagarus* generally kept his Court. There are ſtill to be ſeen the ruines of a Caſtle; from whence they add, that the ſame King ſent to *CHRIST* for his Picture, and offer'd him his Kingdom and his people to defend him againſt the *Jews*, whom he underſtood to be his Enemies. The Chronicles of the *Armenians* report, that *Abagarus* was their Country-man, and that in his Reign they began to be Chriſtians, and to be Baptiz'd by the hands of an Apoſtle, whom *CHRIST* ſent to that Prince after his Reſurrection. Neither is this Caſtle yet ſo far ruin'd, but that there is ſtill to be ſeen a ſpacious Hall, and three or four handſom Rooms with ſome relicks of Moſaick work. I was curious to ſee what ever was remarkable in this City. And firſt they led me to a large Fountain which reſembles a Fiſh-pond, the Spring whereof is under the Foundations of the principal *Moſquèe*, which was built in the honour of *Abraham*. The Chriſtians of the Country ſay, that it was in that place where he pray'd, before he went about to Sacrifice his Son *Iſaac*, and that two Springs of Water aroſe from the two places where he reſted his knees, which now feed the large Fountain I have made mention of. It is pav'd with Free-ſtone, and ſo full of fiſh, that if you throw them in a little Bread, they will follow you from place to place as you walk by the ſide of the Pond. There is no medling with them; for the *Turks* have a great veneration for thoſe Fiſh which they call *Abraham's* Fiſh. Beſides that, the place about the Fountain where the water wid'ns it ſelf to water all the City, is cover'd with very fair Carpets, for about twenty paces in bredth. This Fountain at length falls into a little River that runs by the Walls. As for the *Grotto* where the two Springs riſe, there is no going into it before you have pull'd off your Shooes, and it is a great favour for a Chriſtian to ſee it; ſuch a favour as coſt me ſix Piaſters. I alſo ſaw the Church, under the portal whereof, they ſay, St. *Alexis* liv'd ſeventeen years a private life. It ſtands in the middle of a Church-yard, in the higheſt part of the Town, in the poſſeſſion of the *Armenians*. But their principal Church is about a quarter of an hours walking from the City, built by St. *Ephren*, who is there buried. The Monaſtery ſtands yet entire, enclos'd with fair Walls. In the Church I ſaw a large Bible in *Armenian* Characters. The Sepulchre of St. *Ephren* is in a Cave at the foot of the Mountain, to which there alſo belongs a Chappel, where they keep three or four Lamps continually burning. There are other *Grotto's* up and down the Mountain, where are to be ſeen very ancient Sepulchers of the Chriſtians. The City of *Ourfa* is ſeated in a good ſoil, very well manur'd, which extends it ſelf out of ſight toward the Eaſt. There are ſeveral pleaſant Gardens near the walls, water'd by little Channels brought thither by Art. The ſoil produces good Wine, ſo that a man may live as well at *Ourfa*, as in any part of *Turkie*. While I ſtay'd there, I kill'd abundance of Feldfares in thoſe Gardens; and indeed there is great ſtore of wild Fowl all the Country over. The Walls of the City are of Freeſtone, with Battlements and Towers; but within, the houſes are ſmall, ill built, and ruinous: And there are ſeveral void ſpaces in the City, which makes *Ourfa* to look rather like a Deſert than a Metropolis. The City is Govern'd by a *Baſha*, who has under him a hundred and fifty *Janizaries*, and ſix hundred *Spahi's*, ſtanding more in need of Cavalry than Infantry, by reaſon of the Incurſions of the *Arabians*, eſpecially in Harveſt time. In ſhort, *Ourfa* is the place were they dreſs ſuch great quantities of Cordovan Skins, by reaſon of the waters particular to the Country, which give them that peculiar beauty. The Yellow Skins are dreſt at *Ourfa*, the Blew at *Tocat*, and the red Rat *Diarbequir*.

The twentieth of *March*, we ſet out of *Ourfa*, and after a Journey of ſix hours, we lay at a pittiful Village where the Inn was fal'n all to decay. There is a Fountain of excellent water by it, which is all the convenience of the place, for there is no Proviſion to be had.

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The twenty-firſt we travel'd nine hours, and came to lye near ſeveral Caverns which are very deep; at the entry whereof there are little Rooms, which are ſuppos'd to be the places where the People of the Country liv'd that fed their Cattel thereabouts. There is alſo Rain-Water to be had in ſome of the Concavities of the Rock. Half this days journey you muſt paſs over Rocks, where it is almoſt impoſſible, and very dangerous to keep your Horſes back.

The twenty-ſecond, having travel'd eleven hours, we lodg'd near a Cavern, having forded a River that runs at the foot of it. There are two great *Grotto's* on each ſide, where Travellers take up their Quarters, and whither the Natives of the Country bring Proviſions both for Horſe and Man. The Toll-gatherers, coming from a Fort about three Leagues diſtant from theſe Caverns, here exact two *Piaſters* and a half for every Horſe and Mules Load; and ſearch your Sacks, to ſee if there be no Merchantable Goods therein. About half the way of this days journey you meet with a City quite deſerted by the Inhabitants; and about an hours march after that, with Tombs of Stone, in the middle whereof ſtands a Croſs, with *Armenian* Characters.

The twenty-third we travel'd elev'n hours, and lay at *Dadacardin*. This appears to have been a great Town, but is all ruin'd: nor is there any thing remaining but a long Stone-Bridge very well built, under which runs a River that is very broad when it overflows. The People of the Country have no other Habitations than the Hollows of Rocks; yet they bring to the Travellers Hens, Butter, Cheeſe, and other Proviſions which they ſell very cheap.

The twenty-fourth we travel'd nine hours, and lay at a place call'd *Cara*, built upon a Hill. The *Caravan* lay at the Inn; but the two *Capuchins* and I lay at a private Chriſtian's Houſe, who carry'd us to the Church, where was then the *Vertabet* or Biſhop of *Merdin*. It was a pitiful poor Church, where they had nothing but two Planks ſupported with four Sticks inſtead of an Altar. They dare not leave any Furniture in it; but as ſoon as the Prieſt has ſaid Service, he muſt have a care to take away every thing, as well the Planks as the Covering of the Altar, which was only a Painted Cloth: For the *Turks* that travel that way, if it be foul weather, will break open the Door, put their Horſes there, burn the Altar, and take away whatever they find.

In the Village where we lay, there was a Pond, the ſides whereof were ſurrounded with fair Free-ſtones, which were fetch'd from the Chriſtian Churches, and the Tombs of the Chriſtians thereabouts. Among the reſt, there was one very large Stone, with an Epitaph upon it in large *Latin* Letters; whereby we knew it to be the Tomb-ſtone of a *Norman* Gentleman, who had been a Captain of Foot. The Biſhop inform'd us, that it is recorded in the *Armenian* Stories, that the *French* were a long time in this Country, at what time the Chriſtians were Maſters of *Syria*. This Country is all a large Plain, about twenty Leagues in length; which might be well manur'd, and make the Inhabitants rich, did not the Tyranny of the *Turks*, and the Incurſions of the *Arabs* reduce them to the utmoſt degree of Poverty.

The twenty-fifth, after we had travel'd eight hours, we lay at a Village call'd *Couſaſar*, where there was no Inn. There were formerly three great Monaſteries, a quarter of a League one from the other. The *Turks* have ruin'd two, all but the Steeples of the Churches that belong'd to them. The third, which ſtands all entire, and is the faireſt Pile of Building, ſerves for a *Moſquee*. They have made Shops round about the Cloyſters, in the middle of which is a fair Spring of Water.

The twenty-ſeventh we lay ſtill at *Couſaſar*, being the place where you muſt pay the Cuſtoms of *Diarbequir*, which is not above two days journey off, amounting to two *Piaſters* and a fourth part, for every Load of Merchants Goods.

Merdin is not above two Leagues from *Couſaſar*. This is a little City ſeated upon a Mountain, with good Walls, and a fair Fountain repleniſh'd from the Caſtle; which ſtands upon the North-ſide, in a place yet higher, that commands the City; where there lives a *Baſha*, who has under him two hundred *Spahi's*, and four hundred *Janizaries*. *Merdin* is the place where was born the Lady *Maani Gioerida*, the firſt Wife of *Pietro de la Valle*, ſo well known for his famous Travels.

As for *Couſaſar*, which is a large Village, it is inhabited for the moſt part by *Armenian* Chriſtians and *Neſtorians*. The *Armenians* perform Divine Service in their own Language; the *Neſtorians* in the *Chaldaïc*. The latter ſhew'd me two Bibles

in

in a large Volume, in the ſame Language, writt'n in Vellum, all the Capital Letters being in Gold and Azure. They ſeem'd to be very old; and one of their Prieſts told me, that it is 937 years ago ſince one of them was writt'n; the other not above 374 ſince. When Service is done, they put them in a Cheſt, and hide them under Ground. I would have giv'n 200 *Piaſters* for the oldeſt, but they durſt not ſell it, in regard it belong'd to the Church, and was not at their diſpoſal.

The twenty-ſeventh, after we had travel'd nine hours, we arriv'd at *Karaſara*, which had been formerly a great Town, and no doubt inhabited by Chriſtians; as appears by ſeven or eight Churches half ruin'd, though the Steeples are little the worſe. They ſtand at a good diſtance one from the other; and upon the North-ſide of one of thoſe Churches there is a Gallery, at the end whereof, through a little Door you deſcend about a hundred Steps, every Step being ten Inches thick. When you come under the Church, you meet with a larger and bigger Vault, ſupported with Pillars. The Building is ſo contriv'd, that there is more light below than in that above; but of late years the Earth has ſtop'd up ſeveral Windows. The great Altar is in the Rock; on the right ſide whereof is a Room, which receives the light from ſeveral Windows contriv'd in the Rock. Over the Gate of the Church was a great Free-ſtone, wherein were certain Letters that I could not read. On the North-ſide of the ſame Church under Ground are to be ſeen two great Ciſterns, each four hundred and fifty Paces long; with two great Arches, ſuſtain'd with ſeveral Pillars. Every year they fill them with the Water that falls from the next Mountain, and makes a kind of a River. A quarter of a League from the Church, you deſcend the Mountain for above a hundred Paces together among the Rocks, on each ſide whereof are Rooms cut out of the Rock. Upon every Door there is a Croſs; and in every Room as it were a Bench, and a Table, with a little place about the length of a Man, like a Bedſted, all cut out of the Rock. At the bottom of the Rock is a Hall, round about the Wall whereof is a Bench to ſit on. The Roof is all plain, without any Arch; in the middle whereof there is a Hole to the top of the Mountain: but in regard it gives no light, 'tis very probable 'twas only made to let out the Smoak when they dreſt their Meat; or elſe to let in the freſh Air, as I have ſeen in many Villages upon the *Perſian* Gulf. Upon the higheſt of thoſe Mountains ſtands a paltry Village, where they buy their Victuals. But before the *Caravan* arrives, certain Merchants ride before to inform themſelves from the Herdſmen, whether they know of any Thieves in the *Grotto's*, that often hide themſelves there in expectation of Prey.

In the year 1638, *Sultan Amurat* going to beſiege *Babylon*, march'd this very way, as well to ſee theſe Ruines, as to give order for the demoliſhing a Fort that ſtood not above two Leagues off of *Karaſera*, which the Thieves of the Country made their place of retreat. He alſo at the ſame time caus'd the Road to be clear'd for four days journey, by ord'ring the Stones to be pickt up and laid in heaps, all along the Road. He alſo built a Bridge over the River. And indeed, that March of the Grand *Signor* was very advantageous to all Travellers that paſs this way.

The twenty-eighth we travel'd eight hours, and came to *Neſbin*, anciently *Niſibis*. Two or three hours travel on this ſide, near the Road, is a kind of Hermitage, being a ſmall Room enclos'd with Walls, the Door whereof is ſo low, that a Man muſt creep upon his Belly to get in. Three or four *Jews* went and perform'd their Devotions at this Hermitage, believing it to be the place where the Prophet *Eliſha* was buried.

The Country from *Couſaſar* to *Neſbin* is a large Plain, where for the firſt days journey you ſhall ſee no other green Herb upon the Ground but only Pimpernel; the Roots whereof are ſo large, that there are ſome a Foot and a half in diameter. The next day, the Fields are cover'd with a large thick Leaf, the Root whereof is bulbous, and as big as an Egg. There are alſo great ſtore of yellow, red, and violet Flowers, Tulips of ſeveral colours, Emonies, and ſingle Daffadillies. But in general *Meſopotamia* is a very barren Country, and there are very few places that can be better'd by Art or Induſtry.

Neſbin is only the Shadow of the ancient *Niſibis*, being now only a large Village; the Inhabitants whereof are Chriſtians, both *Armenians* and *Neſtorians*. Our *Caravan* lodg'd a little beyond, in a Church-yard adjoyning to one of the *Armenian* Churches. The next day, hearing people ſing, I went to the Church with the two

Capuchins,

Capuchins, where I ſaw an *Armenian* Biſhop, with his Miter, and a wooden Croſier, accompany'd with ſeveral Prieſts and a good Congregation. When Service was done, after ſome few Compliments between us, he led us down under the Church into a Chappel, where he ſhew'd us the Sepulcher of St. *James* Biſhop of *Niſibis*. In the Church-yard is a Stone about a Foot thick, and ſix high; upon which were laid ſeveral Candles of Wax and Tallow, which the Poor Offer in their Neceſſities, but eſpecially in their Sickneſſes. They believe that Stone to have been the Pedeſtal for the Statue of ſome Saint, which the *Turks* have defac'd: ſo that they give the ſame Honour to the Pedeſtal, as they would have giv'n to the Statue. There are alſo ſome *Roman* Characters to be ſeen, but half worn out, and ſpaces brok'n off in ſome parts: ſo that I could not learn, in Honour of whom that Statue was erected. Half a League from *Niſbin* runs a River, which you croſs, over a Stone-Bridge. In the way to the River are ſeveral pieces of Wall, with an Arch, which made me conjecture, that formerly the City extended as far as the River.

Twice Musket-ſhot from the River, you meet with a Stone, half buried, upon which are written certain *Latin* Words; whereby it appears that it was the Tomb-ſtone of the General of an Army that was a *French-man*: but I could not read his Name, which time had defac'd. The ſame Biſhop inform'd us, that formerly the *Moors* having beſieg'd the City, there came ſuch a prodigious company of ſtrange Flyes, and did ſo torment both Men and Horſes, that they were forc'd to raiſe the Siege. You muſt pay the ſame Toll at *Niſbin* as in other places, that is, two *Piaſters* and a half, for every Mule or Horſes Load. We lay there three days together, to furniſh our ſelves with Proviſions 'till we came to *Mouſſul*, which is five days journey from *Niſbin*; the Country between being altogether deſert and uninhabited. There is no Water to be found but in two places, and that not very good neither; near to which you ſhall ſee ſome few Herdſmen grazing their Cattel.

The firſt of *April* we departed from *Niſbin*; and after we had travel'd eleven hours, we lay near to a River, whither certain Shepherds brought us Hens to ſell.

The ſecond we travel'd ten hours, and lay at a paltry Town, where we met with nothing to eat.

The third we travel'd thirteen hours, and lodg'd by a pitiful Fountain, the Water whereof was hardly good enough for our Horſes.

The fourth we travel'd ten hours, and came to lodge by the Bank of a little River, near to which appear'd the Ruines of a Bridge and a Caſtle.

The fifth we travel'd eleven hours, to reach *Mouſſul*, which is not far from the ancient *Niniveh*.

Mouſſul is a City that makes a great ſhew without, the Walls being of Free-ſtone; but within it is almoſt all ruin'd, having only two blind Market-places, with a little Caſtle upon the *Tigris*, where the *Baſha* lives. In a word, there is nothing worth a Man's ſight in *Mouſſul*, the place being only conſiderable for the great concourſe of Merchants; eſpecially the *Arabians* and *Curds*, which are the Inhabitants of the ancient *Aſſyria*, now call'd *Curdiſtan*, where there grows great plenty of Galls, and for which there is a great Trade. There are in it four ſorts of Chriſtians, *Greeks*, *Armenians*, *Neſtorians*, and *Maronites*. The *Capuchins* had a pretty Dwelling upon the *Tigris*; but the *Baſha* laying a Fine upon them, becauſe they went about a little to enlarge it, they were forc'd to quit it. The City is govern'd by a *Baſha*, that has under him, part *Janizaries*, part *Spahi's*, about three thouſand Men.

There are only two ſcurvy Inns in *Mouſſul*, which being full when we came, I caus'd my Tent to be ſet up at the *Meydan*, or great Market-place.

Now to ſay ſomething in general of the difference of the two Rivers, *Tigris* and *Euphrates*, in reference to their Courſe and Waters: I obſerv'd that the Water of *Euphrates* appear'd ſomewhat red; and that the Stream was not ſo ſwift as that of *Tigris*, which ſeem'd to be whitiſh, like the *Loire*. As for its Courſe, *Euphrates* runs a far longer way than *Tigris*. But now let us croſs the *Tigris*, over a Bridge of Boats, to view the ſad Ruines of a City that has made ſuch a noiſe in the World; though there be now ſcarce any appearance of its ancient ſplendour.

Niniveh was built upon the left Shoar of the *Tigris*, upon *Aſſyria*-ſide, being now only a heap of Rubbiſh extending almoſt a League along the River. There are abundance

abundance of Vaults and Caverns uninhabited; nor could a man well conjecture whether they were the ancient Habitations of the people, or whether any houſes had been built upon them in former times; for moſt of the houſes in *Turkie* are like Cellars, or elſe but one Story high. Half a League from *Tigris* ſtands a little Hill encompas'd with Houſes, on the top whereof is built a *Moſquée*. The people of the Country ſay 'twas the place where *Jonas* was bury'd; and for that place they have ſo great a veneration, that no Chriſtians are ſuffer'd to enter into it, but privately, and for Money. By that means I got in with two *Capuchin* Fryars; but we were forc'd to put off our Shooes firſt. In the middle of the *Moſquée* ſtood a Sepulchre, cover'd with a *Perſian* Carpet of Silk and Silver, and at the four corners, great Copper Candleſticks with Wax Tapers, beſides ſeveral Lamps and Oſtridge-Shells that hung down from the Roof. We ſaw a great number of *Moores* without, and within ſat two *Dervi's* reading the *Alcoran*.

About a Musket-Shot from *Mouſſul* toward the North-Eaſt, ſtands a great Ruin'd Monaſtery, enclos'd with high Walls, the greateſt part whereof is ſtill to be ſeen.

We ſtay'd ten days at *Mouſſul*, and having provided all things ready for the reſt of our Journey, we ſet forward for *Iſpahan*.

CHAP. V.

A Continuation of the Road from Nineveh *to* Iſpahan: *Together with the Story of an Ambaſſador, call'd* Dominico de Santis.

HAving paſs'd the *Tigris*, we ſtay'd three quarters of an hours Journey from *Nineveh* for ſome Merchants that were to go along with the *Caravan*. The way which we took was not the uſual Road to *Perſia*; but it was a way wherein there were leſs Duties to be paid; and beſides, it was a ſhort cut, the *Caravan* making but fifty-eight days Journey between *Aleppo* and *Iſpahan*. From the very banks of the River to the place where we Lodg'd that Evening, we ſaw nothing but continu'd Ruines, which makes me believe, it was the place where the ancient *Nineveh* ſtood.

We ſtay'd two days near the *Moſquée*, where according to the tradition of the *Turks*, *Jonas* was bury'd, and made choice of a *Curd*, or *Aſſyrian* for our *Caravan-Baſhi*, though the people are generally Thieves, and muſt be carefully look'd after. But it was a piece of Policy, becauſe we were to croſs the ancient *Aſſyria*, now call'd *Curdiſtan*; the Language of which Country is a particular Speech.

In the two firſt days Journey we croſs'd two ſmall Rivers that fall from the Mountains, and empty themſelves into *Tigris*. Our firſt Journey was through a plain Country all along by the ſide of a little River; and the ſecond Evening we lodg'd by the ſide of a great River that falls from the Mountains toward the North, and running to the South, diſcharges it ſelf into *Tigris*. It is call'd *Bohrus*, being a very rapid Stream, full of Fiſh, but more eſpecially excellent Trouts. The *Caravan* was two days paſſing that River, by reaſon there were no Boats. For the people are forc'd to tye long Perches four or five together one upon another, which the Natives call a *Kilet*. They make it four-ſquare, and put underneath it about a hundred Goat-Skins full of wind, to the end the *Kilet* may not touch the water. Beſides the Merchant muſt be careful to ſpread good ſtore of thick Felts over the *Kilet*, of which he muſt be provided to keep off the Water, leaſt the Bales that ſink the *Kilet* ſhould take wet. At the four corners are four Perches that ſerve for Oars, though they avail but little againſt the force of the Tide; ſo that you muſt be forc'd to hale the *Kilet* four or five hundred Paces a' this ſide up the River, and then row down the Stream to the place where you intend to Land the Goods. When the Goods are Landed, the men are forc'd again to draw the *Kilet* by main ſtrength out of the water, to take away the Goat-Skins which are then to be lad'n upon the Mules appointed to carry them. As for the Horſes, Mules, and Aſſes, as well thoſe that carri'd the

the Goods, as thoſe upon which the Men ride; ſo ſoon as the Herdſ-men thereabout ſee a *Caravan* coming, they flock to the River-ſide. Thoſe people that wear nothing but a courſe piece of Linnen or a Goat-skin to cover their nakedneſs, take off their Cloaths and wind them about their Heads, like a Turbant. Then every one tyes a Goat-skin blow'd up under his Stomach; and then two or three of the moſt expert mounting the ſame number of the beſt Horſes, which are bridl'd, put themſelves firſt into the Water, while others follow them ſwimming, and drive the Horſes before them; holding the Beaſt by the Tayl with one Hand, and ſwitching him with the other. If they find any Horſe or Aſs that is too weak, they tye a Goat-skin under his Belly to help him. Conſidering which difficulties, it cannot take up leſs time than I have mention'd to get over a *Caravan* of five or ſix hundred Horſes.

The *Caravan* being thus got over, for two or three days has but a very bad Road. The firſt days journey, the Horſes were continually in the Water up to the mid-leg; and the ſecond, and part of the third we travel'd through a very deſert Country, where we met with very little food for our Horſes, and only a few Brakes to boyl our Rice. Having got over this bad way, we came to a River call'd the great *Zarbe*, over which we paſs'd upon a Stone-Bridge of nine Arches. They report that this Bridge was built by *Alexander* the Great, in his March againſt *Darius*. A quarter of a League to the South-Eaſt, two Rivers meet, which empty themſelves into *Tigris*. Leaving the Bridge, we came to a Town call'd *Sherazoul*, built upon a riſing Ground, upon three Redoubts. There reſides a *Baſha*, who muſt be brib'd with a ſmall Preſent to let the *Caravan* paſs; we lay by the Banks of a River, and ſtaid there two days. From thence we travel'd one days journey over dry Mountains, not finding any Water. But the next day we came into a pleaſant Plain, ſtor'd with Fruit-trees. This was the Plain of *Arbele*, where *Alexander* defeated *Darius*; containing about fifteen Leagues in all. It is water'd with ſeveral Rivulets, and in the middle of the Mountain riſes a little Hill about half a League in circuit. It is all over cover'd with the faireſt Oaks that ever were ſeen; and on the top are the Ruines of a Caſtle, that ſeems to have been a ſumptuous Structure. The Country-people ſay that *Darius* ſtaid there while his Captains gave Battel to *Alexander*. Three Leagues from thence, near a great Mountain toward the North, are to be ſeen the Ruines of another Caſtle and ſeveral Houſes, where they add, that *Darius* ſecur'd ſome of his Wives when he loſt the Battel. This Caſtle is ſeated in a moſt lovely Proſpect. At the foot of the Mountain riſes a Spring, which a quarter of a League off ſwells into a River that bears good big Boats. It runs winding about the Mountains to the Southward; ſo that two days journey from the Hill, you croſs it near a Town call'd *Sherazoul*, over a fair Stone-Bridge of nine Arches, whereof the Great *Sha-Abas* caus'd three to be brok'n down, after he had tak'n *Bagdat*.

This City of *Sherazoul* is built after another manner than any other of the Cities in thoſe parts, being all cut out of a ſteep Rock for a quarter of a League together; ſo that you muſt go up to the Houſes by Stairs of fifteen, or twenty ſteps, ſometimes more, ſometimes leſs, according to the ſituation of the place. The people have no other Doors to their Houſes than only a thin round Stone, like a Mill-ſtone, which they will roll away when they go in or out, the ſides of the Wall being ſo cut as to receive the Stone like a Caſe, being level with the Rock.

The tops of their Houſes are like Niches in the Mountain, where the Inhabitants have contriv'd Caves to keep their Cattel in: So that we judg'd it to be built for a place of ſafety to ſecure the Inhabitants from the Incurſions of the *Arabians* and *Bedouins* of *Meſopotamia*.

We came to *Sherazoul* upon *Eaſter*-Eve, and ſtaid there three days to refreſh our ſelves, after a *Lent* which we had kept very ſparingly. Here I found certain Springs that roſe up in large Bubbles, which after I had mix'd with two Glaſſes of Wine and drank up, I found to have a Purgative quality, having a kind of Mineral taſt. Theſe Springs boyl up near the ſide of a River call'd *Altun-ſou*, or, *The River of Gold*, that falls into the River *Tigris*, three days journey on this ſide *Bagdat*.

The next day we lay at a pitiful Town, upon the Frontiers of *Turkie* and *Perſia*.

The next day, being the fifth after we ſet out from *Niniveh*, we paſs'd over

ſeveral Fenns and hot Waters, that part the two Empires. Entring thus into *Perſia*, we met with a high Mountain cover'd with fair Oaks, which bear the Gall-Nuts, ſo high, that the *Caravan* was ſome hours ere it could get to the top. As we aſcended, but eſpecially when we were up, we heard ſeveral Muskets go off. At firſt we thought the people had been hunting the wild Boars or Stags, of which the Mountains are full: but the report of the Guns being too loud and too thick for Hunters, we ſtood upon our guard; and I believe we ſhould have mended our paces, had we known what was intended us. Beſides, I remember'd that the Country-people would not ſell any thing but for Powder and Bullet, which the *Caravan-Baſhi* advis'd me not to let them have, for fear they ſhould make uſe of it againſt our ſelves. From the Mountain we deſcended into a fertil Plain, water'd with ſeveral Rivers; and night approaching, we ſet up our Tents, not fearing any thing, becauſe we were in the Dominions of the King of *Perſia*, where there is ſo much ſecurity in travelling. After that we ſent our Servants to the Tents of the Country-men, but they brought us nothing but Bread made of Acorns, than which the poor people thereabouts eat no other. This Acorn is about the bigneſs of our Nuts; and once I met with a Branch that had thirty Acorns, and twenty-three Gall-Nuts, all at one time growing upon it.

The Province which we travel'd through then, compos'd the greateſt part of the ancient *Aſſyria*. But now to come to the Story of *Dominico de Santis* the *Venetian*. He had Letters of Credence from the Pope, the Emperour, the King of *Poland*, and the Republick of *Venice*, to the King of *Perſia*; and he went in the *Caravan* through the Grand *Signor*'s Territories, never diſcovering himſelf who he was; but coming into *Perſia*, he took upon him without fear the Title of Ambaſſador from the Commonwealth of *Venice*.

From the Plain where we lodg'd, it is two days journey to a good big Town, to which belongs a Fortreſs, where the Governour of the Province has a Lieutenant, with about two thouſand Horſe under his Command. The Fortreſs is upon the right hand toward the South, after three hours riding upon the High-way. To this Lieutenant, the *Caravan-Baſhi* was according to duty bound to give notice of the Arrival of the *Caravan*, and an account of the Perſons and their Merchandize. This *Venetian* was a perſon ill fitted for the quality of an Ambaſſador, being a perſon of no Parts; which made me wonder that ſuch great Princes, and ſo wiſe a Commonwealth ſhould ſend ſuch a perſon upon a Concern of that importance. For the Grand *Signor* then aſſailing *Candy*, he was ſent to excite the King of *Perſia* to engage him in a War againſt the *Turk*, thereby to keep off the Storm that threaten'd Chriſtendom. Thereupon I told the Ambaſſador, that it was neceſſary for him to give the Commander of the Fort firſt notice of his coming, to the end he might give advice thereof to *Solyman-Kan* Governour of the Province, whoſe duty it was to advertiſe the King. Thereupon he requeſted me to ſend my Interpreter, which I did. Upon whoſe intelligence the Lieutenant of the Fort came to Compliment the Ambaſſador on the behalf of the chief Commander, and to conduct him to the Caſtle.

Thereupon the Ambaſſador, my ſelf, and my Interpreter, together with ſome *Armenian* Merchants went with him, travelling for three hours over the Mountains. By that time we came half the way, as we paſs'd through a Wood, we heard as it were ſome perſon give a Whiſtle; at which when the Lieutenant perceiv'd us to be ſomewhat ſtartl'd, he carry'd us to the place from whence the Whiſtle came, where we ſaw a Serpent about as big as a Man's Thigh, and about twelve Foot long, whoſe head was ſqueez'd between two Trees, that put him to pain. From that Mountain we deſcended into a pleaſant Plain, where the Commander of the Fortreſs ſtaid for us under his Tent. He had ſet it up by the ſide of a River, under the ſhade of ſeveral great Walnut-trees. So ſoon as he ſaw us, he roſe from his great Silk Tapeſtry Coverlet, and ſaluted us in a moſt civil manner, telling us, that aſſuredly *Sha-Abas*, his Maſter, would be very glad to hear that the Monarchs of Chriſtendom had ſent him an Ambaſſador, and that he would write to *Solyman-Kan*, whoſe duty it was to advertiſe the Emperour. Thereupon he wrote and diſpatch'd away a Meſſenger, giving him order to tell the *Deroga*, or Judge of the Town, through which we were to paſs, that he ſhould make Proviſion for us and our Horſes 'till we came to the Governour. After he had ask'd us ſeveral Queſtions concerning

concerning the War between the Grand *Signor* and the *Venetians*, how many thouſand men he had as well by Sea as Land, and what number of Galleys and Ships? wherein we ſatisfy'd him according to the beſt of our knowledge. After he had civilly treated us, he ſent his Lieutenant back with us again to the *Caravan*. About ten a Clock the next night we diſlodg'd, and the Lieutenant and ſix Souldiers attended upon us; who told us he had order not to leave us, 'till he had brought us to *Solyman Kan*.

The next night we lodg'd between two Hills, among ſeveral Tents of Herdsmen. Here it was that the Commander had order'd that we ſhould be treated by the *Deroga*. A *Deroga*; as I have ſaid, is the Judge of a Village: But this *Deroga* was chief of many Families, ſome of which were of *Meſopotamia*, others of *Arabia*. Theſe are all Herdſmen that never live in Houſes, but retire with their Cattle to the holes in the Rocks, where partly Nature, partly Art, have contributed to make them convenient Habitations.

So ſoon as we were alighted, four ancient men came and led the Ambaſſador and my ſelf to the *Deroga*'s Tent. It ſeem'd to conſiſt of many Rooms, with a Hall in the middle, ſpread with fair *Perſian* Carpets. He caus'd us to ſit down upon Cuſhions, and then preſented us with a Pipe of Tobacco, and Water to waſh our Feet. After he had nobly treated us, and that we were upon taking our leaves, the *Deroga* was very much troubl'd that we had made a ſmall Preſent to his Son; telling us, that it was a crime for him to take any thing of the King's Gueſts, eſpecially from Strangers that had come ſo long a Journey.

The next day we lodg'd in a place where there was ſuch a prodigious quantity of Lillies that the Ground was almoſt cover'd with them. There were none that were white, being for the moſt part of a fair Violet colour, with a ſtreak of Red in the middle of every leaf; they are like our Lilly's, but much bigger. And to drink the infuſion of the Roots of theſe Lilly's, eſpecially thoſe whoſe Leaves are blackeſt, for fifteen days together, is a moſt Soveraign remedy againſt the Pox. Not long after came a Perſon of a goodly Aſpect, who ſeem'd to be an *Arabian*, but he ſpoke the *Perſian* Language, whom *Solyman Kan* had ſent to Compliment the Ambaſſador. He carry'd us to the Tent which the Governour had caus'd to be ſet up in a Garden near the Town, where he alſo Lodg'd the *Capuchins*. The Ambaſſador alſo ſent to Compliment the *Kan* by my interpreter; and when the hour was come that we were to ſet forward, he gave order to ſix of the Captains of his Cavalry to accompany the Ambaſſador. The Houſe where the Governour liv'd in, was one of the moſt beautiful in *Perſia*. And as for the Governour himſelf, we found him in a Gallery that look'd upon the Garden, the Floor being all ſpread over with a Tapeſtry of Gold and Silk, with large Cuſhions of Cloth of Gold all along the Wall. After ſome Queſtions and diſcourſe concerning the Affairs of *Europe*, they ſerv'd in Supper, which conſiſted of ſeveral Diſhes; but no Wine was to be had; our drink being only Sherbet and the juice of Granates, with Sugar for thoſe that deſir'd it. We were a long time at Supper, for 'tis the cuſtom of *Perſia* that when one man riſes, another takes his place and falls too, in ſo much that the Maſter of the Feaſt muſt have the Patience to ſtay 'till ſeveral have tak'n their turns; and when every one has done, the Cloth is tak'n away without any more to do. Here the Ambaſſador committed an abſurdity; for there are no Silver or Gold Spoons in *Perſia*, but only long Wooden Ladles that reach a great way. Now the Ambaſſador reaching his Ladle to a Purſlane-Diſh full of Pottage that was ſcalding hot, clap'd it preſently into his mouth; but finding it ſo hot that he could not endure it, after ſeveral ſcurvy faces, he threw it out of his mouth again into his hand, in the preſence of all the Company.

After we had ſtay'd five days at *Sneirne*, the *Caravan-Baſhi* ſignifi'd his deſire to purſue his Journey. Thereupon the Ambaſſador took his leave of the Governour, preſenting him with a Watch and a pair of Piſtols; who in retaliation preſented the Ambaſſador with a ſtately Horſe, and a Colt of two years old. The next day we diſlodg'd, and purſu'd our Road to *Amadan*, which is not above three days Journey from *Sneirne*.

Amadan is one of the largeſt and moſt conſiderable Cities of *Perſia*, ſeated at the foot of a Mountain, where do ariſe an infinite company of Springs that water all the Country. The Land about it abounds in Corn and Rice, wherewith it furniſhes

the greateſt part of the neighbouring Provinces. Which is the reaſon that ſome of the *Perſian* Stateſ-men hold it very inconvenient for the King of *Perſia* to keep *Bagdat*, as well by reaſon of the vaſtneſs of the Charge, as alſo for that it draws from *Amadan* that which ſhould ſupply other Provinces. On the other ſide, it is eaſie for the Grand *Signor* to hold it, by reaſon of the neighbourhood of *Meſopotamia*, *Aſſyria*, and the *Arabs*, Enemies to the *Perſians*: by which means Proviſions are very cheap, which the people would not know where to put off, if the King of *Perſia* were Lord of *Bagdat*.

We ſtaid at *Amadan* about ten days, by reaſon of the Rains; during which time the *Caravans* cannot travel. While we tarry'd there, we were viſited by ſeveral *Babylonian* Chriſtians, who were glad to ſee that we had eſcap'd the Clutches of the *Baſha* of *Bagdat*, who had giv'n order to the *Baſha* of *Karkou*, and the *Bey* of *Sharaſſou* that commands the Frontiers of *Turkie*, to ſeize us, and carry us back to *Bagdat*. For which we might have thank'd the Ambaſſador, and a malicious *Rabbi*, that came along with us in the *Caravan* from *Aleppo*; who finding the Feaſt of the Tabernacles to be at hand, and that we had a great way to *Iſpahan*, left us at *Niniveh*, to keep the Feſtival with the *Jews* of *Babylon*. Where that he might inſinuate himſelf into the *Baſha*'s favour, he inform'd him that there was a *Fringuiz* in the *Caravan*, whom he look'd upon as a Spy, and that he was an Envoy into *Perſia* from the Commonwealth of *Venice*; for he carry'd no Merchandize, but had three Cheſts full of rich Habits, and ſeveral other things which he took for Preſens to the *Perſian* King. For out of vanity or folly, the *Venetian* had ſeveral times open'd his Cheſt and expos'd his Gallantry to view. And yet he was ſo clutch-fiſted and niggardly in every thing, that when there was any occaſion to reward the *Kan*'s Servant, or any of the Country-men that brought us the Dainties of the place, it came all out of my Pocket. So that I left him to my Interpreter and the two *Capuchins*; and with three Servants and a Guide, after I had ſtaid at *Amadan* three days, I took Horſe for *Iſpahan*.

When I came there, the *Nazar* or Maſter of the King's Houſhold hearing I had left an Ambaſſador behind me with the *Caravan*, enquir'd of me what manner of Perſon he was, but I pretended I had had little converſe with him, unwilling to diſcover his mean Spirit. The Evening before his Arrival the *Nazar* ſent to give the *Fringuiz* notice in the King's Name, that they ſhould be ready to go meet the Ambaſſador the next day; which we did, and brought him into the City and through *Ali*'s Gate, that joyns to the King's Palace. Now 'tis the cuſtom for all Ambaſſadors to ſalute that Gate, by reaſon of a white Marble Stone made like an Aſſes back, and which ſerves for a Step: being, as they report, brought anciently out of *Arabia*, where *Ali* liv'd. So ſoon as you have ſtrid over that Stone without touching it, which were a great crime, you enter into a kind of a Gallery, where there are Rooms on each ſide, which ſerves for a Sanctuary for Criminals, which the King himſelf cannot fetch out of that place. That day that the new King receives his Enſigns of Royalty, he goes to ſtride over that Stone; and if by negligence he ſhould chance to touch it, there are four Guards at the Gate, that would make a ſhew of thruſting him back again.

But now the Maſter of the Ceremonies being ready to conduct the Ambaſſador to the Apartment alotted him, as an Ambaſſador that came from three great Monarchs, and a potent Commonwealth, he deſir'd to lodge at the Houſe of one *Pietro Pentalet*, deſcended from *Venetian* Parents; whereupon the Maſter of the Ceremonies conducted him thither, and caus'd his Dinner to be brought him. While we were eating, I counted thirteen Languages ſpoken at the Table; *Latin*, *French*, *High-Dutch*, *Engliſh*, *Low-Dutch*, *Italian*, *Portuguez*, *Perſian*, *Turkiſh*, *Arabic*, *Indian*, *Syriac*, and *Malaye*, which is the Language of the Learned, that is ſpoken from the River *Indus* to *China* and *Japan*, and in all the Ilands of the Eaſt, like *Latin* in *Europe*; not reck'ning the little *Moreſco* or Gibbriſh of the Country. So that it is a difficult thing to obſerve what is talk'd in one Company, where the Diſcourſe begins in one Language, is purſu'd in another, and finiſh'd in a third: and for the *Turks* and *Armenians*, they never ſpeak above three or four Languages at moſt.

Now to ſhew you the Civility of the *Perſians*; the Maſter of the Ceremonies came to the Ambaſſador and told him, that if he did not like the Cookery of the *Perſians*, he had Order from the *Atemadoulet*, who is as the Grand *Vizier* in *Turkie*, to offer him Money

Money inſtead of Diet, to the end he might dreſs his own Meat as he pleas'd himſelf. Upon which the covetous Ambaſſador accepted his offer, and two hours after there was a Bag brought him of 50 *Tomans*, which amount to about 800 Crowns. The *Franks* being offended at his baſeneſs, ſlighted the Ambaſſador, and left him to keep Houſe by himſelf, which was poor enough God knows; an Onion or a Turnep ſerving his turn for a Meal. Some days after, he had Audience of the King, to whom he preſented his Letters Credential from the Pope, the Emperour, the King of *Poland*, and the Commonwealth of *Venice*. Thoſe from the three laſt were well receiv'd, becauſe the Seals were of Gold, and for that the Paper was embeliſh'd with curious Flouriſhes: but the Pope's Letters were rejected with ſcorn, becauſe the Seals were only of Lead, as the Bulls are uſually ſeal'd; and for that the Writing was very plain. For the Kings of *Perſia*, who are very nice, love things that are gay to the Eye; otherwiſe they look upon themſelves to be affronted. *Dominico de Santis* had better have tak'n upon him the meaner quality of an Envoy, than the title of an Ambaſſador, unleſs he had known better how to behave himſelf; eſpecially being ſo eclips'd as he was by a real Ambaſſador that arriv'd at *Iſpahan* ſome time after. All the *Franks* went forth to meet him, and the Maſter of the Ceremonies made him the ſame proffers as he had done to the *Venetian:* but he nobly anſwer'd, That whatever it were that the King of *Perſia* ſent him, he ſhould take it for a very great Honour: otherwiſe, if he would have eaten Gold, the King his Maſter would have allow'd him 30 Mules Load. Such perſons as behave themſelves with decency and a good grace, are the perſons that the Chriſtian Princes ſhould ſend into *Perſia*, who are the moſt refin'd Wits, and the beſt Politicians of all *Aſia*.

To conclude the Story of the *Venetian*, I will give you his Character. An *Indian* naturally of a good Wit having embrac'd Chriſtianity and an Eccleſiaſtical Life, went to *Rome* to complete his Studies which he had begun at *Goa*; whither, the Pope, taking an affection to him, ſent him afterward as his Vicar. *Dominico de Santis* being then at *Rome*, put himſelf into his ſervice, and follow'd him into the *Indies*, where I ſaw him the firſt time I went, in a mean condition. Upon his return to *Venice*, where he was in no credit before, he made people believe that he underſtood the Trade of *Aſia*; whereupon ſome particular Merchants truſted him with ſome Goods, which were caſt away at *Seide*. Thus poor and bare he return'd to *Goa*, where he got 800 Crowns by a charitable Contribution. From thence he travel'd to *Iſpahan*, where he fell into the acquaintance of Father *Rigordi* a Jeſuite, with whom he went into *Poland:* where making his brags of the great knowledge he had of the Affairs of *Perſia*, the King gave him that Commiſſion which I have already mention'd. The Emperour follow'd his Example, and the Commonwealth of *Venice* did the ſame: and to give the more luſtre and authority to his Embaſſy, they got the Pope to joyn with them. But alas! both *Dominico de Santis*, and all ſuch perſons as he, that go into *Aſia* without Brains and good Behaviour, do but proſtitute the Reputation of the Princes that ſend them. Such another was Father *Rigordi*, who after he had been thruſt out of *Goa* by the *Portugals*, went to *Iſpahan*, where he inſinuated himſelf by a Propoſition which he made of Marrying the King of *Perſia*, who was then a very young Prince, to the Dutcheſs of *Orleance*. Under which pretence he was well receiv'd and treated by the King; from whom he alſo receiv'd ſome Preſents by virtue of that Propoſal, which was good ſport to the Dutcheſs when ſhe heard of it.

As for the *Venetian*, the *Atemadoulet*, who was very glad to be rid of him, deſir'd the *Muſcovite* Ambaſſador, who was then upon his return home, to take him along with him, which he did as far as the *Caſpian* Sea, where they take Shipping for *Aſtracan*; but there the *Muſcovite* told him he could carry him no further: thereupon he was forc'd to come back to *Iſpahan*, and ſo to travel to *Goa*, whence the *Portugals* ſhipt thim home for Charities ſake. But when he came to *Venice*, has was ſo far from being well receiv'd, that the Senate had like to have puniſh'd him ſeverely for giving ſo bad an account of his Negotiation.

CHAP.

CHAP. VI.

Of the Road which the Author kept, when he Travell'd the fourth time into Asia, *to go from* Paris *to* Ormus. *And first of his Voyage from* Marseilles *to* Alexandretta.

I Set out from *Paris* in the company of Monsieur *d' Ardiliere* the eighteenth of *June*, 1651. and arriv'd at *Marseilles* the sixteenth of *July*. On the twenty-sixth of *August* we set Sail, with a favourable North-West Wind that blew very briskly the two next days; but at length it grew so very slack, that coming about to the North-North-East, we made for *Sardinia*. Upon the second of *September* by Sun-rising, we discover'd the Western Coast of *Sardinia*, six Leagues from the Land. About Noon the Wind chopping about again to the North-West, we held on our first Course; and upon the third of *September*, we descry'd the Island *Galita* upon the Coast of *Africa*. On the fourth we discover'd the Island of *Zambino* before *Tunis*, and about Evening *Cape Bon*, which is the most Southerly Point of all *Africa*. The fifth we had a sight of the Island of *Pantalaria*, and the Coast of *Sicily*. The sixth we discover'd the Island of *Goza*, and the seventh the Castle that bears the same name.

We landed at *Malta* upon the day of the Nativity of the Virgin, which is a great day among the *Malteſi*, upon which they give thanks to God, for that the *Turks* rais'd their Siege upon that day.

The Grand-Master goes to the Church of St. *John*, accompany'd with all the chief Commanders in their Robes of Command, and the greatest part of the Knights. All the Country-men and Citizens are up in Arms upon that day, and march to the Inn call'd the *Auvernian-house*, with the Knight that goes to fetch the Standard. This Knight is clad in a Cassock of Crimson-Velvet, with a Cross of the Order, before and behind. He wears a Helmet upon his head, and carries the Standard upon his shoulders; and by him marches the Grand-Master's Page, who carries a Sword in one hand, and a Dagger in the other, both very richly Embellish'd, and giv'n to the Order by *CHARLES* the fifth. The Page that carry'd the Sword and Dagger was the youngest Nephew of Pope *Innocent* the tenth. The Souldiers and Citizens marching before to the Church door, make a Lane for the Knight and the Page to pass on to the Altar, where the Knight makes three bows, and having done as much to the Grand-Master, places himself on the right hand of the Grand-Masters Chair, and the Page on the left. Then the Mass and the Musick begins, and while the Gospel is reading, the Grand-Master takes the Sword and the Dagger out of the Page's hand, and holds them with the points upward all the remaining part of the Mass. During the Elevation of the Host, the Knights repeats the same Ceremony as at the beginning; and then the Bells ring, the great Guns go off, and the Souldiers give three Vollies. Mass being ended, the Grand-Master retires, accompany'd as before, only that he is then attended by all the Ecclesiastical persons of the City, and coming out of the Church, he proceeds with all the Infantry marching before him toward our *Lady's of Victory*, where they all go in procession. While they make a stand in that place, the Souldiers give another Volley, which is answer'd by all the Canons in the Town, as also from the Ships and Galleys. After that they return to St. *John*'s; and the Infantry Guard the Standard back to the Inn, while the Grand-Master goes to his Palace.

The ninth we view'd the Fortifications, which are stor'd with very fair pieces of Canon.

The tenth we saw the Pages perform their Exercises before the Grand-Master, which are generally vaulting and handling their Arms, both Musquet and Pike.

The elev'nth we view'd the Arsenal, where I was assur'd that there were Arms for twenty thousand men, being in good order, and rarely well look'd after.

The next day we visited the Infirmery, where the sick are serv'd in Plate, as well the poor as rich.

The

The twentieth we ſet Sail, having the Wind at Weſt-South-Weſt, and a freſh gale; ſo that upon the twenty-third we diſcover'd the Coaſt of the *Morea*, to which we approach'd ſo near, as to deſcry *Navarin*. In the Evening we ſaw the City of *Coron*, where there is a great Trade for Sallet-Oyl. From thence it was that the Great *Turk* Embarqu'd for *Candy* in the year 1645.

The twenty-fourth the Wind was at Eaſt-North-Eaſt. In the Morning we diſcover'd the Cape of *Matapan*, which is the moſt Southern Point of Land in *Europe*, lying in the *Morea*, and at Noon the Iland of *Cherigo*.

The twenty-fifth we drew near *Cyprus*, and deſcry'd a Mountain in that Iland, call'd *Cameliere*, with ſome other Promontories toward the South.

From the twenty-ſeventh day 'till we came to *Alexandretta*, we perceiv'd the Sea to be all over cover'd with Pumice-ſtones, which happ'nd from an Earthquake that had for ſome time before ſwallow'd up the Iland of *Santorini*. Some think that it proceeded from the abundance of Sulphur, of which that Country is full, which took Fire, and was the death of above 750 of the Ilanders, that were partly buried in the Ruines, and partly dy'd out of fear. They that remain'd alive, became black like Charcoal; and the Vapours that aſcended out of the Abyſs ſully'd all the Silver as far as *Conſtantinople*; the noiſe of the Earthquake being heard as far as *Smyrna*.

The twenty-ninth, by break of day we diſcover'd the Iland of *Cyprus*.

The firſt of *October* by eight in the Morning we came to an Anchor before *Salines*, which is one of the Ports of *Cyprus*, where our Conſuls live. Here I ask'd ſeveral of the Chriſtians of the Country, how they did to live and pay their *Carage?* Who told me that it was with a great deal of difficulty, in regard the Iland was very bare of Money; which was the reaſon that many Chriſtians turn'd *Mahometans*, to avoid paying their *Carage*, which is a Tribute that the Grand *Signor* layes upon all Chriſtians throughout his Dominions. He exacts from the pooreſt ſix *Piaſters* a Head; but there are ſome that pay a hundred, or a hundred and fifty: and this Tribute is due ſo ſoon as ever they come to be eighteen years of age.

The Iland of *Cyprus* is one of the moſt conſiderable in the Mediterranean Sea, more to the Eaſt than any of the reſt; bearing the title of a Kingdom, as being 500 Miles in circuit. It is not all of the ſame bredth, being of a triangular form, the ſides whereof are very unequal. To it there belong ſeveral Capes or Promontories, the principal whereof are, St. *Epiphanio*, toward the Weſt; Cape *de Gate*, toward the South; Cape *Diegrega*, toward the North-Eaſt; Cape *Cormachiti*, toward the North; and Cape St. *Andrew*, upon the moſt Eaſtern Point of the Iland. The principal Roads are that of *Salines* or *Larneca*, that of *Paphos*, and that of *Cerines* or *Cerigni*. The Haven of *Famagoſta* ſignifies nothing as to great Ships, there being none but ſmall Veſſels that can ride there. The *Venetians* had formerly made a ſmall Mole there to harbour their Gallies, but it is now quite ruin'd. The Road of *Cerines* is that where the Barks and Galliots lye that come from *Caramania*, and *Payaſſes*; and where the *Baſha's* land that are ſent as Governours of the Iland from *Conſtantinople*, who reſide generally at *Nicoſia*. That City is almoſt in the middle of the Iland, and was formerly a very large one, as appears by the compaſs of the ancient Walls. The new Walls are well terraſs'd within-ſide, and in a good poſture of defence. There are three Gates belong to the City; that of *Famagoſta*, that of *Paphos*, and that of *Cerines*. The City it ſelf is no uncomely place; the *Venetians* having adorn'd it with many fair Palaces, which the *Turks* demoliſh every day, out of hopes to find hidd'n Treaſure therein, and ſell the Stones to build new Houſes. The Cathedral that goes by the name of *Santa Sophia* is an ample and fair Structure, of which the *Turks* have now made a *Moſquee*, together with one more, which was formerly a Monaſtery belonging to the *Auſtin*-Fryars. The *Greeks* have there four Churches, and the *Franks* two; that is to ſay, the *French* Miſſionary *Capuchins*, and the *Italian* Miſſionary *Soccolans*. The firſt have a Church dedicated to St. *James*, the others another, which is call'd *Holy Rood Church*. The *Armenians* alſo have another belonging to them, which is a very neat Building, which was formerly a Monaſtery of the *Carthuſians*. There it is that there is a Tomb, adorn'd with ſeveral Sculptures of Religious Nunns, eſpecially an Abbeſs with a Croſs in her Hand, the Writing about the Stone being in *French* Characters. The City is ſeated in a temperate Air and a fertil Soil, abounding with Water. It extends more in length than bredth, having

having been anciently nine Miles in compaſs; but the *Venetians* to make it ſtronger, reduc'd it to the circuit of three. The Work of the Fortification was ſo neat, and ſuch a proportion obſerv'd in all things, that the moſt famous Engineers eſteem'd it one of the moſt ſtately Fortreſſes in the World, when *Selim* the Second ſent an Army againſt it, under the Command of *Muſtapha* his Grand *Vizier*.

Famagoſta is a Sea-Town upon the Eaſt-ſide of the Iland, and the chief Bulwark of it. It is kept in good repair, the Caſtle within being in form of a Cittadel. The *Turks* have converted into *Moſquees* the Churches of the Chriſtians, who are not ſuffer'd to dwell in the City. They have only the liberty to come thither in the day, and to open Shops, which they ſhut up again at night, and then go home to their Houſes in the neighbouring Villages. The City is govern'd by a *Bey*, who has no dependance upon the Governour of the Iland, who is oblig'd to maintain a Galley for the guard of the Coaſt.

Cerines is another little City, but without any defence, the Walls thereof being all tumbl'd to ruine. Only there is a Fortreſs toward the Sea, well built, with a Garriſon in it. There is alſo a handſom Monaſtery of Religious *Greeks*, built ſomewhat after the *French* manner; wherein there are ſome of the Cells which ſtand ſo upon the Sea, that they can fiſh out of the Windows. The Fields about it bear Cotton, which is the chief Revenue of the Monaſtery. There is only the Fort of *Cerines* upon the North, where the Iland does not lye ſo open, as toward the South and Eaſt; which beſides by that of *Famagoſta*, are guarded by the Forts of *Salines*, *Limiſſo*, and *Paphos*. The Inhabitants of the Iland are for the moſt part *Greeks*, eſpecially in the Villages. They are clad after the *Italian* manner, both Men and Women; the Men wearing Hats like the *Franks*, and retaining their ancient Cuſtoms as much as is poſſible for them to do. The Trade of the Iland lyes in Cotton-wool, which is the beſt in all the Eaſt; and ſome Silk, which is neither good, nor very plentiful. However the Iland is fertil enough, did it not want Inhabitants enow to till it. As for Bread, Wine, Cheeſe, and Milk, they are all very cheap, and there is Oyl enough to ſerve the Iland. But for the Wine, it is tranſported out of the Iland to all the places of Trade not far diſtant. The beſt grows at the foot of *Olympus*, and is a delicious ſort of Drink. The Country between *Nicoſia* and *Famagoſta* produces Cotton, of which there grows alſo ſome between *Paphos* and *Limiſſo*. The chief place where the Silk is made is call'd *Cytherea*, a large Town water'd with a fair River that runs from the Mountain of *Venus*. This River turns ſeveral Mills, which are the chief Revenue of the Iland. There is Silk alſo made between *Paphos* and *Limiſſo*; upon the Road between which two places you meet with a Town call'd *Piſcopi*, where are to be ſeen ſeveral Aquæducts, that carry'd the Water into the Rooms and Magazines where the people formerly made Sugar. But ſince the Iland was tak'n from the *Venetians*, one of the *Baſha's* that was ſent as Governour, burnt up all the Sugar-Canes in the Country. Toward the Sea-ſhoar near *Limiſſo*, is to be ſeen one of the faireſt Gardens of *Cyprus*, which they call *Shiti*; to which there belongs a magnificent Houſe, and a Grove of Orange-Trees. It was built by a rich *Venetian*, who had a good Eſtate in Lands thereabouts.

In *Cyprus* the people take a vaſt number of Birds as big as a Lark, eſpecially near the *Mountain of the Holy Croſs*. In the Months of *September* and *October*, the Country-people of the adjacent Villages make themſelves little Hutts in the Fields, where uſually thoſe Birds are wont to light, and feed upon the Seed of an Herb that grows there; which when it is dry, the people daub over with Lime-twigs. But this they never do but when the North-Weſt Wind blows, and that the weather be very cold; for with a Southerly Wind they never take any. Theſe Birds are accounted great Dainties by the *Venetians*, who make no great Feaſts in *Carnival*-time wherein they do not ſet theſe Birds upon the Table, pil'd up in Diſhes like a Pyramid. They buy them up every year; being firſt prepar'd fit for exportation by the people, who having pull'd off their Feathers, parboyl them, and pickle them up in Barrels with Vinegar and Salt. When they are to be eat'n, they are ſet upon a Chafing-diſh, between two Diſhes. Sometimes there are above a thouſand Barrels exported out of the Iland; and indeed, were it not for this Trade, the poor people would ſee but very little Money.

Upon the Mountain of the *Holy Croſs* ſtands a Church of the ſame name; upon which

which the report of the Country goes, that St. *Helena* returning from *Jeruſalem* left a piece of our Saviour's Croſs with the Chriſtians of *Cyprus*, who built a Church there, by means of the Liberality of the ſame Princeſs. Afterwards thoſe of the Town of *Leucara* took it from hence, and carry'd it to their Church, where I ſaw it. The piece is as big as the Palm of a Man's Hand, ſet in a great Croſs of Latten, emboſs'd with ſeveral Figures.

In the Kingdom of *Cyprus* there is an Archbiſhop and three Suffragans. The Arch-biſhop takes upon him the Title of *Nicoſia*; to which *Famagoſta* belongs with all the Country between *Nicoſia* and *Famagoſta*, with the Territories of *Nicoſia* and all the Villages round. He has a Houſe about a League from *Nicoſia*, where the chiefeſt of his Revenue lies. Some years ſince he caus'd the high Altar of the Church to be painted and guilded, being a neat piece of Workmanſhip. Thus the Arch-biſhop has under his Juriſdiction all the middle part of the Iſland, and ſome part toward the Eaſt. The Biſhops are the Biſhops of *Paphos*, *Larneca*, and *Cerines*.

The *Greeks* are very much addicted to the obſervation of their ancient Cuſtoms and Ceremonies; and generally their Maſſes are very long. Upon Sundays and Holy-days they riſe between one and two of the Clock in the Morning to Sing Mattins. To which purpoſe there is a Clerk that goes from door to door and knocks with a Hammer, to wake the people, and then cries out with a loud voice, *Chriſtians go to Church.* The men and old women fail not to go as being more zealous; but the maids and young women never go out of doors in the night for fear of the *Turks*. There are ſeven or eight Villages, the Inhabitants whereof are *Maronites*, who came from Mount *Libanus*, and ſpeak *Arabic* at home, but *Greek* among the Iſlanders. They follow the *Romiſh* Religion, and have their Churches peculiar to themſelves.

The Iſland of *Cyprus* is no wholeſom Air, being ſubject to the ſpoyl of a ſort of Locuſts, that ſome Summers deſtroy all their Fruit and Corn. During the heats they hover in the Air, which they will dark'n with their number like a thick Cloud; but when the North Wind blows, it carry's them into the Sea, where they periſh.

There are in *Cyprus* three ſorts of colour'd Earth, a Grey-black, a Red, and a Yellow; of which the *Venetians* fetch away great quantities for their courſer ſort of Painting. There's alſo a Mine of White Alome, which is the ſtone call'd *Damiantlius*. 'Tis thought that the Ancients had a way to ſpin this Alome into a kind of Cotton, and ſo to make out of it a certain ſort of Cloth that would not conſume in the Fire, but only be the more perfectly whiten'd thereby. The *Indians* formerly bury'd the dead bodies of their Kings deceas'd in Shrouds of this kind of Linnen; and then putting them into the Fire, found the bodies all reduc'd to aſhes, but the Cloth whole; out of which they took the aſhes, and carefully put them into an Vrne, which was prepar'd for their preſervation.

When the *Baſha* of *Cyprus* has a mind to view the Fortreſs of *Famagoſta*, he ſends to give the *Bey*, who is Governour thereof, notice of it. For it is at the Governours choice whether he will give him admiſſion or no. The *Baſha Hali-Giorgi*, being a comely old man of above a hundred and two years of age, ſetting out of *Nicoſia* in his Litter with about two hundred Horſe, when he was come within half a League of *Famagoſta*, the Governour of the place ſent his Lieutenant with a hundred Horſe to Compliment him, and to conduct him to the Town. Immediately they took upon them the Guard of the *Baſha*'s Litter, who was not permitted to take along with him above eight or ten of his principal Officers. The Cannons roar'd at his entry, and he was treated magnificently, but he lay not in the Town, being conducted back by the ſame party to the place where they met him in the Morning.

Upon the third day of *October* we ſet Sail about three a Clock in the Morning with a Weſt-North-Weſt Wind, and about Noon we were within ſight of *Famagoſta*, into which place we could by no means be admitted, by reaſon of the Wars between the *Turks* and *Venetians*. But as far as I could diſcern a far off, there is no eaſie acceſs to the Port, and for the City I could deſcry no part of it.

The fourth, by break of day we got ſight of the Coaſt of *Syria*, Cape *Canger*, and the Golf of *Antioch*, and about Evening we arriv'd in the Road of *Alexandretta*.

From thence we went to *Aleppo*, and ſtay'd there from the ſeventh of *October*, to the thirtieth of *December*.

On the thirtieth we ſet forward for *Nineveh*, and with little variation of the Road which I have already deſcrib'd in my third Voyage from *Paris*. We arriv'd the ſecond day of *February* at *Mouſſul* or *Nineveh*, where we ſtay'd 'till the fifteenth, 'till the *Kilets* or Boats of the Country could be got ready. Our *Kilet* carry'd thirty Paſſengers, and ſixty hundred of *Aleppo* Weight, or thirty three thouſand pound of *Paris* Weight, upon which the *Tigris* bore us from *Mouſſul* to *Babylon*.

CHAP. VII.

A Continuation of the Road which the Author kept in the fourth Voyage into Aſia, *and particularly of his paſſage upon the* Tigris *from* Nineveh *to* Babylon.

THE fifteenth of *February* we put off from *Mouſſul*, and after we had ſwam ſix hours, we came to lye near a hot Bath, about a Musket-ſhot from the *Tigris*. It was throng'd with Sick people that came thither for their Recovery. We kept our ſelves upon the Watch all night; but for all we could do, the *Arabs* ſtole two Coverlets from a Merchant, and a *Turk*'s Cloaths that was gone into the Bath.

The ſixteenth, after we had row'd about five hours, we came to a huge Dam; it is 200 Foot wide, and makes a fall in the River of about 20 Fathoms ſteep. The *Arabians* ſaid that *Alexander* the Great made it to turn the courſe of the River; others will have it, that *Darius* caus'd it to be made to hinder the paſſage of the *Macedonians* by Water. However, we were forc'd to land our ſelves and our Goods, and to lade them upon Horſes which the *Arabs* brought us.

The paſſing this Dam is worthy obſervation. For it is a thing of wonder to ſee the *Kilet* all of a ſudden fall above ſixſcore Foot, and yet to be kept by the Leather-Bottles ſtill above Water. The Water-men that guide the Boat, tye themſelves and their Oars faſt to a Pearch bent like a Semicircle, to defend themſelves from the force of the Water. And indeed this is the Dam that renders *Tigris* unnavigable.

The *Kilet* being come to the place where we expected it, we put our Goods aboard, and lay in the ſame place upon the Bank of the River. For the *Arabs*, if they perceive the Merchants aſleep, cut the Cords of the *Kilet*, and ſetting it a-drift, ſwim after it, and rifle away what they pleaſe.

The ſeventeenth, after three hours rowing we met with the River *Zab*, that empties into the *Tigris*, upon *Chaldea*-ſide. Half a League above the River ſtands a fair Caſtle of Brick upon a little Hill; but no body dwelling in it, it runs to ruine. We were twelve hours that day upon the Water, and came to lye at a place which was full of Wood, where we made great Fires, and ſhot off our Muskets often in the night to ſcare the Lions.

The eighteenth we were upon the Water eighteen hours, and lay upon the Bank of the River, upon *Aſſyria*-ſide. That Evening the *Arabs* brought us Milk-Meats, and freſh Butter. They ſwim from the other ſide of the River with a *Boracho* under their Stomachs, and another upon their Heads, wherein they bring their Commodities; for which they will have no Money, but only Tobacco, or Bisket, or Pepper.

The nineteenth, in four hours time we met with a River call'd *Altum-ſou*, or *The River of Gold*. It flows from the Mountains of the *Medes*, and I travel'd by the ſide of it for three days together, returning from *Tauris* to *Aleppo*, and paſſing the *Tigris* to *Meſia*. The Water of the River is of an excellent taſt, and it falls into *Tigris* upon *Aſſyria*-ſide. All along the *Tigris*, on the ſame ſide, are great ſtore of Bituminous Springs, and other Streams of hot Water that ſmell of Sulphur. All that day

day we ſaw none but *Arabs* and *Curds* marching along the Banks of the River, the *Curds* upon *Meſopotamia* ſide, and the *Arabs* upon *Aſſyria* ſide. They were at War, and both ſides march'd in very good order. The Young men went formoſt with Bows and Arrows, and ſome Muskets, but ſeveral Half-Pikes. Next to them their Wives, Virgins, and Children, with their Cattel, Herds, and Camels; after which march'd the Old men in the rear. As well the *Curds* as the *Arabians* ſent out Horſemen to ſcout upon the high Grounds; for as ſoon as they find any advantage, they preſently ſwim their Horſes over the River and fall on. Now becauſe we would not truſt thoſe ſort of People, we row'd nineteen hours to avoid 'em.

The twentieth we were eleven hours upon the *Tigris*, and came to lye at a Town call'd *Tegrit*, upon *Meſopotamia* ſide. There belongs to the Town a Caſtle half ruin'd, and yet there are ſtill ſome handſom Chambers to be ſeen. Upon the North and Eaſt, the River ſerves for a Moat; but upon the Weſt and South it has a deep Artificial one pav'd with Free-ſtone. The *Arabians* ſay that formerly it was the ſtrongeſt place in all *Meſopotamia*, though it be commanded by two Hills not far from it. The Chriſtians dwelt half a League from the City, where the Ruines of a Church and part of a Steeple are ſtill to be ſeen, whereby it appears to have been a conſiderable Pile of Building.

The twenty-firſt, after we had row'd three hours, we met with a Town upon *Aſſyria* ſide, which was call'd *Amet-el-tour*, from the name of a perſon that lyes inter'd in a Monaſtery, whom the people account to be a Saint. Therefore is it a place of great Devotion among them, ſo that great numbers of Votaries go thither in private. That day we were twelve hours upon the Water, and lay upon the Banks of the River.

The twenty-ſecond, having been upon the Water two hours, we met with a great Channel cut out of *Tigris* to water the Lands, which runs up as far as juſt over-againſt *Bagdat*, and there falls into the *Tigris* again. Coming thither, we landed upon *Chaldea* ſide, by reaſon that there were certain *Turks* with us, who would of neceſſity perform their Devotions at a place call'd *Samatra*. In the ſame there is a *Moſquee* not above half a League from the River; to which many *Mahometans* pay their Devoirs, eſpecially *Indians* and *Tartars*, who believe forty of their Prophets to be buried there. When they knew us to be Chriſtians, they would not permit us, no not for Money, to ſet our Feet in it. About five hundred Paces from the *Moſquee* ſtands a Tower very ingeniouſly built. There are two Stair-caſes without, that belong to it, made twirling like a Periwinkle-ſhell: one of which Stair-caſes was built deeper into the Tower than the other. I would have taken better notice of it, could I have been permitted to have come nearer it. Only I obſerv'd that it was made of Brick, and that it ſeems to be very ancient. Half a League from thence appear three great Portals, that look as if they had been the Gates of ſome great Palace. And indeed it is not improbable but that there was ſome great City thereabouts; for, for three Leagues all along the River there is nothing to be ſeen but Ruines. We were twelve hours that day upon the Water, and lay upon the Banks of *Tigris*, according to cuſtom.

The twenty-third, we were twenty hours upon the Water; and all the day long we ſaw nothing upon either ſide of the River but pitiful Hutts made of the Branches of Palm-trees, where live certain poor people that turn the Wheels, by means whereof they water the neighbouring Grounds. We alſo met that day with a River call'd *Odoine*, that falls into *Tigris* upon the ſide of the ancient *Chaldea*.

The twenty-fourth, we were twenty-two hours upon the Water together, never ſtirring off from the *Kilet*. The reaſon is, becauſe the Merchants having tak'n out of the *Kilet* all their Money and the beſt part of their Merchandizes, give them to the Country-people, who carry them very faithfully to *Bagdat*, whither they go to ſell their own Commodities: which the Merchants do, to avoid the payment of Five in the Hundred, in the City. I truſted them alſo with ſeveral things of which they gave me a very good account, as they did to others; being contented with a ſmall matter for their pains.

The twenty-fifth, about four of the Clock in the Morning we arriv'd at *Bagdat*, which is as uſually call'd *Babylon*. They open the Gates by ſix, and then the Cuſtomers come to take an account of the Merchandize, and to ſearch the Merchants themſelves. If they find nothing about 'em, they let the Merchants go: but if

they have any thing about 'em which ought to pay, they carry the perſons to the Cuſtom-Houſe, where they write down the quantity of the Goods, and let them go. All the Merchandize upon the *Kilet* is carry'd thither alſo, which the Merchant fetches away again in two or three days, paying the Cuſtom: All which is done in very great order, without any noiſe or diſturbance in the leaſt.

Though *Bagdat* uſually bear the name of *Babylon*, yet it is at a great diſtance from the ancient *Babylon*, whereof in due place. But now for *Bagdat*, as it ſtands at this day.

Bagdat is a City ſeated upon the River of *Tigris*, on the Coaſt of *Perſia*, and ſeparated from *Meſopotamia* by the ſame River. It lyes in 33 Deg. 15 Min. of Elevation. The Chronicles of the *Arabians* report that it was built by one of their *Califfs* nam'd *Almanſour*, in the year of the *Hegyra* of *Mahomet* 145, and of Chriſtianity 762, or thereabouts. They call it *Dar-al-ſani*, that is, the *Houſe of Peace*. Some ſay it deriv'd its name from a Hermitage that ſtood in a Meadow where the City now ſtands, whence it was call'd *Bagdat*, or, a *Garden bequeath'd*. About forty years ago digging up the Foundations of an Inn, the Work-men found a Body entire, habited like a Biſhop, with a Cenſor and Incenſe by him. And in the ſame place ſeveral Cells of Religious Houſes ſhew'd themſelves: which makes it very probable, that where *Bagdat* is built there was anciently a great Monaſtery, with ſeveral Houſes where the Chriſtians inhabited. The City is about fifteen hundred Paces long, and ſev'n or eight hundred broad, and cannot poſſibly be above three Miles in circuit. The Walls are of Brick, and terraſs'd in ſome places, with large Towers like Baſtions. Upon all theſe Towers there are mounted about ſixty pieces of Cannon, the biggeſt whereof carries not above a five or ſix Pound Ball. The Moats are wide, and about five or ſix Fathom deep. There are not above four Gates; three upon the Land-ſide, and one upon the River, which you muſt croſs, over a Bridge of thirty-three Boats, diſtant one from the other about the bredth of one Boat. The Caſtle is in the City, near to one of the Gates call'd *El-Maazan*, upon the North ſide. It is partly built upon the River, encompaſs'd only with a ſingle Wall, terraſs'd in ſome places; and adorn'd with little Towers, upon which are planted about a hundred and fifty Cannon, but without Carriages. The Moat is narrow, and not above two or three Fathom deep, neither is there any Draw-Bridge before the Gate. The Garriſon conſiſts of three hundred *Janizaries*, commanded by an *Aga*. The City is govern'd by a *Baſha*, who is generally a *Vizier*. His Houſe is upon the ſide of the River, making a fair ſhew; and he has alway ready at command ſix or ſev'n hundred Horſe. There is alſo an *Aga* that commands three or four hundred *Spahi's*. They have beſides another ſort of Cavalry which is call'd *Ginguliler*, that is to ſay, *Men of Courage*, commanded by two *Aga's*; and uſually there are about three thouſand in the City and the Towns adjoyning. The Keys of the Gates of the City and the Bridge-Gate are in the cuſtody of another *Aga*, who has under him two hundred *Janizaries*. There are alſo ſix hundred Foot-men, who have their particular *Aga*, and about ſixty Cannoneers, who were at that time commanded by an expert Artiſt that went by the name of *Signor Michaël*, who paſs'd for a *Turk*, though he were born in *Candy*. He put himſelf into the Grand *Signor*'s ſervice, when he went to beſiege *Bagdat*, in the year 1638. Though the *Turk* had the good fortune to carry the City in a ſmall time; not ſo much by virtue of the Breach which *Signor Michaël* had made in the Wall, as the Sedition and Revolt that happen'd at the ſame inſtant, the Story whereof was thus in ſhort.

The *Kan* that ſuſtain'd the brunt of the Siege at firſt, was originally an *Armenian*, and his name was *Sefi-couli-Kan*. He had commanded the City a long time, and had defended it twice from the Army of the *Turks*, who were not able to take it before. But the King of *Perſia* having ſent one of his Favourites to command in his room, who had enter'd upon his Command before the Cannon had made the Breach, the old *Kan* finding himſelf diſplac'd by the Commiſſion of the new Governour, rather choſe to dye, than ſurvive the Affront which was put upon him. To which purpoſe he ſent for his Servants, the Officers of the Army, his Wife and Son, and taking three Cups of Poyſon in his Hand, he commanded his Wife, if ever ſhe lov'd him, now to ſhew the marks of her affection by generouſly dying with him. He gave the ſame exhortation to his Son; and ſo all three together drank up the Poyſon, which procur'd their ſpeedy death. The Souldiers, who had a great love for their Governour, having

having beheld ſo diſmal a Spectacle, and knowing the Grand *Signor* was preparing for a general Aſſault, would not obey their new *Kan*, but began to act like Revolters; and to that purpoſe they agreed to deliver up the City, upon condition they might march away with their Arms and Baggage: but the *Turks* did not keep their words. For ſo ſoon as the *Turks* were got into the City, the *Baſha's* told the Grand *Signor*, that to weak'n the force of the *Perſian*, it was neceſſary for him to put to the Sword all the Souldiers that were in the City: and thereupon there were above twenty thouſand maſſacr'd in cold Blood. The *Turks* had ſeiz'd upon the *Capuchins* Manſion, but *Signor Michaël* chief of the Canoneers, got it to be reſtor'd them again.

As to the Civil Government of *Bagdat*, there is none but a *Cady*, who does all, acting even the *Mufti*, with a *Shiekelaſlon* or *Teſterdar*, who receives the Revenues of the Grand *Signor*. There are in it five *Moſquees*, of which two are indifferently well built, and adorn'd with *Duomo's* cover'd with varniſh'd Tiles of different colours. There are alſo ten Inns, all ill built, except two, which are reaſonably convenient. In general, the City is ill built; there being nothing of beauty in it but the *Bazars*, which are all arch'd; elſe the Merchants would not be able to endure the heats. They muſt alſo be water'd three or four times a day; for which office ſeveral poor people are hir'd upon the publick charge. The City is full of Trade, but not ſo full as it was, when in the hands of the King of *Perſia:* for when the *Turk* took it, he kill'd moſt of the richeſt Merchants. However there is a great confluence thither from all Parts; whither for Trade, or for Devotions ſake, I cannot tell: becauſe they that follow the Sect of *Haly*, do believe that *Haly* liv'd at *Bagdat*. Beſides, all they that are deſirous to go to *Mecca* by Land, muſt paſs through *Bagdat*, where every Pilgrim is forc'd to pay four *Piaſters* to the *Baſha*. You muſt take notice that there are in *Bagdat* two ſorts of *Mahometans*, the firſt are call'd *Rafedi's*, or Hereticks; the ſecond, Obſervers of the Law, in all things like thoſe at *Conſtantinople*. The *Rafedi's* will by no means eat or drink with a Chriſtian, and very hardly with the reſt of the *Mahometans:* or if they do happ'n to drink out of the ſame Cup, or to touch them, they preſently waſh themſelves, as believing themſelves unclean. The others are not ſo ſcrupulous, but eat and drink and converſe with all the World. In the year 1639, after the Grand *Signor* had tak'n *Bagdat*, a *Rafedi* who was a Carrier of Water not only refus'd to give a *Jew* to drink, who deſir'd it of him in the Market-place, but abus'd him alſo in words. Thereupon the *Jew* complain'd to the *Cady*, who immediately ſent for him, and caus'd his *Boracho* and his Cup to be brought along with him; when he came before him, he ask'd for his Cup, and gave the *Jew* to drink, and then made the Porter drink alſo out of the ſame Cup: After that, he order'd the *Rafedi* to be Baſtinado'd, and this Leſſon to be taught him while he was chaſtiſing, That we are all God's Creatures, as well *Mahometans*, as Chriſtians and *Jews*. This has made them leſs zealous in their Superſtition, though they are the chiefeſt part of the Inhabitants of the City.

As to their Funerals, I have particularly obſerv'd, that when the Husband dyes, the Wife pulls off all her Head-gear, and lets her Hair fall about her Ears; then ſhe all beſmears her Face with the Soot of a Kettle, and having ſo done, friſks and leaps about after ſuch a ridiculous manner, as from others would rather produce laughter than tears. All the kindred, friends and neighbours meet at the Houſe of the deceas'd, and ſtay for the Celebration of the Funeral. At what time the Women ſtrive to out-vie one another in a thouſand Apiſh tricks, clapping their Cheeks, yelling like mad people; and then of a ſudden ſetting themſelves to dance to the ſound of two Drums, like thoſe which the Tabor-and-Pipe-Men carry, upon which the Women beat for a quarter of an hour. Among them there is one more accuſtom'd to this fool'ry than the reſt, that fills your Ears with mournful Dinns; to which other Women make anſwer, by redoubling their Cries, which may be heard at a great diſtance. It would then be a vain thing to ſeek to comfort the Children of the deceas'd; for they ſeem to be ſo much beſide themſelves, that they are not in a condition to hear any thing. And they are oblig'd to carry themſelves in that manner, unleſs they intend to run the reproach of not having any kindneſs for their Parents. When the Corps is carry'd to the Grave, abundance of poor people go before with Banners, and Creſcents at the ends of Sticks, ſinging moſt diſmal Dirges all the way. The Women are not to be at the Interrment, who are not

to

to go abroad but only upon Thurſdays, when they go to the Sepulchers to Pray for the Dead. And becauſe that by their Law the Husband is oblig'd to lye with his lawful Wife upon Thurſday-night or Fryday-night, upon Wedneſday-morning the Women go to the Baths, where they perfume their Heads and Bodies with a ſweet Water. They may go abroad ſometimes at other ſeaſons, when their Husbands give them leave to viſit their Kindred; but then they are to be wrapt up from Head to Foot, that it is impoſſible for their Husbands themſelves to know them if they meet 'em i'the Streets. By the way take notice, that the *Perſian* Women, unleſs they be ſuch as are very poor, would rather ſtay within all the days of their Lives, than go abroad without a Horſe. And it is a certain ſign to know a Curtiſan from an honeſt Woman; for that the Curtiſans put their Feet in the Stirup, and the honeſt Women only in the Stirup-leathers. The Women of *Bagdat* are very richly habited, after their faſhions; but they are not contented to wear their Jewels about their Necks and Wriſts, for they hang them like Bracelets about their Faces, and will bore holes in their Ears to put in a Ring. The *Arabian* Women only bore the ſeparation between the two Noſtrils, where they wear hollow Rings, as well to ſpare coſt, as for lightneſs; for ſome are ſo big, that you may almoſt thruſt your Fiſt through them. Beyond all this, the more to beautifie themſelves, they make a round Ring about their Eyes with a certain ſort of Blacking: And as well Men as Women, in the Deſert, put the ſame near their Eyes, to preſerve them, as they ſay, from the heat of the Sun.

Of Chriſtians there are three ſorts: *Neſtorians*, who have a Church; *Armenians* and *Jacobites*, who have none, but go to the *Capuchins*, who adminiſter the Sacraments to them. The Chriſtians go in Devotion to a Chappel, about a ſhort quarter of a League from the City, dedicated to a Saint whom they call *Keder-Elias*, paying a ſmall Fee, for admiſſion, to the *Turks*, who keep the Keys. Two days journey from the City ſtands another ruin'd Church in a pitiful Village, where they ſay, that St. *Simon* and St. *Jude* were both Martyr'd and Buried. If a Chriſtian dyes, all the reſt come to his Burial, and returning home, find a Supper prepar'd to welcom them; the next day they return to the Grave, and pray for the deceas'd; and the third day there is a Dinner for all comers and goers. Sometimes there will be a hundred and fifty perſons at a Burial. They repeat the ſame Ceremonies for the ſeventh, fifteenth, thirtieth and fortieth days afterwards; having a great veneration for the Dead, for whom they pray too often. This cuſtom of Feaſting is very inconvenient for the Poor; for they being deſirous to imitate the Rich, run themſelves ſometimes ſo far in Debt, that they are forc'd to ſell their Children to the *Turks* to diſcharge themſelves.

There are ſeveral *Jews* alſo in *Bagdat*, but more that come every year in Devotion to viſit the Sepulcher of the Prophet *Ezekiel*, which is a day and a halfs journey from the City. In ſhort, ſince the taking of *Bagdat* by *Sultan Amurat*, the number of Inhabitants cannot be leſs than fifteen thouſand Souls; which ſhews that the City is not peopl'd according to its bigneſs.

About a day and a halfs journey from the Point of *Meſopotamia*, at diſtance almoſt equal between *Tigris* and *Euphrates*, there appears a vaſt Heap of Earth, which the people call to this day *Nemrod*. It ſtands in the midſt of a wide Plain, and may be diſcover'd a great way off. The vulgar ſort believe it to be the Remains of the Tower of *Babel*; but there is more probability of the *Arabians* Opinion, who call it *Agartouf*, and believe it to have been built by an *Arabian* Prince, who always kept a Beacon at the top to aſſemble his Subjects together in time of War. This Heap of Earth was about three hundred Paces in circuit; but it is not eaſie to gueſs at the ancient height, the reſt being fal'n to ruine, but only eighteen or twenty Fathom. It is built of Brick dry'd in the Sun, every Brick being ten Inches ſquare, and three thick. The Building is thus rais'd. Upon every row of Canes or Reeds bruis'd to pieces and mix'd with Wheat-ſtraw, and ſpred an Inch and a half thick, lye ſeven orders of theſe Bricks with a little Straw between each; then another Bed of Reeds, and ſix rows of Bricks; then a third with five rows, decreaſing in that manner 'till you come to the top. The form of it ſeems to have been rather ſquare than round; and in the higheſt part of that which remains there appears a Hole like a Window; if it were not rather an Out-let for Water, or a Hole for the Scaffolding. In ſhort, according to the Deſcription of *Moſes* there

is

THE PLATFORME OF BAGDAT

A Scale of 4900 Paſes

2000 2000 500 400

F G H I K L M N O E D C B

THE TIGRE

The Suburbs in Mesopotamia

is no likelihood that this ſhould be the Remains of the ancient Tower of *Babel*.

The Plane of the City of *Bagdat*, which is to be compaſs'd, as well by Land as by Water; in two Hours.

A. *The Ground-Plot.*
B. *The Fortreſs.*
C. *The Gate call'd* Maazan-capi.
D. *The New Bulwark.*
E. *The Port where the Grand* Signor *erected his firſt Batt'ry*, Anno 1638.
F. *The Old Bulwark.*
G. *The Gate in the Wall.*
H. *The Old Bulwark.*
I. *The Place where* Amurat *rais'd his ſecond Batt'ry, when he made the Breach, and took the City.*
K. *The Gate in the Wall.*
L. *The Old Bulwark.*
M. *The Old Bulwark.*
N. Cara-capi, *or the* Black Gate.
O. *The Old Bulwark.*
P. Sou-capi, *or the* Water-Gate.

CHAP. VIII.

A Continuation of the Road from Bagdat *to* Balſara; *and of the Religion of the Chriſtians of St.* John.

THE fifteenth of *March* we hir'd a Bark from *Bagdat* to *Balſara*. And we obſerv'd, that a little beyond *Bagdat* the River *Tigris* divides it ſelf into two Arms; the one which runs through the ancient *Chaldea*, the other keeps its courſe toward the Point of *Meſopotamia*; theſe two Arms making a large Iland, croſs'd by ſeveral ſmall Channels.

When we came to the place where *Tigris* divides it ſelf, we beheld as it were the compaſs of a City that might have formerly been a large League in circuit. There are ſome of the Walls yet ſtanding, upon which ſix Coaches may go a-breſt. They are made of burnt Brick, every Brick being ten Foot ſquare, and three thick. The Chronicles of the Country ſay, that theſe were the Ruines of the ancient *Babylon*.

We follow'd that Arm of *Tigris* that runs along the Coaſt of *Chaldea*; for fear of falling into the hands of the *Arabs*, who were then at War with the *Baſha* of *Babylon*, denying to pay the ordinary Tribute to the Grand *Signor*. We were ten days upon the Water in our paſſage from *Bagdat* to *Balſara*, and lay every night upon the Water, dreſſing our Victuals in the Bark. For when we came to any Villages, we ſent our Servants a-ſhoar to buy Proviſions, which we had very cheap. Now the Towns we met with upon the Shoar were theſe. *Amurat*, where there ſtood a Fort of Brick bak'd in the Sun; *Manſoury*, a great Town; *Magar*, *Gazer*, and *Gorno*. At this laſt place *Euphrates* and *Tigris* meet together: where are alſo three Caſtles to be ſeen; one upon the Point where the two Rivers meet, which is the ſtrongeſt, and where the Son of the Prince of *Balſara* then commanded; the ſecond upon *Chaldea* ſide; and the third upon *Arabia* ſide. Though the Cuſtoms be there exactly demanded, and paid, yet they never ſearch any perſon. The Tides come up to that place: ſo that having but fifteen Leagues to *Balſara*, we got thither in ſev'n hours, having both Wind and Tide.

All the Country between *Bagdat* and *Balſara* is inter-cut and parted by Dikes, like the *Low Countries*; the two Cities lying a hundred and ſixty Leagues one from the

the other. It is one of the beſt countries in the poſſeſſion of the Grand *Signor*, being ſtor'd with large Meadows and excellent Paſturage, where are bred infinite numbers of Beaſts, eſpecially Mares and Bufalo's. The Female Bufalo's go twelve Months, and yield ſo much milk, that there are ſome which will give two and twenty Pints. And there is ſo large a quantity of Butter made, that in ſome Villages upon the *Tigris*, we ſaw ſometimes five and twenty, ſometimes twenty Barks lad'n with Butter, which the people ſell all along the Gulf of *Perſia*, as well upon *Arabia*, as *Perſia* ſide.

Half the way between *Bagdat* and *Balſara*, we perceiv'd ſeveral Pavilions ſet up in the Meadows along by the ſide of the River. Upon enquiry we heard that the *Teſterdar* was come from *Conſtantinople* to gather the Grand *Signor*'s duty's. For from *Bagdat* to *Gorno*, for all the Bufalo's as well Male as Female, there is to be paid a *Piaſter* and a quarter for every head once a year; which is worth yearly to the Grand *Signor* a hundred and fourſcore thouſand *Piaſters*. Every Mare alſo pays two *Piaſters*, every Sheep ten *Sous*; which if the Country people were not very cunning, would be worth fifty thouſand *Piaſters* more than it is.

After this we came to *Gorno*, a Fortreſs upon the point where the two Rivers meet, beſides two other ſmall Caſtles upon each ſide, ſo that there is no paſſing without leave. Upon the Fort of *Gorno* which was well furniſh'd with Cannon, we ſaw the Prince of *Balſara*'s Son, who was Governour of the Fort. And here it is that the Account of the Cuſtoms is taken. But though they are very exact in ſearching the Barks, they are very civil, for they ſearch no body. However leſt any Goods ſhould be hid between the Planks of the Ships, over which they generally throw Fagots and Canes, the Cuſtomers bring a great Piercer, with which they bore the ſides of the Bark quite through for the diſcovery of conceal'd Goods. The Goods are Regiſter'd at *Gorno*, but the Cuſtoms are always paid at *Balſara*, according to the accompt giv'n from the Fort.

The ſame day entring into the Channel that is cut out of *Euphrates* to *Balſara*, we met the chief of the *Holland* Factory taking his pleaſure in a Boat cover'd with Scarlet, who took me with him to *Balſara*.

Balſara ſtands upon the ſide of *Arabia deſerta*, two Leagues from the Ruines of a City, which was formerly call'd *Teredon*, and anciently ſtood in the Deſert, to which the Water was formerly conveigh'd out of *Euphrates* in a Brick Channel ſtill to be ſeen.

By the Ruines it appears to have been a great City, from whence the *Arabians* fetch away the Bricks and ſell them at *Balſara*. The City of *Balſara* is half a League from *Euphrates*, which the *Arabians* in their Language call *Shetel-arcb*, or the River of *Arabia*. The Inhabitants of the City have made a Channel to it about half a League long, which bears Veſſels of 150 Tun; at the end whereof ſtands a Fort, ſo that no Veſſel can get into the Fort without leave. The Sea is above fifteen Leagues off, but the Tide comes up to the Channel, and fills the River other fifteen Leagues upward beyond *Gorno*. The Country is ſo low, that were it not for a Dam that runs along the Sea-ſhoar, it would often be in danger of being drown'd. The Dam is above a League in length, and built all of Free-ſtone ſo ſtrong, that the fury of the waves can do them no injury, though it lie open to a Boyſtrous Sea.

It is not above a hundred years ſince *Balſara* belong'd to the *Arabians* of the Deſert, and had no commerce with the Nations of *Europe*. For thoſe people were contented to eat their own Dates, having ſo great a quantity, that they only live upon them. 'Tis the ſame thing all along the Gulf on each ſide; for from *Balſara* to the River *Indus* for above ſix hundred Leagues together, and all along the Coaſt of *Arabia* to *Maſcaté*, the poor ſort of people know not what it is to eat Rice, but live upon Dates and Salt-fiſh dry'd in the wind. The Cows eat no Graſs, and though they go abroad in the fields, they find little or nothing among the buſhes which is proper for them to eat. But every Morning before they drive them to the Field, and when they return home, they give them heads of fiſh and Date-nuts boil'd together.

The *Turks* having had War with the *Arabians* took *Balſara*; and yet becauſe the *Arabians* always hover'd about the Town, and made booty of all they could lay their hands on, they were forc'd to come to an agreement with them, that the *Arabs* ſhould quietly enjoy all the Deſert 'till within a League of the City; and that the

Turks

Turks should remain peaceable Masters of the City, where they have a *Basha* for Governour. But this Treaty endur'd not long; for in the middle of the City there is a Cittadel, call'd *Aushel Basha*, or the *Basha's Court*, which the *Turks* built; so that the Garrison being *Turks* and the Inhabitants *Arabians*, who could not endure to be curb'd, they oft-times quarrell'd with the *Turks* and came to blows. Thereupon the *Arabians* of the Desert came to the relief of the Citizens and besieg'd the *Basha* in the Fortress. At length because there could be no such agreement made, but that one party or other took an occasion presently to break it, there was one *Basha* whose name was *Aiud*, who after many contests and revolts which had almost tyr'd him, resolv'd to rid himself of the trouble, and sold his Government for forty thousand *Piasters* to a rich Lord in the Country, who presently rais'd a sufficient number of Souldiers to keep the people in awe. This great man took upon him the name of *Efrasias Basha*, being the Grandfather of *Hussen Basha*, who was Governour at the time when I pass'd through before. This *Efrasias* threw off the *Turkish* yoak, and took upon him the title of Prince of *Balsara*. As for the *Basha* that sold his Government, he no sooner arriv'd at *Constantinople*, but he was strangl'd. But after *Amurath* had taken *Bagdat*, the Prince of *Balsara* was glad to feed him continually with Presents that chiefly consisted in Horses, which are very beautiful in that Country. The Great *Sha-Abas* having taken *Ormus*, sent a powerful Army under the Command of *Iman-Kouli-Kan* Governour of *Shiras*, to take in *Balsara*. Whereupon the Prince finding himself too weak to resist so great a Pow'r, made an agreement with the Desert *Arabians* to break down the Dam that stops the Sea. Which being perform'd, in came the Sea tumbling fifteen Leagues to *Balsara*; and four Leagues beyond it, which constrain'd the *Persians*, surrounded with water, and hearing at the same time of the death of *Sha-Abas*, to raise their Siege. Since that inundation, several Lands and Gardens have been utterly barren, or have born very little, by reason of the Salt which the Sea has left behind.

The Prince of *Balsara* has enter'd into Leagues with several strange Nations, so that whencesoever you come, you may be welcom. There is so much liberty and so good order in the City, that you may walk all night long in the Streets without molestation. The *Hollanders* bring Spices thither every year. The *English* carry Pepper and some few Cloves; but the *Portugals* have no Trade at all thither. The *Indians* bring Calicuts, Indigo, and all sorts of Merchandize. In short, there are Merchants of all Country's, from *Constantinople*, *Smyrna*, *Aleppo*, *Damascus*, *Cairo*, and other parts of *Turkie*, to buy such Merchandizes as come from the *Indies*, with which they lade the young Camels which they buy in that place; for thither the *Arabians* bring them to put them to sale. They that come from *Diarbequir*, *Mousful*, *Bagdat*, *Mesopotamia*, and *Assyria*, send their Merchandizes up the *Tigris* by Water, but with great trouble and expence. In regard the Boats are to be tow'd by men, that cannot go above two Leagues and a half in a day, and against the Wind they cannot stir, which makes them oft-times between *Balsara* and *Bagdat* to be above sixty days, nay there have been some that have been three months upon the Water.

The Customs of *Balsara* amount to five in the hundred, but generally you have some favour shew'd you, either by the Customer or the Prince himself, that the Merchant does not really pay above four in the hundred. The Prince of *Balsara* is so good a Husband, that he lays up three millions of *Liures* in a year. His chiefest Revenue is in four things, Money, Horses, Camels, and Date-trees; but in the last consists his chiefest wealth. For all the Country from the meeting of the two Rivers to the Sea, for the space of thirty Leagues together, is all cover'd with these Trees; nor does any one dare to touch a Date, 'till he has paid for every Tree three fourths of a *Larin*, or nine *Sous French*. The profit which the Prince makes upon money, proceeds from this, that the Merchants that come from abroad are oblig'd to carry their *Reals* to his Mint, where they are Coyn'd and converted into *Larins*, which is worth to him eight in the hundred. As for his Horses, there is no place in the world, where there are more fit for travel, or handsomer shap'd; for there are some that will travel thirty hours together and never draw bit, especially the Mares. But to return to the Palm-trees it is worth observation, that there is more Art to bring up those Trees than any other. The Natives dig a hole in the ground, wherein they heap a great quantity of Date-nuts in a Pyramidical form, the top

whereof ends in one ſingle Nut, which being cover'd with Earth produces the Palm-tree. Moſt of the people of the Country do ſay, that in regard there is among the Palm-trees the diſtinction of Male and Female; that therefore they muſt be planted one by another, for that otherwiſe the Female Tree will bear no Fruit. But others affirm that nicety to be unneceſſary; and that it ſuffices, when the Male is in Bloſſom to take a Flower from the Male, and put it into the Heart of the Female a little above the Stem; for unleſs they ſhould do ſo, all the Fruit would fall off before it came to maturity.

There is at *Balſara* a *Cady* that adminiſters Juſtice, and who is eſtabliſh'd by the authority of the Prince that commands there. In the City are alſo three ſorts of Chriſtians, *Jacobites*, *Neſtorians*, and Chriſtians of St. *John*. There is alſo a Houſe of *Italian Carmelites*; and there was a Houſe of *Portugal Auſtin*-Friars, but they have forſak'n the Town ever ſince their Country-men quitted the Trade.

The Chriſtians of St. *John* are very numerous at *Balſara*, and the Villages thereabouts; who anciently liv'd by the River of *Jordan*, where St. *John* Baptiz'd; and from whom they took their Name. But ſince the time that *Mahomet* conquer'd *Paleſtine*, though *Mahomet* formerly gave them his Hand and his Letters of Priviledge that they ſhould not be moleſted, nevertheleſs they that ſucceeded the falſe Prophet reſolv'd to extirpate them all; to which purpoſe they ruin'd their Churches, burnt their Books, and exercis'd all manner of cruelties upon their Perſons: which oblig'd them to retire into *Meſopotamia* and *Chaldea*, and for ſome time they were under the Patriarch of *Babylon*, from whom they ſeparated about a hundred and ſixty years ago. Then they remov'd into *Perſia* and *Arabia*, and the Towns round about *Balſara*; as *Souter*, *Deſpoul*, *Rumez*, *Bitoum*, *Mono*, *Endecan*, *Calafabat*, *Aveza*, *Dega*, *Dorech*, *Maſquel*, *Gumar*, *Carianous*, *Balſara*, *Onezer*, *Zech*, *Loza*. Nor do they inhabit City or Village by which there does not run a River. And many of their Biſhops have aſſur'd me, that the Chriſtians in all the foregoing places make above five and twenty thouſand Families. There are ſome among them who are Merchants; but the moſt part of them are Trades-men, eſpecially Gold-ſmiths, Joyners, and Lock-ſmiths.

Their Creed is full of fables and foul errours. The *Perſians* and *Arabians* call them *Sabbi*, a People that have forſak'n their own Religion, to take up a new one. In their own Language they call themſelves *Mendai Jahia*, or *Diſciples of St.* John, from whom, as they aſcertain us, they have receiv'd their Faith, their Books, and their Traditions. Every year they celebrate a Feaſt for about five days, during which time they go in Troops to their Biſhops, who Baptize them according to the Baptiſm of St. *John*.

They never Baptize but in Rivers, and only upon Sundays. But before they go to the River they carry the Infant to Church, where there is a Biſhop who reads certain Prayers over the Head of the Child; from thence they carry the Child to the River, with a Train of Men and Women, who together with the Biſhop go up to the knees in Water. Then the Biſhop reads again certain Prayers out of a Book which he holds in his Hand, which done he ſprinkles the Infant three times, ſaying, *Beeſmebrad er-Rabi, Kaddemin, Akreri, Menhal el gennet Alli Koulli Kralek*; or, *In the Name of the Lord, firſt and laſt of the World and of Paradiſe, the high Creator of all things*. After that, the Biſhop reads ſomething again in his Book, while the God-father plunges the Child all over in the Water; after which they go all to the Parents Houſe to feaſt. If any tax their Baptiſm for inſufficient, in regard the Three Perſons of the Divinity are not nam'd therein, they can make no rational defence for themſelves. Nor have they any knowledge of the Myſtery of the Holy Trinity, only they ſay that Chriſt is the Spirit and Word of the Eternal Father. They are ſo blind as to believe the Angel *Gabriel* to be the Son of God, begotten upon Light; yet will not believe the Eternal Generation of Chriſt, as God. Yet they confeſs he became Man, to free us from the Puniſhment of Sin: and that he was conceiv'd in the womb of a Virgin without the knowledge of Man, by means of the Water of a certain Fountain which ſhe drank of. They believe he was crucifi'd by the *Jews*; that he roſe the third day; and that his Soul aſcending up to Heaven, his Body remain'd on Earth. But like the *Mahometans* they corrupt their Faith, by ſaying, that Chriſt vaniſh'd when the *Jews* came to take him, and that he deluded their cruelty with his Shadow.

In

In the Euchariſt they make uſe of Meal or Flow'r, kneaded up with Wine and Oyl: For, ſay they, the Body of Chriſt being compos'd of the two principal parts, Fleſh and Blood, the Flowr and the Wine do moſt perfectly repreſent them; beſides, that Chriſt at his Supper made uſe of Wine only, and not of Water. They add Oyl, to ſignifie the benefit we receive by his favour of the Sacrament, and to put us in mind of our Love and Charity towards God and our Neighbour. To make this Wine, they take Grapes dry'd in the Sun, which they call in their Language *Zebibes*, and caſting Water upon them, let them ſteep for ſo long a time. The ſame Wine they uſe for the Conſecration of the Cup. They make uſe of Raiſins, in regard they are more eaſie to be had than Wine; the *Perſians*, eſpecially the *Arabians*, under whoſe Government they live, not permitting, nor indeed allowing them the uſe of it. Of all people that follow the Law of *Mahomet*, there are none ſo oppoſite to other Religions, as theſe *Perſians* and *Arabians* about *Balſara*. The words of their Conſecration, are no other than certain long Prayers, which they make to praiſe and thank God, at the ſame time bleſſing the Bread and Wine, never making mention of his Body and Blood; which they ſay is not at all neceſſary, becauſe God knows their intentions. After all the Ceremonies are ended, the Prieſt takes the Bread, and having eaten ſome of it, diſtributes the reſt to the People.

As to their Biſhops and Prieſts, when any one dyes, who has a Son, they chooſe him in his place; and if he have no Son, they take the next a-kin that is moſt capable and beſt inſtructed in their Religion. They that make the Election, ſay ſeveral Prayers over him that is elected. If he be a Biſhop, after he is receiv'd, and that he go about to Ordain others; he ought to faſt ſix days, during which time he continually repeats certain Prayers over him that is to be ordain'd Prieſt, who alſo for his part faſts and prays all the ſaid time. And whereas I ſay the Father ſucceeds the Son, it is to be obſerv'd, that among the Chriſtians in thoſe Parts, both Biſhops and Prieſts marry, as do the reſt of the people; only if their firſt Wife dye, they cannot marry another unleſs ſhe be a Virgin. Moreover, they that are admitted to Eccleſiaſtical Functions, muſt be of the race of Biſhops or Prieſts; and their Mothers muſt have been always Virgins when they were marry'd. All their Biſhops and Prieſts wear their Hair long, and a little Croſs wrought with a Needle.

When there is any Wedding to be, the kindred and perſons invited go together with the Bridegroom, to the Houſe where the Bride lives. Thither comes the Biſhop alſo, and approaching the Bride, who is ſitting under a Canopy, he asks her if ſhe be a Virgin. If ſhe anſwer that ſhe is ſo, he makes her confirm it by an Oath. After which he returns to the Gueſts, and ſends his Wife with ſome other skilful Women to make an inſpection. If they find her to be a Virgin, the Biſhop's Wife returns and makes Oath of it; and then they all go to the River, where the Biſhop re-baptizes the Couple to be marry'd. Then they return toward the Houſe, and making a ſtop before they come quite near it, the Bridegroom takes the Bride by the Hand, and leads her ſeven times from the Company to the Houſe, the Biſhop following them every time, and reading certain Prayers. After that they go into the Houſe, and the Bride and Bridegroom place themſelves under the Canopy, where they ſet their Shoulders one againſt another, and the Biſhop reads again, cauſing them to lay their Heads together three times. Then op'ning a Book of Divination, and looking for the moſt fortunate day to conſummate the Marriage, he tells them of it. But if the Biſhop's Wife do not find the Bride to be a Virgin, the Biſhop can proceed no farther, ſo that if the young Man have ſtill a mind, he muſt go to ſome meaner Prieſt to perform the Ceremony. Which is the reaſon that the people take it for a great diſhonour to be marry'd by any other than the Biſhops; for when a Prieſt marries, 'tis an infallible ſign that the Bride was no Virgin. The Prieſts alſo, in regard they take it to be a great Sin for a Woman to marry not being a Virgin, they never marry any ſuch but by conſtraint, and to avoid enſuing inconveniencies; for ſometimes in deſpite they will turn *Mahometans*. The reaſon of the Inſpection is, that the Husbands may not be deceiv'd, and to keep the young Girls in awe.

As to what they believe touching the *Creation of the World*, they ſay, that the Angel *Gabriel* undertrking to create the World according to the command which

God gave him, took along with him three hundred thirty-ſix thouſand Demons, and made the earth ſo fertile, that it was but to Sow in the Morning and Reap at Night. That the ſame Angel taught *Adam* to Plant and Sow, and all other neceſſary Sciences. Moreover that the ſame Angel made the ſeven lower Spheres, the leaſt whereof reaches to the Center of the World, in the ſame manner as the Heavens do, all contriv'd one within another. That all theſe Spheres are of different Metals, the firſt next the Center is of Iron, the ſecond of Lead, the third of Braſs, the fourth of Laten, the fifth of Silver, the ſixth of Gold, and the ſeventh of Earth. The ſeventh is that which contains all the reſt, and is the chiefeſt of all, as being the moſt fruitful and profitable to Man; and the moſt proper to preſerve Mankind, whereas the reſt ſeem rather to be fram'd for its deſtruction. They believe that over every Heaven there is Water, whence they conclude that the Sun ſwims in a Ship upon that Water, and that the Maſt of his Ship is a Croſs, and that there are a great number of Boys and Servants to guide the Ships of the Sun and Moon. Beſides, they have the Picture of a Barque, which they ſay belong'd to the Angel *Bacan*, whom God ſends to viſit the Sun and Moon, to ſee whither they move right or no, and keep cloſe to their duty.

In reference to the other World and life to come, they believe there is no other World, but where Angels and Devils, the Souls of good and bad reſide. That in that World there are Cities, Houſes, and Churches, and that the Evil Spirits have alſo Churches, where they pray, ſinging and rejoycing upon Inſtruments, and Feaſting as in this World. That when any one lies at the point of death, three hundred and ſixty Demons come and carry his Soul to a place full of Serpents, Dogs, Lyons, Tygres, and Devils; who, if it be the Soul of a wicked man, tear it in pieces; but being the Soul of a juſt man, it creeps under the bellies of thoſe Creatures into the preſence of God, who ſits in his ſeat of Majeſty to judge the World. That there are Angels alſo that weigh the Souls of Men in a Ballance, who being thought worthy, are admitted immediately into Glory. That the Angels and Devils are Male and Female, and beget Children. That the Angel *Gabriel* is the Son of God engender'd upon Light, and that he has a Daughter call'd *Souret* who has two Sons. That the Angel *Gabriel* has ſeveral Legions of Demons under him, who are inſtead of Souldiers, and others that are his Officers of juſtice, whom he ſends from Town to Town, and from City to City, to puniſh the wicked.

In reference to Saints, they hold that Chriſt left twelve Apoſtles to Preach to the Nations. That the Virgin *Mary* is not dead, but that ſhe lives ſomewhere in the World, though there be no perſon that can tell where ſhe is. That next to her St. *John* is the chiefeſt Saint in Heaven, and next to them *Zacharias* and *Elizabeth*, of whom they recompt ſeveral miracles and Apocryphal tales. For they believe that they two begat St. *John* only by embracing; that when he came to be of age they Marry'd him, and that he had four Sons which he begat upon the waters of *Jordan*. That when St. *John* deſir'd a Son, he pray'd to God, who drew him one out of the water; ſo that St. *John* had no more to do with his Wife but only to give her the Child to bring up. That he dy'd a natural death, but that he commanded his Diſciples to Crucifie him after his death, that he might be like Chriſt. Laſtly, that he dy'd in the City of *Fuſter*, and that he was bury'd in a Chryſtal Tomb, brought by miracle to the City, and that this Sepulchre was in a certain Houſe near the River *Jordan*.

They highly honour the Croſs, and ſign themſelves with it; but they are very careful of letting the *Turks* obſerve them; and during their Ceremonies, they ſet a Watch at their Church doors for fear the *Turks* ſhould enter, and lay ſome unjuſt Fine upon them. When they have ador'd the Croſs, they take it in two pieces, which they never put together again, 'till their Service rebegins. The reaſon why they ſo adore the Croſs is drawn out of a Book which they have, Entitul'd *The Divan*. Where it is written that every day early in the Morning, the Angels take the Croſs and put it in the middle of the Sun, which receives his light from it, as the Moon alſo doth hers. They add, that in the ſame Book are Pictur'd two Ships, one of which is nam'd the Sun, the other the Moon; and that in every one of theſe Ships there is a Croſs full of Bells: And moreover, that if there were not a Croſs in thoſe two Ships, the Sun and Moon would be depriv'd of Light, and the Ships would ſuffer Shipwrack.

Their

Their chief Feſtivals are three. The one in Winter, that laſts three days, in memory of our firſt Parent and the Creation of the World. The other in the Month of *Auguſt*, that alſo laſts three days, which is call'd the Feaſt of St. *John*. The third which laſts five days in *June*, during which time they are all re-baptiz'd. They obſerve *Sunday*, doing no work upon that day. They neither Faſt nor do any penance. They have no Canonical Books, but a great number of others that treat of nothing but Witchcraft, in which they believe their Prieſts to be very crafty, and that the Devils are at their beck. They hold all Women to be unclean, and that it is not at all available for them to come to the Church.

They have one Ceremony, which they call the Ceremony *of the Hen*, of which they make great Accompt, which is not lawful for any to perform but a Prieſt Born of a Virgin at the time of her Marriage. When a hen is to be kill'd, the Prieſt puts off his ordinary habit, and puts on a Linnen Cloth, girding his waſte with a ſecond, and throwing a third about his ſhoulders like a Stole. Then he takes the Fowl, and plunges it in the water to make it clean; after which he turns toward the Eaſt and cuts off the head, holding the Body in his hand 'till it has bled out all the blood. While the Hen bleeds, with his Eyes lifted up to Heaven, as if he were in an extaſie, he repeats in his own Language theſe words following: *In the name of God, may this fleſh be profitable to all that eat of it?* They obſerve the ſame ceremony when they kill Sheep. For firſt, they cleanſe the place very carefully where the Sheep is to be kill'd, waſhing it with water, and ſtrewing it with boughs, nor is the number of people ſmall that aſſiſts at this Ceremony, as if it were at ſome ſolemn Sacrifice. If you ask them why it is not lawful for the Laity to kill Fowls? They anſwer that it is no more lawful for them to kill than to conſecrate them; and that is all the reaſon which they bring. They eat of nothing dreſt by the *Turks*; and if a *Turk* ask them for drink, ſo ſoon as he has drank, they break the Cup. And to make the *Turks* more hateful, they Picture *Mahomet* like a great Gyant, ſhut up in Priſon in Hell with four more of his Parents; and they ſay, that all the *Turks* are carry'd into the ſame place full of wild Beaſts to be there devour'd.

They pretend all to Salvation. For ſay they, after the Angel *Gabriel* had fram'd the World by the command of God, he thus diſcours'd him. *Lord God*, ſaid he, *behold I have built the World as thou didſt command me. It has put me to a great deal of trouble, and my Brethren alſo, to raiſe ſuch high Mountains that ſeem to ſuſtain Heaven. And who indeed was able to make way for Rivers through Mountains without vaſt labour, and to give every thing its proper place? Moreover, great God, by the aid of thy powerfull Arm, we have brought the World to ſo much perfection, that men cannot think upon any thing needful for them, which is not to be found therein. But inſtead of that ſatisfaction which I ought to have for having accompliſh'd ſo great a work, I find no reaſon but to be altogether griev'd.* When God demanding the cauſe, the Angel *Gabriel* anſwer'd: *My God and Father, I will tell you what afflicts me; becauſe that after the making of the World as I have done, I foreſee that there will come into it a prodigious number of* Jews, Turks, *Idolaters, and other Infidels, Enemies of your Name, who will be unworthy to eat and enjoy the Fruits of our Labours.* To whom God thus reply'd: *Never grieve, my Son, there ſhall live in this World which thou haſt built, certain Chriſtians of St.* John *who ſhall be my friends, and ſhall be all ſav'd.* Upon which the Angel admiring how that ſhould be! *What*, ſaid he, *will there not be ſeveral Sinners among thoſe Chriſtians, and by conſequence will not they be your Enemies?* To whom God thus concluded: *That at the day of Judgment the Good ſhould Pray for the Wicked, and by that means they ſhould be all forgiv'n, and obtain Salvation.*

Theſe Chriſtians have a ſtrange Antipathy againſt the Blew Colour call'd Indigo, which they will not ſo much as touch. For certain *Jews* dreaming that their Law ſhould be aboliſh'd by St. *John*, told it their Country-men. Which they underſtanding, and ſeeing that St. *John* prepar'd to Baptize Chriſt, in a great rage, fetch'd a vaſt quantity of Indigo, which they call *Nill* in their Language, and flung it into *Jordan*. They add alſo that thoſe waters continu'd unclean for ſome time, and had hinder'd the Baptiſm of Chriſt, had not God ſent his Angels with a large Veſſel of water, which he caus'd them to fill out of *Jordan* before the *Jews* had defil'd it with Indigo; for which reaſon God particularly Curs'd that Colour.

CHAP.

CHAP. IX.

A Continuation of the Road from Balſara *to* Ormus.

THe tenth of *April* we ſet out from *Balſara* for *Bander-Congo*, for which paſſage we hir'd a *Terrade* or a Barque for the purpoſe; for they which are laden with Dates are generally ſo overcharg'd, that if a Storm riſes, they are in danger of being overſet. The River of *Balſara* is very dangerous, by reaſon of the Sands which alſo lie up and down the *Perſian* Gulf, and are very prejudicial to Navigation in that place. On both ſides the Gulf that ſeparates *Perſia* from *Arabia the Happy*, live a ſort of poor people that follow no other Trade than fiſhing; ſo poor, that when they bring fiſh to your Veſſel, they require nothing for it but Rice; and not the beſt neither, but ſuch courſe ſtuff as we feed our Hens and Pigs withall. I gave them a Sack of thirty or forty pounds, and bid them make merry with it, but they told me, they muſt be careful how they ſpent ſuch Rice as that, unleſs it were for their Sick, or at their Weddings; ſo that if the reſt of *Arabia the Happy* be like that, aſſuredly 'tis rather a moſt unfortunate Country.

There are ſeveral Iſles in the *Perſian* Gulf, but the chiefeſt of all is the Iſle of *Baharen*, where they fiſh for Pearls, of which I have ſpoken in its proper place.

Near to the place where *Euphrates* falls from *Balſara* into the Sea, there is a little Iſland, where the Barques generally come to an Anchor, in expectation of the wind. There we ſtay'd four days, whence to *Bandar-Congo* it is fourteen days Sail, and we got thither the twenty-third of *April*. This place would be a far better habitation for the Merchants than *Ormus*, where it is very unwholeſom and dangerous to live. But that which hinders the Trade from *Bandar-Congo*, is becauſe the Road to *Lar* is ſo bad, by reaſon of the want of Water, and craggy narrow ways, which only Camels can endure; but from *Ormus* to *Lar* the way is tollerable. We ſtay'd at *Bandar-Congo* two days; where there is a *Portugais* Factor, who receives one half of the Cuſtoms by agreement with the King of *Perſia*. By the way take notice, that they who will go by Water from *Ormus* to *Balſara*, muſt take the Natives for their Pilots, and be continually ſounding beſides.

The thirtieth, we hir'd a Veſſel for *Bander-Abaſſi*, and after three or four hours Sailing, we put into a Village upon the Sea-ſide, in the Iſland of *Keckmiſhe*.

Keckmiſhe is an Iſland three Leagues about, and about five or ſix from *Ormus*. It exceeds in Fertility all the Iſlands of the Eaſt, that produce neither Wheat nor Barley; but at *Keckmiſhe* is a Magazine of both, without which *Ormus* would hardly ſubſiſt, in regard it furniſhes that City with moſt of their Proviſion for their Horſes. There is in the Iſland a Spring of good Water, for the preſervation of which, the *Perſians* have built a Fort, leaſt the *Portugals* when they held *Ormus*, ſhould get it into their Poſſeſſion.

In 1641. aud 1642. the *Hollanders* falling out with the King of *Perſia* about their Silk Trade, beſieg'd this Iſland. For the Ambaſſadors of the Duke of *Holſtein* coming into *Perſia*, the *Dutch* were jealous that they came to fetch away all the Silk; and thereupon enhanc'd the Market from forty-two to fifty *Tomans*. When the Ambaſſadors were gone, the *Dutch* would pay no more than forty-four, which was two *Tomans* more than they were us'd to do. The King netl'd that they would not ſtand to their words, forbid that they ſhould make ſale of their Goods 'till they had paid their Cuſtoms, from which 'till that time they were exempted. Thereupon the *Hollanders* beſieg'd the Fortreſs of *Keckmiſhe*, but the Heats were ſo intollerable, that they were forc'd to quit their deſign with great loſs of their Men; and at length by great Preſents to the chief Courtiers, they obtain'd to pay no more than forty-ſix *Tomans*.

Larec is an Iſland nearer to *Ormus* than *Keckmiſhe*, well inhabited, and ſo ſtor'd with Stags and Hinds, that in one day we kill'd five and forty.

From *Keckmiſhe* we Sail'd for *Ormus*, where we arriv'd the firſt of *May*. I had put

put my choiceſt Goods in a Cheſt directed for the *Hollaad* Commander at *Ormus*, by which means I got the Cuſtom free.

The *Perſian* Gulf is the moſt dangerous Gulf I know, by reaſon of the ſhallowneſs and ſharp Promontories that point out into the Sea; and therefore the beſt way is to take a Pilot at *Ormus* or *Bander-Congo*, and the moſt proper Pilots are the Fiſhermen, who are only skill'd in that Sea and no farther. The Soyl about the *Perſian* Gulf is dry Sand and without Water, ſo that it is impoſſible to Travel by Land from *Ormus* to *Balſara*. The Merchants would be glad to find a way through the Coaſt of *Arabia* to get to *Maſcaté*, whence there might a cut be made to *Sindi*, *Diu*, or *Surat*, which are the three chief Ports of *India*. During the difference between the King of *Perſia* and the *Hollanders*, the *Emir* of *Vodana* an *Arabian* Prince, offer'd to ſhew them an eaſie Road from *Maſcaté* to *Balſara*. But the *Hollanders* fearing to break with the King of *Perſia*, where they vended above fifteen or ſixteen hundred thouſand pounds of their Pepper, and paid therewith for all their Silk, did not think it worth their while to quit *Ormus* to ſettle themſelves at *Maſcaté*.

Had it been yielded to, the way had been from *Balſara* to *Elcatif* a Sea-Town in *Arabia the Happy*, where there is a Fiſhery for Pearls that belongs to the *Emir* of *Elcatif*. From *Elcatif* to *Maſcalat*, another City of *Arabia*, and the reſidence of another *Emir*. From *Maſcalat* to *Vodana*, a good handſom City ſeated upon the meeting of two little Rivers that carry Barques to the Sea, and run together by the ſingle name of *Moyeſur*. The Soyl about *Vodana* produces no Corn, and very little Rice; but it abounds in Fruits, eſpecially Prunes and Quinces, which are not ſo ſour as ours, and are eaten by the Natives as Pears. There are extraordinary good Melons and great Store of Grapes, of which the *Jews*, who inhabit the beſt part of the City, are permitted to make Wine. From *Vodana* to the Gulf, the County of each ſide is full of Palm-Trees, the Dates being the Food of the common people, who have not Money to buy either Corn or Rice. From *Vodana* to *Maſcatè* it is but fifteen Leagues, though by the Maps, which are Erroneous, the way is deſcrib'd to be much longer.

Being at *Ormus*, the *Emir* of *Vodana* ſhew'd me a Pearl tranſparent and perfectly round, that weigh'd ſeventeen *Abas*, or fourteen *Carats* and ſeven *Eights*; for in all the Pearl Fiſheries of the Eaſt they uſe no other weights but *Abas*, which make ſeven Eights of a *Carat*. I offer'd him 300000 *Piaſters*, or 60000 *Roupies* for the ſame Pearl, but the *Emir* refus'd to take it, telling me that he had been offer'd more Money for it by ſeveral Princes of *Aſia*, who had ſent to him to buy it, but that he was reſolv'd never to part with it.

CHAP. X.

Of the Authors firſt Voyage, and the adventures of four French-men.

I Departed out of *Paris* in the year 1657, and Embark'd at *Marſeilles* for *Ligorn*.

We ſet Sail from *Ligorn* ſeven Veſſels together, two bound for *Venice*, one for *Conſtantinople*, one for *Aleppo*, and three for *Smyrna*, in one of which being a *Dutch* Veſſel I Embark'd. But before I leave *Smyrna*, to begin my Journey from *Tauris*, give me leave to relate the ſtory of four *French-men*, the various accidents whereof will much enlight'n the Reader into the Cuſtoms and Manners, as well of the *Turks* as *Perſians*.

While I ſtay'd the departure of the *Caravan*, which could not be ready in five or ſix Weeks, as alſo upon the advice of a rich *Jew* and a Merchant of Jewels at *Conſtantinople*, who had ſeveral Pearls to ſell, as well for their beauty as their bigneſs, the beſt Commodity a man can carry to the *Indies*, I ſent to *Conſtantinople* a perſon that I carry'd

carry'd along with me, one that was well vers'd in that ſort of Commodity. There was a *Norman* Gentleman nam'd *de Reville* then at *Smyrna*, who would needs accompany my Factor, ſo that they went both together in a Veſſel that carry'd the *French* Ambaſſador and his Lady to *Conſtantinople*. This Gentleman had two or three thouſand *Ducats* in his Purſe, wanting neither wit nor courage, beſides a good preſence; but perhaps he was more haſty in his proceedings than the reſerv'dneſs of that Country requir'd. He had left the Service of the *Muſcovites*, thinking to find an employment in the Service of the *Venetians* at *Candy*; but failing in his expectations, he reſolv'd to travel into *Perſia*. While he was at *Conſtantinople*, the *Jews*, who lay hold upon all opportunities of gain, ſoon found out my Factor; and beſides the Pearls which he deſir'd to ſee, they ſhew'd him ſeveral other rich Stones to try whether they could draw him in; for he had refus'd the Pearls becauſe they held them at too high a Rate. The *Norman* Gentleman fell into their acquaintance; and picking out the richeſt, told him, that being reſolv'd for the *Indies*, he had a mind to lay out four thouſand *Ducats* in Pearls. He added alſo, that he would pay him half in Money, half in Goods, and at the ſame time ſhew'd the *Jew* two thouſand *Ducats*, which the *Jew* had already devour'd with his eyes. Some four days after, the *Jew* brought the Gentleman four fair Pearles with ſome Emraulds; and you may be ſure they eaſily agreed upon the price, in regard the Gentleman had a deſign to put a trick upon the *Jew*. Thereupon he ſhews his *Ducats* a ſecond time, which the *Jew*, who thought he had a Cully, preſently told out as his own. After that the *Jew* deſiring to ſee the Goods, which made up the other part of the payment, the Gentleman without any more ado told him, that all the Merchandize which he had to pay him, was a good ſtrong Quartan Ague which had held him a long time, and indeed ſuch a one, that he could not poſſibly meet with a better, but that he would not over-rate it, in regard he ask'd but two thouſand *Ducats* for it. The *Jew* who was rich and in great credit at Court, was ſo incens'd at his raillery, that he had like to have made a wicked ſtir about it. For as he had heard him ſay, that the Gentleman was going into the *Indies* and *Perſia*, he might have eaſily caus'd him to have been apprehended for a Spy. But in regard the *Jews* can do nothing in point of Trade without the aſſiſtance of the *French* Merchants, he adviz'd with ſome of them, who perſwaded him that it was an Act of folly, which it better became him to excuſe, and deſir'd him to take his Goods again, and put up the buſineſs; which with much ado they perſwaded him to condeſcend to. The Gentleman fearing leaſt the *Jews* underhand ſhould do him a private miſchief, ſtole away with what ſpeed he could, and return'd to *Smyrna*.

De Reville being thus return'd to *Smyrna*, put himſelf into an *Almadier*, which is a ſmall Veſſel of War, that generally touches at *Chio* and *Rhodes*, being bound for *Cyprus*, from whence there is always ſome convenience or other to get to *Alexandretta*. From thence he went to *Aleppo*; and while he ſtay'd there he met with two *French* men, the one whoſe name was *Neret*, the other *Hautin*, who was an Accomptant. They had four wooden Cheſts full of falſe Stones ready ſet, by which they flatter'd themſelves to be great gainers in *Perſia*. They went from *Marſeilles* to *Seyde*, from *Seyde* to *Damas*, hearing that there was an opportunity to Travel to *Bagdat* with the *Topigi-Baſhi*. This *Topigi-Baſhi* or chief of the Engineers, was he that aſſiſted *Amurath* in the taking of *Bagdat*; in recompence whereof the Grand *Signor* gave him a *Timar*, or Lordſhip in *Damas* worth four thouſand Crowns a year. Now it was his cuſtom every year to viſit *Bagdat*, and to ſtay there during the Seaſon, that there was any probability of the King of *Perſia's* beſieging it; which Seaſon not laſting above three or four Months, when that was over, he return'd to *Damas*. He uſually had about thirty Horſe with him, with which he never made it above eighteen or twenty days, taking the ſhorteſt cut directly through the Deſert, where the *Arabs* are commanded to bring him Victuals upon the Road. And he is willing at any time when he has this opportunity, to conduct the *Franks* that deſire it that way, in regard they are never ungrateful to him for it. Theſe two *Franks* therefore having deſir'd that they might be taken into his Company, the *Topigi-Baſhi* readily conſented; provided they could ſtay 'till he went, which would not be 'till two or three Months; with which anſwer they were well ſatisfi'd. But the two *Franks* had not ſtay'd at *Damas* above ſeven or eight days but they fell acquainted with a *Spahi*, a *Renegado* of *Marſeilles*, who proffer'd to carry them through

through the Road of *Meſopotamia*, ſo that they ſhould be at *Iſpahan* before the *Topigi-Baſhi* ſet out from *Damas*. Thereupon they privately departed out of *Damas* without acquainting the *Topigi-Baſhi*, who underſtanding they were gone after the courteſie he had offer'd them, was ſo enrag'd at their uncivillity, that he ſent two of his *Arabian* Servants directly through the Wilderneſs to the *Baſha* of *Bagdat*, to give him advice of two *Franks* that were to paſs that way, who were moſt certainly Spies, deſcribing them withall from head to foot.

In the mean while the two *Franks* being arriv'd at *Ourfa*, the *Spahi*, as he had contriv'd his own deſign at *Damas*, goes to the *Baſha* of *Ourfa*, and informs him that he had conducted thither two *Franks*, who could be no other than Spies. Thereupon the *Baſha* ſeiz'd upon them and all their Goods, among the reſt he laid his paws upon ſeven hundred Piaſters, of which the *Spahi* no doubt had his ſhare. And this may ſerve for inſtruction to Travellers to have a care how and with whom they Travel in *Turkie*.

While the two *French* men were in hold at *Ourfa* by one ſort of Treachery, the *Norman* Gentleman and his Companion arriv'd at *Bagdat*. But they had no ſooner ſet their feet upon the ſhore, when the *Baſha* verily believing them to be the perſons, of whom the *Topigi-Baſhi* had giv'n him notice, caus'd them to be brought before him, and ſeiz'd upon their Goods and Letters, of which they had ſeveral for the *Conſul* of *Aleppo*, and other rich Merchants for *Perſia*. The *Baſha* ſent for the *Capuchins* to read thoſe Letters, but not believing them, he ſent for a *Sicilian* Phyſitian which he had in his Service, and his Treaſurer who had been a Slave tak'n in *Candy*. But neither Phyſitian, Treaſurer, nor *Capuchins* would interpret any thing in prejudice of the *French* men; yet all that could not preſerve them from being ſhut up in a Stable full of dung, and from being threaten'd to be Shot out of a Cannon's mouth if they would not confeſs the truth. Thereupon the *Capuchins* and the *Cadi* beg'd him to ſuſpend his Sentence 'till the Arrival of the chief of the Cannoniers, to which he readily conſented.

When the *Topigi-Baſhi* came, the *Baſha* commanded the Priſoners to be brought before him. But when the *Topigi-Baſhi* deny'd them to be the perſons, the *Baſha* grew into ſuch a rage, that he no leſs reproach'd the *Topigi-Baſhi* for Treachery, than he had accus'd the others. Which ſo incens'd the *Topigi-Baſhi* on the other ſide, that he never left 'till he had obtain'd the releaſe of the two *French* men; yet not ſo, but that the *Baſha* would have his due; ſo that *Reville* was forc'd to leave ſome of his *Ducats* behind which the *Jew* ſhould have had.

But now to return to *Smyrna* where I expected the *Caravan* for ſome time in order to my Journey into *Perſia*. Every thing being provided, we ſet forward in the Road for *Tauris*, which I have at large deſcrib'd, nor was there any thing worthy obſervation all the way. I will only take notice, that when we departed from *Tocat*, in regard the heat was ſo extream, we left the common Road toward the North, and took the way through the Mountains, where there is always a freſh Breeze and ſtore of ſhady Lanes. In many of which high Mountains we met with Snow, and abundance of excellent Sorrel; and upon the tops of ſome of thoſe Mountains, we met with ſeveral ſorts of ſhells, as it had been upon the Sea ſhore, which is very extraordinary. From *Erzerom* we went to *Cars*; from *Cars* we came to *Erivan*. The *Kan* was not there then, being retir'd during the heat into the Mountains, a days Journey from the City. His Lieutenant telling me that I could not well paſs farther without paying my duty to the *Kan*; I follow'd his advice, and found him in his Tent in a fair Dale, where there was a great quantity of Snow: and where when it began to melt, appear'd ſeveral beautiful Flowers, ſo that Summer and Winter ſeem'd to lodge both in the ſame place. The *Kan* entertain'd both me and all my Company moſt nobly for ten days. I drove alſo a ſmall Trade with him. For I durſt not ſhew him the rarities I had, being deſign'd for the King. For as in *India*, ſo in *Perſia*, neither will the King look upon any thing which his Subjects have ſeen before, nor will the Subject buy any thing which the King has ſeen, it being an affront to preſent any thing to the King which he had formerly view'd, and the Subject buys nothing rare but what he intends to preſent.

Being paſt *Erivan* you may leave your *Caravan* when you pleaſe, by reaſon of the ſecurity of the Roads in *Perſia*. And indeed I intended to have viſited the *Kan* of *Gengéa*; but finding the Road ſo full of Rocks and Precipices, where a man was

continually in danger of breaking his Neck, I turn'd my Horſes head and met the *Caravan* at *Nacksivan* in the Road to *Tauris*.

From *Tauris* to *Iſpahan* I met with nothing worthy obſervation. When I came to the Court I was well receiv'd by the King, and I ſold him as many Jewels and other Goods of great value, as came to ſixty-two thouſand Crowns. But of this more in another place.

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With a Deſcription of ſeveral Countries lying upon the Black, and *Caſpian* SEAS.

CHAP. I.

Of the Author's ſixth and laſt Voyage from his ſetting out of Paris, *to his Landing at* Smyrna.

I Set out of *Paris* in the year 1663. for *Lyons*, with ſix ſeveral Servants of ſeveral profeſſions, which I thought moſt proper for my buſineſs. I carry'd with me the value of about four hundred thouſand *Livers*, part in Jewels, part in *Goldſmiths* work and other curioſities, which I deſign'd for the King of *Perſia* and the Great *Mogul*. Being at *Lyons* I bought a Steel Mirrour round and hollow, about two foot and a half in Diameter, would immediately melt a Half-Crown by the heat of the Sun-beams: and if you ſet a Candle by it in the night, you might read two hundred Paces off in your Bed by the reflection.

From *Lyons* I rode to *Marſeilles*, and ſet Sail for *Ligorn* the tenth of *January*, 1664. in a ſmall Bark, but being ſcar'd by a great Veſſell that we ſaw off at Sea, we came to an Anchor in the Port of *Agaïe*, two Leagues from *Frejus*, where there ſtood a pittiful Fort with two or three Houſes. There we alſo went aſhore and ſaw a Garden, the Alleys of which were diſtinguiſh'd with rows of Citron and Orange Trees, which look'd as Green in the depth of Winter as in the midſt of Summer, with ſeveral other curioſities after the mode of *Italy*. We were no ſooner got aboard again, but we perceiv'd another Veſſel making into the ſame Port with full Sail. It was a Veſſel which the Maſters of the Forein Office at *Toulon*, had ſet out

to force all Ships that were bound into *Italy* to pay certain Cuſtoms, which thoſe of *Marſeilles* would not pay when they came into the Port of *Toulon*. Thereupon foreſeeing that there would be miſchief done, I call'd for my little Cheſts that contain'd my Goods of greateſt value, carrying ſome part my ſelf, and giving the reſt to one of my moſt truſty Servants, thinking to have skipt into a *Genoa* Bark that lay hard by us; but inſtead of leaping a-board, I fell into the Sea: where by reaſon of the Tumult I had periſh'd without relief, had I not by good fortune laid hold of a Cable and redeem'd my ſelf. At what time one of my Servants luckily coming to my ayd, with much ado drew me up ſafe again.

Having eſcap'd this danger, I got a-ſhoar with ſuch of my Servants as I had about me, and meeting with a Bark of *Frontignan* that carry'd *Languedock*-Wine to the Coaſt of *Italy*, I hir'd him for *Ligorn*; and ſetting Sail, we firſt touch'd *Villafranca*, and afterwards at *Monaco*.

At *Monaco* I went a-ſhoar, and went to wait upon Madam the Princeſs, who ſhew'd me the Rarities in the Caſtle; among the reſt, ſeveral pieces of extraordinary Painting, ſeveral pieces of Clock-work and Goldſmiths-work. But among all her Curioſities ſhe ſhew'd me two pieces of Cryſtal, about the bigneſs of two Fiſts each, in one of which there was above a Glaſs full of Water, in the other a good quantity of Moſs; which were clos'd in by Nature when the Cryſtal firſt congeal'd.

Monaco is a Caſtle ſituated upon a ſteep Rock, advancing out into the Sea; which advantage, together with others which it receives from Art and Nature, renders it one of the moſt conſiderable Forts in *Italy*.

The next day finding the *Frontignan*-Veſſel to be deep-laden, and that it made little way, I took a Faluke, and kept along by the Shoar, which was moſt pleaſantly adorn'd with beautiful Villages and Houſes, as far as *Savona*; where I chang'd my Faluke, to compleat the reſt of the way which I had to *Genoa*. Half the way we did very well, but the Wind riſing, we were forc'd to put in to a great Town, where we landed; and from thence, having but nine Miles, I got in good time by Horſe to *Genoa*. There can be no Proſpect certainly more pleaſing than that nine Miles riding. For on the one ſide you ſee nothing but a continu'd Row of magnificent Buildings and lovely Gardens; on the other a calm Shoar, upon which the Waves ſeem not to beat, but lovingly to kiſs.

Arriving at *Genoa*, I met with the reſt of my Servants; and at the end of two days I embarqu'd for *Ligorn*, where we arriv'd in four and twenty hours.

From *Ligorn* I went to the Court of *Florence*, to wait upon the Grand Duke. By whom I had the honour to be admitted into his Chamber, where I found no body attending but one Mute, who had a long time ſerv'd his Highneſs: and I obſerv'd that they underſtood one another by Signs, as perfectly as if the Mute had had his Speech and Hearing. So that when-ever the Duke ſent him into his Cloſet for any Papers or other thing whatſoever, he never fail'd to bring the right.

After I had tak'n my leave of the Duke, he ſent me a noble Preſent of Wine and Fruits; but that which I valu'd more than all the reſt, was a Caſe of Medicaments and Counter-poyſons, in the compoſition whereof the *Italians* are very exquiſite. And yet they did me no ſervice; for when I came into the hot Countries their fermentation was ſo ſtrong, that all the Oyls and Treacles broke their ſeveral Boxes, that I could ſave nothing of that precious Preſent.

The next day, being the twenty-ſixth of *March* 1664, I embarqu'd with all my Servants in a *Dutch* Veſſel call'd *The Juſtice*.

The twenty-ſeventh we ſtaid in the Road, expecting the reſt of the Fleet, conſiſting of eleven Ships, two Men of War, and nine Merchant-men; four of which were bound for *Smyrna*, three for *Ancona*, and two for *Venice*. About ſeven that evening we ſet Sail, and all that night the Wind was favourable, but blew hard and veer'd often; which was the reaſon that two of our Fleet ſeparated from us, ſteering between the Iſle of *Elbe* and *Corſica*, while we kept on between the Iſle of *Elba* and *Italy*.

The twenty-eighth by eight in the Morning we found our ſelves between *Porto Ferraro* and *Piombino*, and it being fair Weather, we had a pleaſant proſpect of thoſe two places. From thence we ſteer'd between two Ilands, the one call'd *Palmajola*, the other being nameleſs. About ſix hours after we ſaw *Portolongone*, afterwards at a diſtance we deſcry'd *Monte-Chriſto*. An hour after Noon we diſcover'd

cover'd *Caſtiglon-ſere*, all the reſt of the day we coaſted by the Ilands of *Gigio* and *Sanuti*.

The twenty-ninth, with the ſame Wind at North-Weſt, by Morning we diſcover'd the Ilands of *Pontia* and *Palmerola*, and about Evening thoſe of *Ventitione* and *Iſchia*. Night approaching, and there being no news of the Ships we had loſt, inſtead of making the *Pharo* of *Meſſina*, it was reſolv'd that we ſhould ſteer a Courſe round about *Meſſina*, where we expected to overtake them. At eleven a Clock in the Evening we had but little Wind at North-North-Weſt, ſo that we made not above fourteen Leagues of way.

The thirty-firſt the ſame Wind continu'd, with a high Sea; but about nine at Night the Wind chopping about to the Weſt, we kept our former Courſe.

The firſt of *April*, by eight of the Clock in the Morning we diſcover'd the three Ilands that lye before *Trepano*, *Levanzo*, *Maretima*, and *Favagna*.

The ſecond and third the Weather was ill, and the Wind unconſtant, ſo that we made but little way.

The fourth, by break of day we diſcover'd the Iland of *Pantalarea*.

The fifth by Morning we found our ſelves within a League and a half of the Coaſt of *Sicily*, juſt againſt *Cape Paſſaro*, at what time, the Weather being fair, we had a view of Mount *Gibello*, all cover'd with Snow. Doubling the Cape in the Afternoon, we diſcover'd the Coaſt of *Saragoſſa*. The ſixth we had little or no Wind. But the ſeventh in the Morning, the Weather being fair, we diſcover'd Cape *Spartivento*; and the ſame Wind continuing all that day, toward Evening we ſail'd in view of other Ilands of *Calabria*.

The eighth we found our ſelves near to Cape *Borſano*, and all the reſt of the day we ſail'd in view of Cape *Stillo* and Cape *delle Colonne*.

The ninth we made little way. But on the tenth in the Morning the Wind coming about to the South, we found our ſelves at the Entry of the Gulf of *Venice*, between Cape St. *Mary* and the Coaſt of *Greece*, where the Mountains were cover'd with Snow. About ten of the Clock we tack'd to our own Courſe, while the Ships that were bound for *Venice* and *Ancona* entred the Gulf.

The tenth by Morning we ſaw two little Iſlands, the one call'd *Fauno*, the other *Merlera*, and were in ſight of *Corfu*. About Noon, the Wind being at Eaſt, we kept out at Sea: and about Evening abundance of little Birds lighted upon our Cordage, of which we caught enow to make a luſty Fricaſſie. We alſo caught four Falcons, Owls, and good ſtore of Turtles.

The eleventh and twelfth the Wind being at Eaſt, we lay hovering about the Shoar, without making any way.

The fourteenth and fifteenth having the Wind at North-Weſt, we were two days without ſeeing Land, yet we caught good ſtore of Birds.

The ſixteenth the ſame Wind continuing, we found our ſelves near the Iſland of *Zant*. From eight in the Morning 'till three in the Afternoon we were becalm'd; but then a good briſk Weſt Wind carry'd away all our little Birds.

The ſeventeenth and eighteenth we were becalm'd.

The nineteenth in the Morning, the Wind being at North-Weſt, we diſcover'd Cape *Gullo*, between *Modon* and *Coron*, in the *Morea*.

The twentieth, with the ſame Wind that blew freſh, we found our ſelves by Morning within two Cannon-ſhot of Cape *Matapan*, which is the moſt Southern Cape of all *Europe*. About Noon the Wind coming full Weſt, in three hours we paſs'd by the Point of the Iſland *Cerigo*.

The twenty-firſt in the Morning, we diſcover'd the Iſlands of *Caravi* and *Falconera* on the one ſide, and Cape *Schilli* on the other hand. Two hours after, having a freſh Gale at South-Weſt, about Evening we were in view of the Iſland of St. *George*.

The twenty-ſecond though the Wind ſlackn'd, yet we made ſome way; for in the Morning we found our ſelves between the Iſland of *Zea* and the *Morea*, neat to another Cape *delle Colonne*: afterwards we diſcover'd the Iſland of *Negropont*, and doubl'd the Cape three hours after Noon, having left ſight of the Iſland of *Andros* by ten in the Forenoon.

The twenty-third the Wind blowing freſh all the night, by morning we found our ſelves near the Iſland of *Ipſera*. At noon we made the Point of the Iſland of *Chio*,

Chio, near to the Land; and that night we came to an Anchor near the Caſtle, being becalm'd.

The twenty-fourth the Wind roſe at North-Weſt, which blew us into the Port of *Smyrna*.

The twenty-fifth we went a-ſhoar, having had as quiet a paſſage as ever I had in my Life for twenty days together.

CHAP. II.

A Continuation of the Author's ſixth Voyage, as he travel'd from Smyrna *to* Iſpahan.

WE ſtaid at *Smyrna* from the twenty-fifth of *April* to the ninth of *June*; during which time there happ'nd ſo terrible an Earthquake, that I had like to have tumbl'd out of my Bed.

The *Caravan* being ready to ſet out for *Tauris*, I took with me three *Armenian* Servants, beſides thoſe that I carry'd out of *France* to ſerve me upon the Road.

We ſet out of *Smyrna* upon Monday the ninth of *June* at three a Clock in the afternoon. The *Caravan* rendevouz'd at *Pont-garbaſhi*, three Leagues from the City, conſiſting of ſix hundred Camels, and almoſt the ſame number of Horſe. We ſet out the next night, two hours after midnight. As for the Road I ſhall ſay nothing, only relate ſome Paſſages that fell out by the way.

Being come to *Erivan*, the fourteenth of *September* we encamp'd in a pleaſant green place between the Caſtle and the old Town; for we would not lye in the Inn, becauſe we heard that ſeveral ſick people lodg'd there. We ſtaid there two days; during which time I reſolv'd to wait upon the *Kan*, I found him in a Room made in one of the Arches of the Bridge which is built over the River, which I have deſcrib'd already, with ſeveral Captains and Officers about him: when he had ask'd me whence I came, and whither I was travelling, he caus'd a Glaſs of Liquor to be fill'd me. After that I preſented him with a Proſpective-Glaſs, ſix pair of ordinary Spectacles, twelve other pair of Spectacles that caſt ſeveral Reflexions, two little Piſtols, and a Steel to ſtrike Fire, made like a Piſtol. All which pleas'd him extremely well, eſpecially the Spectacles, for he was ſixty years of age. Thereupon he commanded a Lamb, Wine, Fruit, and Melons to be carry'd to my Tent, and that I ſhould want nothing. After that we ſate down to Dinner, but I obſerv'd the *Kan* himſelf drank no Wine, though he preſs'd me to it. The reaſon was, becauſe he was an *Agus*, that is, one that had made his Pilgrimage to *Mecca*; for then it is not lawful to drink Wine, or any other inebriating Drink. After Dinner, finding him in a pleaſant humour, I reſolv'd to complain to him of one of the Cuſtom-Officers about an injury he had done me. For it is uſual with the Cuſtomer in this place to op'n the Cheſts of all the Merchants, both *Turks* and *Armenians*, to the end that if they have any thing of Rarity the *Kan* of *Erivan* may ſee it: for many times, he buyes what pleaſes him beſt to ſend to the King. This Officer would not excuſe me for his Cuſtom, and therefore at my very firſt arrival he would have me to op'n my Cheſts; and becauſe I did not do it according to his Orders, he ask'd me very rudely why I had not obey'd his Commands: I anſwer'd him as ſurlily, that I would op'n my Cheſt no where unleſs it were in the preſence of the King, and that as for him, I knew him not: Upon that he threaten'd me, that if he did not find my Cheſts op'n the next day, he would op'n them by force; thereupon I ſaid no more, but bid him have a care I did not make him repent of what he had done already. This was the ground of the Quarrel, and I was about to have complain'd to the *Kan*; but his Nephew intreated me for the love I bare him, not to ſay any thing of it, and promis'd to ſend the Cuſtomer to me to beg my Pardon, which he did, and the Cuſtomer was forc'd to crave it heartily. To avoid the ſame inconvenience for the future, I deſir'd the *Kan* to give me his Paſport, to the end I might paſs Cuſtom-

free

free through the Territories of his Government, which he freely and courteouſly granted me: *Come*, ſaid he, *and dine with me to morrow, and you ſhall have it.*

The twenty-ſixth of *September* we departed from *Erivan*, and the ninth of *November* we came to *Tauris*, taking the ordinary Road.

At *Erivan* two of my Servants, the one a Watch-maker, the other a Gold ſmith, dy'd; I left them ſick there, but caus'd them to be buried in the Church-yard belonging to the *Armenians*. One of them dy'd in fifteen days, of a Gangrene, which eat out his Mouth and Throat; being the Diſeaſe of the Country. Though had the *Armenians* known that one of them had been a Proteſtant, they would never have allow'd him to have been bury'd in their Church-yard.

Here obſerve the exact juſtice, wherewith the *Perſians* preſerve the Goods of Strangers. For the Civil Judge hearing of the death of the Watch-maker, caus'd his Chamber to be ſeal'd up, to the end the Goods might be preſerv'd for the kindred of the deceas'd, if they came to demand them. I return'd to *Tauris* a twelve-month after, and found the Chamber cloſe ſeal'd up.

We ſtaid twelve days at *Tauris*: during which time I reſolv'd to attend the *Kan* of *Shamaqui*, a frontier Town of *Perſia* toward the *Caſpian* Sea; but I found him not there, in regard it was Harveſt ſeaſon, at what time he goes to gather the King's and his own Duties.

Two days journey on this ſide *Shamaqui* you paſs the *Aras*, and for two days journey you travel through a Country all planted with white Mulberry-Trees; the Inhabitants being all Silk-Weavers. Before you come to the City, you muſt croſs over ſeveral Hills: But I think I ſhould rather have call'd it a great Town, where there was nothing remarkable but a fair Caſtle which the *Kan* built himſelf; I ſpeak of the time paſt: For as I return'd from this preſent Voyage of which I now write, when I came to *Tauris* I underſtood, that there had happen'd ſuch a terrible Earthquake in the Town as had laid all the Houſes in a heap; none eſcaping that diſmal ſubverſion, but only one Watch-maker of *Geneva*, and one more who was a Camel-driver. I had ſeveral times deſign'd to return into *France* through *Muſcovy*; but I durſt never adventure, being certainly inform'd that the *Muſcovite* never permitted any perſon to go out of *Muſcovy* into *Perſia*, nor to come out of *Perſia* into *Muſcovy*. So that it was by particular connivence that that favour was granted to the Duke of *Holſtein*'s Ambaſſadors. This laſt time I was reſolv'd to have try'd whether I could have open'd a Paſſage from *Perſia* through *Muſcovy* into *France*, but the Ruine of *Shamaqui* deterr'd me.

We departed from *Tauris* the twenty-ſecond of *November*, from whence to *Caſhan* we met with nothing conſiderable, but only one of the *Muſcovite* Ambaſſadors upon his return into his own Country, with a ſmall Retinue of ſixty, his Companion dying at *Iſpahan*.

Upon Sunday the fourteenth of *December* taking Horſe by three of the Clock in the morning, the Ice bearing very well, we came to *Iſpahan* about noon: but in regard it was ſlippery before day, and very plaſhy after the Sun was up, the Journey was both tedious and troubleſom.

CHAP. III.

The Road from Aleppo *to* Tauris, *through* Diarbequir *and* Van.

THere are two Roads more remaining to be deſcrib'd; one through the North part of *Turkie*, the other through the South. The firſt through *Diarbequir* and *Van*, and ſo to *Tauris*; the ſecond through *Anna*, and the ſmall Deſert leading to *Bagdat*.

I will deſcribe the firſt of theſe Roads, and make a skip at the firſt leap to *Bir*, whither I have already led you in the Road from *Aleppo*.

From *Bir* or *Beri*, you travel all along the River *Euphrates* to *Cachemé*.

From *Cachemé* you come to *Mileſara*, where you pay the Cuſtoms of *Ourfa*, when

when you do not pass through the City, which amounts to four *Piasters* for every Horse-load.

From *Milesara* you come to the River *Arzlan-chaye*, or, the *Lion River*, by reason of the rapidity of the Stream which falls into *Euphrates*.

From *Arzlan-chaye* you go to *Seuerak*. This is a City, water'd by a River, that also falls into *Euphrates*. It is environ'd with a great Plain to the North, the West, and South. The way which the Horses, Mules, and Camels keep is cut through the Rock like a Channel, two Foot deep, where you must also pay half a *Piaster* for every Horse-load.

From *Seuerak* you come to *Bogazi*, where there are two Wells, but not a House near; and where the *Caravan* usually lodges.

From *Bogazi* you come to *Deguirman-Bogazi*, and from *Deguirman-Bogazi* to *Mirzatapa*, where there is only an Inn.

From *Mirzatapa* you come to *Diarbequir*, which the *Turks* call *Car-emu*.

Diarbequir is a City situated upon a rising ground, on the right side of *Tigris*, which in that place forms a Half-moon; the descent from the Walls to the River being very steep. It is encompass'd with a double Wall; the outward Wall being strengthned with sixty-two Towers, which they report were built in Honour of the sixty two Disciples of JESUS CHRIST. The City has but three Gates, over one of which there is an Inscription in *Greek* and *Latin*, that makes mention of one *Constantine*. There are in it two or three fair *Piazza's*, and a magnificent *Mosquee*, which was formerly a Christian Church. It is surrounded with very decent Charnel-houses, near to which the *Moullah's*, *Dervi's*, Book-sellers and Stationers do live, together with all those other people that concern the Law. About a League from the City there is a Channel cut out of *Tigris*, that brings the Water to the City: And in this Water are all the red Marroquins wash'd that are made at *Diarbequir*, surpassing in colour all others in the East: which Manufacture employs a fourth part of the Inhabitants of the City. The Soil is very good, and yields according to expectation; there is excellent Bread and very good Wine, nor is there any better Provision to be had in any part of *Persia:* more especially, there is a sort of Pigeons which in goodness excel all the several kinds that we have in *Europe*. The City is very well peopl'd, and it is thought there are in it above twenty thousand Christians. The two thirds are *Armenians*, the rest *Nestorians*, with some few *Jacobites*. There are also some few *Capuchins*, that have no House of their own, but are forc'd to lodge in an Inn.

The *Basha* of *Diarbequir* is one of the *Viziers* of the Empire. He has but an inconsiderable Infantry, which is not much requisite in that Country; the *Curds* and *Arabs* which infest that Country being all Horse-men. But he is strong in Cavalry, being able to bring above twenty thousand Horse into the Field. A quarter of an hours riding on this side *Diarbequir* there is a great Town with a large Inn, where the *Caravans* that go and come from *Persia* rather choose to lye than at *Diarbequir*; in regard that in the City-Inns, they pay three or four *Piasters* for every Chamber, but in the Country-Inns there is nothing demanded.

At *Diarbequir*, you cross the *Tigris*, which is always fordable unless when the Snow and Rains have swell'd it; for then you must go a quarter of a League higher, and cross it over a great Stone-Bridge. Half a League on the other side of *Tigris* stands a Village, with an Inn, which is the Rendevous of the whole *Caravan*, and where they that first come have time enough to provide themselves for a Journey of nine or ten days, as far as *Betlis*. For though you may find Towns and Inns thick enough upon the Road, yet there is no good Bread to be met with.

When the *Caravan* proceeds, the first days journey is fourteen hours on Horse-back, and you come to lye at *Shaye-batman*, where you must pay a *Piaster* for every Horse-load.

From *Chaye-batman* you come to *Chikaran*.

From *Chikaran* to *Azou*, which you leave half a League from the great Road, where the Toll-gatherers take their Toll, which is four *Piasters* upon every Horse-load.

From *Azou* you come to *Ziarat*; from *Ziarat* to *Zerque*, where you pay a Duty of two *Piasters* for every Horse-load.

From *Zerche* to *Cochakan*.

From

From *Cochakan* to *Carakan*, a bad Inn; where you enter among the Mountains, that being full of Torrents reach as far as *Betlis*.

From *Carakan* to *Betlis*, a City belonging to a *Bey* or Prince of the Country, the moſt potent and moſt conſiderable of all the reſt; for he neither acknowledges the Grand *Signor* nor the *Perſian*: whereas all the other *Beys* are Tributary either to the one or the other. And it is the Intereſt of thoſe two Potentates to correſpond with him; for it's an eaſie thing for him to ſtop up the paſſage from *Aleppo* to *Tauris*, or from *Tauris* to *Aleppo*; the Streights of the Mountains being ſo narrow, that ten Men may defend them againſt a thouſand. Coming near *Betlis* you muſt travel a whole day among high ſteep Mountains, that reach two Miles beyond, with Torrents on each ſide; the way being cut out of the Rock on each ſide, where there is but juſt room for a Camel to paſs. The City ſtands between two high Mountains, equally diſtant one from the other, and about the height of *Montmartre*. It is built like a Sugar-loaf, the aſcent being ſo ſteep on every ſide, that there is no getting to the top, but by wheeling and winding about the Mountain. The top of all is a Platform, where ſtands a Caſtle well built, at the Gate whereof is a Draw-Bridge. Then you paſs through two great Courts, and then into a third, oppoſite to the *Bey*'s Apartment. It is very troubleſom to get up to the top of the Caſtle, and a Man muſt be very well Hors'd that does it. There is no other perſon but the *Bey* and his Eſquire, who is permitted to ride up on Horſe-back. There is one Inn within the City, and another as it were without, in which the Merchants rather chooſe to lye than in the other, by reaſon that it is ready to be overflown when the Torrents ſwell, that run through every Street. The *Bey*, beſide the ſtrength of his Paſſes, is able to bring above five and twenty thouſand Horſe into the Field; and a very conſiderable Body of Foot, compos'd of the Shepherds of the Country, who are to be ready at a Call. I went to wait upon the *Bey* himſelf, and made him a Preſent of two pieces of Satin, the one ſtreakt with Silver, and the other with Gold: two white Bonnets, ſuch as the *Turks* wear, very fine, and adorn'd with Silver at the top; together with a ſute of Handkerchiffs, ſtreak'd with Red and Silver. While I ſtaid with the *Bey*, who ſent for Coffee for me according to the cuſtom, a Courier came to him from the *Baſha* of *Aleppo*, to deſire him that he would deliver up into his hands a *French* Chirurgeon that was his Slave, having been tak'n in *Candia*; complaining withal, that he had run away from him with the value of three thouſand Crowns. The *Bey*, who underſtood what belong'd to a Sanctuary, and was reſolv'd to protect the *French-man*, ſchool'd the Meſſenger ſo ſeverely, that he threaten'd to put him to death if he did not get him gone preſently; charging him to tell his Maſter withal, that he would complain to the Grand *Signor* of his inſolence; and that if he were ſtrangl'd, he might thank himſelf. And indeed it behov'd the Great *Turk* to keep fair correſpondence with him; in regard that if the *Perſians* ſhould at any time beſiege *Van*, the Grand *Signor* muſt march through the *Bey*'s Country to relieve it; who has Forces enow to oppoſe him if he ſhould be his Enemy.

But to travel through the Country of the *Curds* is very pleaſant: for if on the one ſide the ways are bad, and difficult to be travel'd, in other places you have a proſpect of ſeveral ſorts of Trees, as Oaks and Walnuts, and not a Tree which is not embrac'd with a wild Vine. Below the Mountains, in the Level, grows the beſt Wheat and Barley in all the Country.

From *Betlis*, where you pay five *Piaſters* for every Horſe-load, to *Taduan*, where you pay two.

Taduan is a great Town within a Cannon-ſhot of the Lake of *Van*, in ſuch a part, where Nature has made a Hav'n, ſhelter'd from all the Winds; being clos'd on all ſides with high Mountains, the entry into which though it ſeem narrow, is very free. It is able to contain twenty or thirty great Barks; and when it is fair Weather, and that the Wind ſerves, the Merchants generally Ship off their Goods from thence to *Van*: from whence it is but four and twenty hours ſail, and a very good paſſage; whereas by Land from *Taduan* to *Van* it is eight days journey on Horſe-back. Returning back, you may alſo take Water at *Van* for *Taduan*.

From *Taduan* to *Karmouſhé*.

From *Karmouſhé* to *Kellat*.

From *Kellat* to *Algiaoux*, a ſmall City, where you pay one *Piaſter* for every Load.

From *Agiaoux* to *Spanktiere.*
From *Spanktiere* to *Soüer.*
From *Soüer* to *Argiche.*
From *Argiche* to *Quiarakierpou.*
From *Quiarakierpou* to *Perkeri.*
From *Perkeri* to *Zuarzazin.*
From *Zuarzazin* to *Souſerat.*

From *Souſerat* to *Devan*; where two *Piaſters* are gather'd for every Horſe-load, or elſe you muſt pay at *Van.*

From *Devan* to *Van*, where there is a Duty of two *Tomans* and four *Abaſſis* to be paid for every Horſe-load. For though *Van* be in the Territories of the Grand *Signor*, yet the *Perſian* Money is better lik'd than his own Coyn.

Van is a great City upon the ſide of a wide Lake of the ſame name. There is a good Fortreſs belongs to it, that is ſeated upon the top of a high Mountain which ſtands by it ſelf. There is but one ſort of Fiſh in the Lake, a little bigger than a Pilchard, of which they take great ſtore in the Month of *April.* For about a League from the Lake there is a great River that is call'd *Bendmahi*, which deſcending from the Mountains of *Armenia*, empties it ſelf into the Lake. Now in *March* when the Snow melts and ſwells the River, vaſt numbers of theſe Fiſh come down the River into the Lake; which the Fiſher-men obſerving, ſo ſtop up the Mouth of the River that the Fiſh cannot go back; for elſe they would not ſtay above forty days; at which time they catch 'em up in wide-mouth'd Baskets at the Mouth of the River, thinking to return; it being lawful for any man to fiſh. The people drive a great Trade in theſe Fiſh, tranſporting them into *Perſia* and *Armenia*; for, the *Perſians* and *Armenians* both, drinking Wine at the end of their Feaſts, they then bring this Diſh to the Table for a reliſhing-bit. The people of *Van* tell a Story, how that there was a certain rich Merchant who farm'd the whole Fiſhery, paying a good ſum of Money for it to the *Baſha*; who thereupon ſtrictly forbad any to fiſh but the Merchant; whereas before it was free for any man. But when the Fiſhing-ſeaſon came, and that the Merchant thought to have caught his Fiſh, he met with nothing but Serpents. So that after that time the Fiſhery was never more farm'd. And there ſeems to be ſomething in it; for the *Baſha's*, who are a ſort of people that will loſe nothing they can get, would be certain to farm the Fiſh again and again, were there not ſome ſtrange reaſon to hinder it. There are two principal Iſlands in the Lake of *Van*; the one call'd *Adaketons*, where there ſtand two Covents of the *Armenians*, *Sourphague* and *Sourp-kara*: the other Iſland is call'd *Limadaſi*, and the name of the Covent is *Limquiliaſi*, all which *Armenian* Monks live very auſterely.

From *Van* to *Darcheck.*

From *Darcheck* to *Nuchar*; it ſtands in the Territories of a *Bey* of *Curdiſtan*, being a paltry Village conſiſting of two or three little Houſes. Theſe *Bey's* are a kind of particular Lords, upon the Frontiers of both the Empires of *Turkie* and *Perſia*, who care for neither: for they lye ſo ſecure among the Mountains, that there is no aſſaulting them by force. The *Curds* in general are a brutiſh ſort of people; who though they ſtile themſelves *Mahometans*, have very few *Moullah's* to inſtruct or teach them. They have a particular veneration for black Grey-hounds; ſo that if any perſon ſhould be ſeen to kill one of them, he would be knock'd o'the Head immediately. Neither does any one dare to cut an Onion with a Knife in their preſence; but it muſt be ſqueez'd between two Stones by him that intends to make uſe of it; ſo ridiculouſly ſuperſtitious they are.

The *Bey* to whom *Nuchar* belongs has his Toll-gatherers in that place, who exact ſixteen *Abaſſi's* for every Horſe-load, beſides a Preſent which the *Caravan-Baſhi* is oblig'd to preſent him, which comes ſometimes to ſeven or eight *Tomans*, ſometimes more: for otherwiſe the *Bey* would be ſure to watch the *Caravan* at ſome ſcurvy place, and plunder it to ſome purpoſe. As once it happen'd to a *Caravan*, with which my Nephew went along in the year 1672; though he had the good luck to loſe nothing more than one Camel laden with *Engliſh* Cloth, and another with his Proviſion. The *Baſha* of *Van* and the *Kan* of *Tauris* took the Field with an intention to remedy theſe diſorders: eſpecially the *Baſha* of *Van*, who perceiving that the Merchants would forſake that Road by reaſon of the Injuries they dayly

receiv'd,

receiv'd, was reſolv'd to make the *Baſha* reſtore ſome part of his Goods which he had taken from the Merchants; and for the future to leave two of his Subjects in *Tauris*, and two in *Van*, that ſhould be reſponſible for what miſchief ſhould be done to the *Caravan*. For otherwiſe the Merchants like this way beſt, as being the neareſt from *Aleppo* to *Tauris*, and where they pay leſs Duties.

From *Nuchar* to *Kutitlar*, is a long Journey through the Mountains, by the ſide of ſeveral Torrents, which are to be croſs'd in ſeveral places. This bad way brings Fifty i'the Hundred profit to the *Bey* of *Nuchar*; for were the *Caravan* to travel through Plains, or a level Country, one Horſe or Camel would carry as much as two or three, and the Merchant would pay Cuſtom for no more. Here therefore the *Caravan-Baſhi* and the Merchants muſt underſtand one another, and agree as cunningly as they can together.

From *Kuticlar* to *Kalvat*.

From *Kalvat* to *Kogia*.

From *Kogia* to *Darkavin*.

From *Darkavin* to *Soliman-Sera*: all which four places are very convenient Inns.

From *Soliman-Sera* to *Kours*: in that City reſides a *Bey*, who is tributary to the King of *Perſia*. He lives in an ancient Caſtle about half a League off, where the *Caravan* pays nine *Abaſſi's* for every Horſe-load, beſides a Preſent. But that Preſent conſiſts only in Sugar-loaves, Boxes of Treacle, or Marmaled; for he ſtands ſo much upon his Honour, that he ſcorns to take Money. The Wine of *Kours* is ſweet and tart.

From *Kours* to *Devogli*.

From *Devogli* to *Checheme*. About half way between theſe two places you croſs a Plain, which upon the South extends it ſelf a League to the Mountains, but upon the North ſide enlarges it ſelf out of ſight. Upon the High-way, on the left hand ſtands a Rock three hundred Paces in compaſs, and about fourſcore Foot high; round about it were to be ſeen ſeveral Dens, which moſt certainly had been the Habitations of thoſe that fed their Cattel thereabouts. Under the Rock, which is hollow, appears a Fountain of clear cold Water, wherein there was great ſtore of Fiſh; thouſands of which would come up to the top of the Water, when a man threw any Bread into it. The Fiſh had a great Head, and a large Muſtache. I ſhot a Carbine into the River charg'd with Hail-ſhot, upon which they all diſappear'd, but preſently five or ſix return'd wounded to the top of the Water, which we eaſily took. The *Armenians* laught at me for ſhooting, believing it had been impoſſible to catch them in that manner; but they admir'd when they beheld them again turning up their bellies at the top of the Water. The *Turks* and ſome of the *Armenians* would not eat of them, believing them to be defil'd: but the *Armenians* that had been in *Europe* laugh'd at their Superſtition, and fell to, when they were dreſt.

From *Checheme* to *Davaſhiler*.

From *Davaſhiler* to *Marand*; a City where you muſt pay ſixteen *Abaſſi's* for a Camel's-load, and eight for a Horſes.

From *Merand* to *Sefian*.

From *Sefian* to *Tauris*. Theſe are the two biggeſt days journies throughout the Road.

Returning out of *Perſia* this way, we could not get Bread for Money; ſo that we were forc'd to give the Women ſome Trifles which they lov'd better. Though the People are *Mahometans*, yet they will not ſpare to drink luſtily.

CHAP. IV.

Another Road from Aleppo *to* Tauris, *through* Geziré *and other places.*

FRom *Aleppo* to *Bir* or *Beri*, where you muſt croſs *Euphrates*, days 4
From *Bir* to *Ourfa*, days 2
From *Ourfa* to *Diarbequir*, days 6
From *Diarbequir* to *Geziré*, days 4

Geziré is a little City of *Meſopotamia*, built upon an Iſland in the River *Tigris*; which is there to be croſs'd over a fair Bridge of Boats. Here the Merchants meet to buy Gall-nuts and Tobacco. The City is under the Juriſdiction of a *Bey*.

Having paſt the *Tigris*, all the Country between that and *Tauris* is almoſt equally divided between Hills and Plains; the Hills are cover'd with Oaks that bear Galls, and ſome Acorns withal. The Plains are planted with Tobacco, which is tranſported into *Turkie*, for which they have a very great Trade. One would think the Country were poor, ſeeing nothing but Galls and Tobacco; but there is no Country in the World where there is more Gold or Silver laid out, and where they are more nice in taking Money that is in the leaſt defective either in weight or goodneſs of Metal. For Galls being a general Commodity for Dying, and no where to be found ſo good as there, bring a vaſt Trade to the Country; wherein there are no Villages, yet it is over-ſpread with Houſes a Muſquet-ſhot one from another; and every Inhabitant has his quarter of his Vineyard by himſelf, where they dry their Grapes: for they make no Wine.

From *Geziré* to *Amadié*, days 2

Amadié is a good City, to which the Natives of a great part of *Aſſyria* bring their Tobacco, and Gall-nuts. It is ſeated upon a high Mountain, to the top whereof you cannot get in leſs than an hour. Toward the middle of the Rock three or four large Springs fall down from the Cliffs, where the Inhabitants are forc'd to water their Cattel and fill their *Borachio's* every morning, there being no Water in the City. It is of an indifferent bigneſs, and in the middle is a large *Piazza*, where all ſorts of Merchants keep their Shops. It is under the Command of a *Bey* that is able to raiſe eight or ten thouſand Horſe, and more Foot than any other of the *Beys*, by reaſon his Country is ſo populous.

From *Amadié* to *Giouſmark*, days 4
From *Giouſmark* to *Alback*, days 3
From *Alback* to *Salmaſtre*, days 3

Salmaſtre is a pleaſant City upon the Frontiers of the *Aſſyrians* and *Medes*, and the firſt on that ſide in the Territories of the *Perſian* King. The *Caravan* never lyes there, becauſe it would be above a League out of the way: but when the *Caravan* is lodg'd, two or three of the principal Merchants with the *Caravan-Baſhi* according to cuſtom go to wait upon the *Kan*. The *Kan* is ſo glad that the *Caravan* takes that Road, that he preſents the *Caravan-Baſhi* and thoſe that go with him, with the Garment of Honour, or the Calaat, the Bonnet, and Girdle; which is the greateſt Honour that the King or his Governour can do to Strangers.

From *Salamaſtre* to *Tauris*, days 4

In all thirty-two days journey this way from *Aleppo* to *Tauris*. But though this be the ſhorteſt cut, and where they pay leaſt Cuſtoms, yet the Merchants dare hardly venture for fear of being ill us'd by the *Beys*.

Teren, whoſe Capital City the *Perſians* call *Cherijar*, is a Province between *Mazandran* and the ancient Region of the *Perſians* known at this day by the name of *Hierac*, to the South-Eaſt of *Iſpahan*. 'Tis one of the moſt temperate Countries, that has nothing in it of the contagious Air of *Guilan*, where the King goes for the purity of the Air, and for his ſport of Hunting; beſides, that it produceth excellent Fruits in many places. The Capital City whereof, which ſome call by the name of the *Province*, is of a moderate compaſs, but there is nothing worthy obſervation in it: only a League from it are to be ſeen the Ruines of a great City, which had

had been two Leagues in Circuit. There were abundance of Towers all of burnt Brick, and Pieces of the Wall ſtanding. There were alſo ſeveral Letters in the Stones which were cemented into the Walls; but neither *Turks*, *Perſians*, nor *Arabians* could underſtand them. The City is round ſeated upon a high Hill, at the top whereof ſtood the Ruines of a Caſtle, which the Natives ſay was the Reſidence of the Kings of *Perſia*.

CHAP. V.

The Road from Aleppo *to* Iſpahan *through the ſmall Deſert, and through* Kengavar.

I Will deſcribe this Road as if I were to return from *Iſpahan* to *Aleppo*. This Road lies through *Kengavar*, *Bagdat*, and *Anna*, where you enter into the Deſert, which I call *The little Deſert*, becauſe you get over it in far leſs time than the great Deſert that extends Southwards to *Arabia the Happy*, and where you may often find Water, all the whole Journey being not far diſtant from the River *Euphrates*. A man that is well mounted may ride this way from *Iſpahan* to *Aleppo* in three and thirty days, as I have done, and perhaps in leſs, if the *Arabian*, whom you take for your guide at *Bagdat*, knows the ſhorteſt cut through the Wilderneſs.

The Horſe *Caravans* travelling from *Iſpahan* to *Kengavar* are fourteen or fifteen days upon the Road; but being well mounted ten or twelve in a Company, you may Ride it in five or ſix days. The Country through which you travel, is very fertile in Corn and Rice, it produces alſo excellent Fruits and good Wine, eſpecially about *Kengavar*, which is a large Town and well peopl'd.

From *Kengavar* to *Bagdat* I was ten days upon the Road. The Country is not ſo fertile but very ſtony in ſome parts. And it conſiſts in Plains and ſmall Hills, there being not a Mountain in all the Road.

Now for a man that travels quick, the Road lies thus:

From *Iſpahan* to *Conſar*.
From *Conſar* to *Comba*.
From *Comba* to *Oranguié*.
From *Oranguié* to *Nahoüand*.
From *Nahoüand* to *Kengavar*.
Fron *Kengavar* to *Sahana*.
From *Sahana* to *Poliſha*, or the Bridge-Royal, being a great Stone Bridge.
From *Poliſha* to *Maidacht*.
From *Maidacht* to *Erounabad*.
From *Erounabad* to *Conaguy*.
From *Conaguy* to *Caſtiſciren*.
From *Caſtiſciren* to *Iengui-Conaguy*.
From *Iengui-Conaguy* to *Caſered*.
From *Caſered* to *Charaban*.
From *Charaban* to *Bourous*.
From *Bourous* to *Bagdat*.

There are ſome, who inſtead of paſſing through *Kengavar*, take *Amadan*, one of the moſt conſiderable Cities of *Perſia* in their way, and ſo from thence to *Toucheré*; but the way is longer; and according to the Road which I have ſet down, you are to leave *Amadan* to the North upon the right hand.

Between *Sahana* and *Poliſha* you leave the only high Mountain in all the Road to the North. It is as ſteep and as ſtraight as a Wall, and as high as you can ſee; you may obſerve the Figures of men clad like Prieſts, with Surplices and Cenſors in their hands, and yet neither can the Natives tell you, nor any perſon imagin the meaning of thoſe Sculptures. At the foot of the Rock runs a River, over which there is a Bridge of Stone.

About

About a days journey beyond the Mountain you meet with a little City, whoſe ſituation, the Streams that water it, the good Fruits that grow there, and particularly the excellent Wine which it affords, render a moſt pleaſant Manſion. The *Perſians* believe that *Alexander* when he return'd from *Babylon* dy'd in this place, what-ever others have writt'n that he dy'd at *Babylon*. All the reſt of the Country from this City to *Bagdat* is a Country of Dates, where the people live in little Hutts, made of the Branches of Palm-trees.

From *Bagdat* to *Anna* you ride in four days, through a deſert Country, though it lye between two Rivers.

Anna is a City of an indifferent bigneſs, that belongs to an *Arabian Emir*. For about half a League round about the Town, the Lands are very well manur'd, being full of Gardens and Country-houſes. The City for its ſituation reſembles *Paris*; for it is built upon both ſides of the River *Euphrates*; and in the midſt of the River is an Iſland, where ſtands a fair *Moſquee*.

From *Anna* to *Mached-raba* is five days riding, and from *Mached-raba* to *Taïba*, five days more.

Mached-raba is a kind of a Fortreſs upon the point of a Hill, at the Foot whereof ſprings a Fountain like a large Vaſe, which is very rare in the Deſerts. The place is encompaſs'd with high Walls, defended by certain Towers, and in which are little Hutts where the Inhabitants keep their Cattel, of which there is great ſtore, but more Mares and Horſes than Cows.

Taïba is alſo a fortifi'd place in a level Country, or a high Bank of Earth and Brick bak'd in the Sun. Near to the Gate a Fountain ſprings out of the Earth, and makes a kind of a Pond. This Road is moſt frequented by thoſe that travel through the Deſert from *Aleppo* or *Damas* to *Babylon*, or from *Damas* to *Diarbequir*, by reaſon of this Fountain.

From *Taïba* to *Aleppo* is but three days journey; but theſe three days are the moſt dangerous of all the Road for Robbers, in regard that all the Country is inhabited only by the *Bedouïns*, or *Arabian* Shepherds, who make it their buſineſs only to plunder and ſteal.

Now to take the ſame Road from *Aleppo* to *Iſpahan*, it lyes thus:

From *Aleppo* to *Taïba*, days	3
From *Taïba* to *Mached-raba*, days	5
From *Mached raba* to *Anna*, days	5
From *Anna* to *Bagdat*, days	4
From *Bagdat* to *Bourous*, days	1
From *Bourous* to *Charaban*, days	1
From *Charaban* to *Caſered*, days	1
From *Caſered* to *Conaguy*, days	1
From *Conaguy* to *Caſſiſcerin*, days	1
From *Caſſiſcerin* to another *Conaguy*, days	1
From *Conaguy* to *Erounabad*, days	1
From *Erounabad* to *Maidacht*, days	1
From *Maidacht* to *Sahana*, days	1
From *Sahana* to *Kengavar*, days	1
From *Kengavar* to *Nahoüand*, days	1
From *Nahoüand* to *Oranguie*, days	1
From *Oranguie* to *Comba*, days	1
From *Comba* to *Conſar*, days	1
From *Conſar* to *Iſpahan*, days	1

So that whether you travel from *Aleppo* to *Iſpahan*, or from *Iſpahan* to *Aleppo*, you may eaſily ride it in thirty days.

From whence I make this Obſervation, That a man making it but two days more from *Alexandretta*, and finding a Ship ready there to ſet Sail for *Marſeilles*, with a fair Wind he may travel from *Iſpahan* to *Paris* in two months.

Another time, having an occaſion to go from *Aleppo* to *Kengavar*, and ſo to *Bagdat*; and from thence, ſo through the Deſert; at *Bagdat* I met with a *Spaniard* that was travelling the ſame way, with whom I luckily met to bear half the Charges of the Guide; which as ſoon as we had hir'd for ſixty Crowns, we ſet forward from

Bagdat

Bagdat; the *Spaniard*, and I, and our *Arabian*, who was afoot, walk'd about Piſtol Shot before our Horſes. From thence to *Anna* we met with nothing remarkable, but only that we ſaw a Lyon and a Lyoneſs in the Act of Generation: Whereupon our Guide believing we had been afraid, told us, that he had met them oft'n, but that he never found them do any harm.

The *Spaniard* according to the humour of his Nation, was very reſerv'd, and contenting himſelf with an Onion, or ſome ſuch ſmall matter at meals, never made much of his guide; whereas I was mightily in his favour, in regard there was never a day paſs'd wherein he did not receive of me ſome good buſineſs or other. We were not above a Muſquet Shot from *Anna* when we met with a comely old man, who came up to me, and taking my Horſe by the Bridle; Friend, ſaid he, come and waſh thy feet and eat Bread at my Houſe. Thou art a Stranger, and ſince I have met thee upon the Road, never refuſe me the favour which I deſire of thee. The Invitation of the old man was ſo like the cuſtom of the people in ancient times, of which we read ſo many Examples in Scripture, that we could not chooſe but go along with him to his Houſe, where he Feaſted us in the beſt manner he could, giving us over and above Barly for our Horſes; and for us he kill'd a Lamb and ſome Hens. He was an Inhabitant of *Anna*, and liv'd by the River, which we were oblig'd to croſs to wait upon the Governour for our Paſſports, for which we paid two Piaſters apiece. We ſtaid at a Houſe near the Gate of the City to buy Proviſions for our ſelves and our Horſes; where the woman of the Houſe having a lovely ſprightly Child of nine years of age, I was ſo taken with her humour, that I gave her two Handkerchiefs of Painted Calicut, which the Child ſhewing her Mother, all we could do could not make her take any Money for the Proviſions we had agreed for.

Five hundred paces from the Gate of the City, we met a young man of a good Family, for he was attended by two Servants, and rode upon an Aſs, the hinder part of which was Painted red. He accoſted me in particular, and after ſome Compliments that paſs'd, *Is it poſſible*, ſaid he, *that I ſhould meet a Stranger, and have nothing to preſent him withall?* He would fain have carry'd us to a Houſe in the Country whether he was going; but ſeeing we were reſolv'd to keep our way, he would needs give me his Pipe, notwithſtanding all the excuſes I could make, and though I told him that I never took any Tobacco; ſo that I was conſtrain'd to accept of it.

About three Leagues from *Anna*, we were going to eat among the Ruines of certain Houſes, and had thought to have lain there 'till midnight, when we perciv'd two *Arabians* ſent by the *Emir*, to tell us that he had ſome Letters which he would put into our own hands to the *Baſha* of *Aleppo*, to which purpoſe he had order to bring us back. There was no refuſing, ſo that at our coming into the City the next day we ſaw the *Emir* going to the *Moſquée*, mounted upon a ſtately Horſe, and attended by a great number of people afoot, with every one a great Poniard ſtuck in their Girdles. As ſoon as we ſaw him we alighted, and ſtanding up by the Houſes, we ſaluted him as he paſs'd by. Seeing our Guide, and threatning to rip up his Belly; *Ye Dog*, ſaid he, *I will give ye your reward, and teach ye to carry Strangers away before I ſee them.* Carry them, ſaid he, to the Governours Houſe 'till I return from the *Moſquée*. Returning from the *Moſquée*, and being ſeated in a ſpacious Hall, he ſent for us and our Guide, whom he threatn'd again for carrying us out of the Town without giving him notice. But the Governour pleaded his excuſe, and appeas'd the *Emir*. After that he ſent for Coffee for us, and then caus'd us to open the Budget that we carry'd behind our Horſes, to ſee whether there were any thing that pleas'd him or no. In my Budget were two pieces of Calicut exquiſitely painted, for two Coverlets of a Bed; two pieces of Handkerchief of Calicut; two *Perſian* Standiſhes beautify'd with *Japon* Varniſh; two Damaſcene Blades, one inlaid with Gold, the other with Silver. All which he lik'd, and made me give him. In the *Spaniards* Budget he found nothing but a few old Clothes: But afterwards being known to have had ſome Diamonds about him, the *French Corſul* at *Aleppo* ſentenc'd him to pay me half the charges of what I gave the *Emir*.

The Prince ſatisfi'd with what he had tak'n, gave order that we ſhould be furniſh'd with all neceſſary Proviſions for our ſelves and our Horſes: but being provided before,

before, we only took three or four handfuls of excellent Dates, to ſhew that we did not ſlight his kindneſs.

Between *Anna* and *Mached-raba* is the Guide to take ſpecial care ſo to order his Stages, as to come every morning to the Wells by break of day, for fear of meeting the *Arabs*, that come to fetch Water there by that time the Sun is up, who are apt enough to be injurious to Travellers.

At *Mached-raba* I ſaw one of the moſt beautiful Virgins that ever I beheld in my life. For I had given a *Piaſter* to an *Arab* to get me ſome Bread, and going to ſee whether it were bak'd, I found the Virgin putting it into the Oven, who being alone, made me a ſign to retire. There I alſo ſaw a Colt of that wonderful ſhape, that the *Baſha* of *Damas* had offer'd three thouſand Crowns for it.

Coming to *Taïba*, we did not go into the Town, but lay without under the Walls. Only our *Arab* went in and brought us chopt Straw for our Camels. The Governour of the Town came along with him, and demauded twenty *Piaſters* of every one, for certain Duties which he pretended payable to him. We knew there were but four due, and refus'd to pay any more; but the *Arab* having a mind to put a trick upon the *Spaniard*, gave me a wink, intimating to me that I ſhould not trouble my ſelf: Thereupon the Governour incens'd goes back to the Town, and by and by returns with an Iron Chain; and had certainly carry'd the *Spaniard* fetter'd to the Fort, had he not laid down the twenty *Piaſters*. For my part, I was diſcharg'd for my four *Piaſters*, according to cuſtom.

Drawing near to *Aleppo*, the firſt Houſes that we came at bordering upon the Deſert, were the Houſes of the *Arabs* and *Bedoüins*; the ſecond of which being the Habitation of a Friend of our Guide's, I deliver'd my Horſe to the Guide, to whom I had ſold it before at his own earneſt requeſt; for I was reſolv'd to go a-foot to *Aleppo*: and therefore that I might ſave the Cuſtom of a parcel of Turquoiſes that I had about me, I put them in the Pouches which I carry'd behind my Horſe, and threw the Pouches into a little Cheſt, as if they had been things of no conſequence; and deſir'd the Man of the Houſe to keep them a day or two. The *Arab* told me, that were it all Gold it ſhould be ſafe; and indeed when I ſent for them within a day or two after, I found nothing miſſing.

When I came to *Aleppo*, the *Engliſh* Conſul ask'd me what news from *Iſpahan*: I made anſwer, that he muſt of neceſſity know better than I, in regard the *Engliſh* Preſident there had ſent away an Expreſs to him while I was there; and that he went away with two *Capuchins* and an *Arabian* Guide. Thereupon the Conſul miſtruſting ſome miſchief was befal'n them, requeſted the *Baſha* to lend him ſome of his Soldiers; who readily granted him eight Men, part *Arabians*, part *Bedoüins*. Theſe the Conſul order'd to diſperſe themſelves upon ſeveral Roads in the Wilderneſs, to ſee if they could meet with any tidings upon the Way. In a ſhort time two of them return'd with two little Pouches, in one of which was the Packet of Letters. They reported alſo, that in a by-place between *Taïba* and *Mached-raba* they ſaw the Bodies of four dead Men lying upon the Sand. One of them which was in black Clothes, being hack'd and mangled in a moſt miſerable manner; but the Bodies of the other three were entire, though run through in ſeveral places. Some time after the perſons themſelves that did the fact told both at *Diarbequir* and *Damas*, how it came to paſs. For certain Merchants of *Damas* going to *Diarbequir*, perceiv'd four Men early in the morning at certain Wells where they were to ſtop; whereupon they ſent two of their Company before to know who they were. But the *Auſtin*-Frier having a little parcel of Diamonds about him, and believing them to be Thieves, inconſiderately let fly his Gun and kill'd one of them immediately upon the place: the Merchants ſeeing one of their companions dead, fell all at once upon the other three, cut the *Auſtin*-Frier to pieces, and ſlew the reſt; and ſo without rifling them purſu'd their Journey.

From *Aleppo* I went to *Alexandretta*, and there embarqu'd in a Veſſel of *Marſeilles*, with a favourable Wind, 'till we came to make the Coaſt of *Candy*, where we were becalm'd for two days. One morning by break of day we diſcover'd a Pickaroon, whereupon ſeeing we could not avoid being fetch'd up by him, we made ready. He made two or three ſhot at us, which did us no other harm but only touch'd the Beak-head of the Ship. Our Gunner made a ſhot at him, which brought down his Top-gallant; a ſecond went through and through the great Cabin,

and

and caus'd a great diſorder in his Ship, as far as we could diſcern with our Proſpective-Glaſſes. But when the Wind began to blow freſh, the Pirate, who had enough of us, and had diſcover'd another Veſſel which perhaps he thought better prize, made all the Sail he could from us toward the other Veſſel. Thereupon we purſu'd our Voyage with a fair Gale, and came to *Malta*.

From *Malta* we departed ſeven or eight in company, in two of the Pope's Gallies, ſtaying three days at *Syracuſe*, and one at *Meſſina*; where our Company increaſing, we hir'd a Feluck for *Naples*. But as we were coaſting by the Shoar to the Port of *Naples*, ſo terrible a Tempeſt ſurpriz'd us near to *Paolo*, that we were forc'd to put in there upon *Palm-Sunday*. The next day we went to ſee the Covent of St. *Francis* of *Paolo*; the way to it lying between a high Mountain on the right, and a Precipice on the left hand. This Mountain leans ſo, that it ſeems to be tumbling down; and there is a good height upon the Rock the ſeeming print of a Hand, which as the report goes, was the print of St. *Francis*'s Hand, who ſuſtain'd it a whole day, and kept it from falling. From *Paolo* we went to *Naples*, were we arriv'd upon *Eaſter-eve*; and as we enter'd into the City, the great Guns went off round the City, in honour of the Reſurrection. At *Rome* we all ſeparated, according as our Buſineſs led us.

CHAP. VI.

Another Road from Conſtantinople *to* Iſpahan, *by the* Euxin *or Black Sea; with ſome Remarks upon the principal Cities thereabouts.*

THere are three Roads yet remaining, leading out of *Europe* into *Perſia* or the *Indies*. That of *Conſtantinople*, all along the Coaſts of the Black Sea; that of *Warſovia*, croſſing the ſame Sea at *Trebiſond*; and that of *Moſco*, down the *Volga*, which has been amply deſcrib'd by *Olearius*, Secretary to the Embaſſy of the Duke of *Holſtein*. In this and the next Chapter I ſhall deſcribe the Way from *Conſtantinople*, all along the Black Sea, and that from *Warſovia*; not knowing any perſon that has hitherto mention'd any thing upon this ſubject. And firſt of all I will give a ſhort Deſcription of the principal Places that lye upon that Sea, as well upon the ſide of *Europe* as of *Aſia*, with the juſt diſtances of one Place from another.

The principal Cities upon the Black Sea, on the Coaſt of Europe.

From *Conſtantinople* to *Varna* they count it two hundred Miles, four of which make an *Alman* League; miles 200

From *Varna* to *Balſhiké*, miles 36

From *Belſhiké* to *Bengali*, miles 70

From *Bengali* to *Conſtance*, miles 60

From *Conſtance* to *Queli*, miles 25

Near to this City of *Queli* the great Arm of *Danow* throws it ſelf into the Black Sea. Here is the grand Fiſhery for Sturgeon.

From *Queli* to *Aquerman*, miles 50

The City of *Aquerman* belongs to a *Kan* of the leſſer *Tartary*; but it is not the place of his reſidence, for he keeps his Court at *Baſha-Serrail*, twenty-five miles up in the Land.

From *Aquerman* to *Kefet* or *Kaffa*, miles 350

This is a great City, and a place of great Trade, wherein there are above a thouſand Families of the *Armenians*, and about five hundred *Greeks*. They have every one their Biſhop, and ſeveral Churches. St. *Peter*'s is the biggeſt, very large and very beautiful; but it falls to decay, becauſe the Chriſtians have not Wealth

enough to repair it. Every Christian aboue fifteen years of age, pays a *Piaster* and a half tribute to the Grand *Signor*, who is Lord of the City; and he sends a *Basha* that lives in the ancient City call'd *Frink-Hessar*. However the *Kan* of the Lesser *Tartary* extends his Jurisdiction as far as the Gates of *Kaffa*.

From *Kaffa* to *Assaque*, miles 70

Assaque is the last City in *Europe*, belonging also to the Grand *Signor*. By it runs a great River of the same name, the other side being in the Territories of the Duke of *Muscovy*. Down this River come the *Cossacks* that do so much mischief to the *Turks*. For sometimes they come with threescore or fourscore *Gelia's* which are a kind of *Brigantines*, the bigger sort of which carry a hundred and fifty men, the less a hundred. Sometimes they divide themselves into two parts, one of which makes Havock toward *Constantinople*, the other Ravages the Coast of *Asia*, as far as *Trebizond*.

The Coast of *Europe* bord'ring upon the Black Sea is 861 miles in length.

The chief Cities upon the Black Sea on the Coast of Asia, *which is* 1170 *miles in length.*

From *Constantinople* to *Neapoli*, miles 250

In this City are made the greatest part of the Galleys and Vessels that belong to the Grand *Signor*.

From *Neapoli* to *Sinabe*, miles 250
From *Sinabe* to *Ouma*, miles 240
From *Ouma* to *Kerason*, miles 150
From *Kerason* to *Trebisond*, miles 80
From *Trebisond* to *Rise*, miles 100
From *Rise* to *Guni*, miles 100

The City of *Guni* belongs half to the Grand *Signor*, and half to the King of *Mengrelia*, with whom he keeps a good Correspondence, because the greatest part of the Steel and Iron that is spent in *Turkie* comes out of *Mengrelia* through the Black Sea.

The only good Ports upon the Black Sea from *Constantinople* to *Mengrelia*, are,

Quitros, *Sinabe*, or *Sinope*, *Onnye*, *Samsom*, *Trebisond*, *Gommé*.

The Haven of *Quitros* is very deep, and the Vessels lie shelter'd from the winds, but the entrance into it is very bad, which only the Pilots of the place, or they who have often accustom'd themselves to that Trade can only find out. It seems that anciently there had been most stately Buildings round about the Port; and several noble Pillars are to be seen all along the shore, not to speak of those which have been Transported to *Constantinople*. Near the City toward the South stands a high Mountain, whence there flows good store of excellent Water, which at the bottom gathers into one Fountain.

To go from *Constantinople* for *Persia* by Sea, you must embark at *Constantinople* for *Trebisond*, and many times for *Rise* or *Guni*, which are more to the North. They that Land at *Trebisond* go directly to *Erzerom*, which is not above five days Journey off, and from *Erzerom* to *Erivan* or *Tunis*. But there are few that will venture upon this Sea where there is no good Anchorage; besides that it is subject to prodigious Tempests, from which there are very few good Ports to defend them; which is the reason it is call'd *Cara-denguis*, or the Black Sea: The Eastern people giving to all things, mischievous and dangerous, the Epithet of Black.

They that are Bound for *Rise* or *Guni*, go to *Teflis* the Capital City of *Giorgia*, and thence to *Erivan*, for though the way be bad, yet it is far better and smoother than the Road to *Tauris*.

The principal places from *Teflis* to *Erivan* are these, together with their respective distances.

From *Teflis* to *Soganlouk*, leagues 3
From *Soganlouk* to *Senouk-kupri*, leagues 7
From *Senouk-kupri* to *Guilkac*, leagues 7
From *Guilkac* to *Dakson*, leagues 6

From

From *Dakſon* to *Achikent*, leagues 6
From *Achikent* to *Dillou*, leagues 6
From *Dillou* to *Yazegi*, leagues 6
From *Yazegi* to *Bicheni*, leagues 4
From *Bicheni* to *Erivan*, leagues 2
From *Erivan* you keep the ordinary Road to *Tauris*.

CHAP. VII.

The Road from Warſow *to* Iſpahan, *over the Black Sea, and from* Iſpahan *to* Moſco; *with the Names of the principal Cities and Iſlands of* Turky *according to the vulgar pronunciation, and as they are call'd in the Language of the* Turks.

FRom *Warſow* upon the left hand of the *Viſtula*, the ordinary reſidence of the Kings of *Poland*, to *Lublin*, days 6
From *Lublin* to *Iluove*, days 5
There all the Bales are open'd, and the Cuſtomers take Five in the Hundred for their Merchandize.
From *Iluove* to *Jaſlovieer*, days 12
This is the laſt City of *Poland* toward *Moldavia*, where if you ſell any quantity of Goods, you muſt pay Five *per Cent.*
From *Jaſlovieer* to *Yaſhé*, days 8
This is the Capital City of *Moldavia*, and is the Reſidence of the *Vaywood* which the Grand *Signor* ſends to govern in the Country. There they open all the Bales, and there is a Roll of what every Merchant ought to pay, which may amounts to Five *per Cent.*
From *Yaſhé* to *Ourſhaye*, days 3
This is the laſt City of *Moldavia*, where there is no Cuſtom to be paid.
From *Ourſhaye* to *Akerman*, days 4
Here they never open the Bales, but they take Four in the Hundred.
From *Akerman* to *Ozou*, days 3
Here they never open the Bales, but the Cuſtom amounts to Two *per Cent.*
From *Ozou* to *Precop*, days 5
Neither do they here open the Bales, but truſt to the Merchant's word, and the Cuſtoms amount to Two and a half *per Cent.*
From *Precop* to *Kaffa*, days 5
Nor are the Bales open'd here, but the Cuſtom comes to Three *per Cent.*

Thus from *Warſow* to *Kaffa* the Journey takes up one and fifty days, in the Wagon, which is the manner of Carriage in thoſe Countries. All the Cuſtoms amount to Eighteen and a half *per Cent.* to which you muſt add the Carriage, and Paſſage by Sea to *Trebizond*; where you pay three *Piaſters* for every Mules-load, and four for every Camels-load.

Obſerve by the way, that the *Armenians* do not uſually take ſhipping at *Trebizond*, but go to another Port more to the Weſt, upon the ſame Coaſt, where they never pay above a *Piaſter* and a half for a Camels-load. This Port, call'd *Onnie*, is a very good Haven; and there is another a little farther off, call'd *Samſon*, which is no bad one, but the Air is unwholſom and dang'rous.

There is alſo another Road from *Warſow* to *Trebizond*, ſhorter by three days journey.

From *Warſow* to *Yaſhé*, according to the Road already ſet down, days 31
From *Yaſhé* to *Galas*, days 8
All Merchandize is Tax'd at this place, and the Duties are tak'n at *Galas*, according to the Note which the Merchant brings from *Galas*. *Galas* is a City of *Moldavia*.

From *Galas* to *Megin*, days 1

The Bales are not open'd here, but the Merchant pays three and a half, or four *per Cent.*

From *Megin* to *Mangalia*, days 8

This is one of the four Ports to the Weſt upon the Black Sea, and the beſt of all.

The three others toward the South upon the Coaſt are *Kavarna*, *Balgik*, and *Varna*. At *Mangalia* they demand but half a *Piaſter* for every Bale. Croſſing from thence to *Trebiſond* you have five days Journey to *Erzerom*.

Now to the Road of *Muſcovy*; which having been exactly deſcrib'd by *Olearius*, going into *Perſia*, I will deſcribe it returning out of *Perſia*.

Having led the Reader to *Shamaqui*, I will return home from thence.

From *Shamaqui* to *Derbent*, days 7

Derbent, which the *Turks* call *Demir-Capi*, is the laſt City within the Juriſdiction of the *Perſians*; by which there runs a River which is call'd *Shamourka*.

From *Derbent* to *Tetarck*, days 8

By this Town runs a River which is call'd *Bocan*.

From *Tetark* to *Aſtracan* they hire ſmall Barks with a dozen Oars. All along the ſhoar the Oſiers grow ſo very thick, that they afford ſhelter for the Barks in fowl weather. If the Wind ſerve they will put up a little Sail and be at *Aſtracan* in four or five hours; but if they only Row, they cannot be there in nine.

When you Embark upon the *Caſpian* Sea, where you only creep along by the ſhore, you muſt provide your ſelf with Water for the three firſt days, in regard the Water is bitter and ill taſted all along the Coaſt all that while; but for the reſt of the Voyage it is very good. If you carry heavy Goods, you may hire large Boats to ſave charges.

When you come to *Aſtracan* you unlade your Goods; at what time the Officer comes, and ſealing up every Bale, cauſes them to be ſent to the Merchants lodging. Three days after the Cuſtomer comes to op'n the Bales, and takes five *per Cent.* If the Merchant hap'n to want money, and takes it up at *Aſtracan* to pay again at *Moſcow*, he pays ſometimes thirty *per Cent*, according to the rate of Gold *Ducats*.

If a Merchant have any Diamonds or any other Jewels, and let it be known, he pays five *per Cent.* But if a Merchant have any Jewels or any other rarities, and tells the Governour that he intends to carry them to the Grand Duke; the Governour ſends a Convoy with him either by Land or Water, that coſts him nothing; and moreover ſends a Courrier before to the Court to give notice of his coming. There is very good Wine at *Aſtracan*, but better at *Shamaqui*, where I adviſe the Traveller to provide himſelf.

From *Aſtracan* to *Moſcow* you take Shipping in great Barques that make uſe both of Oars and Sails rowing againſt the Tide, and weigh what ever you put aboard, to a very Coverlet. Generally you pay for every pound fourteen *Caya*, or three *Abaſſi's* and a half, and an *Abaſſi* makes eighteen *Sous* and three *Deniers*.

In *Muſcovy* they reck'n the way neither by leagues nor miles, but by *Shagerons*, five of which make an *Italian* mile.

From *Aſtracan* to *Courmija*, *Shagerons*	300
From *Courmija* to *Sariza*, *ſha.*	200
From *Sariza* to *Sarataf*, *ſha.*	350
From *Sarataf* to *Samarat*, *ſha.*	200
From *Samarat* to *Semiriskat*, *ſha.*	300
From *Semiriskat* to *Coulombe*, *ſha.*	150
From *Coulombe* to *Caſan*, *ſha.*	200

This is a great City with a ſtout Fortreſs.

From *Caſan* to *Sabouk-ſha*, *ſha.*	200
From *Sabouk-ſha* to *Godamijan*, *ſha.*	120
From *Godamijan* to *Niguina*, *ſha.*	280

Niguina is a large and well Fortifi'd Caſtle.

From *Niguina* to *Mouron*, *ſha.*	300

From

From *Mouron* to *Caſin*, *ſha.* 100
From *Caſin* to *Moſcow*, *ſha.* 250
So that from *Aſtracan* to *Moſcow* they count it *ſha.* 2950
which makes 590 *Italian* miles.

At *Sarataf* you may go aſhore, and ſo by Land to *Moſcow*. When the Snow is gone you travel in Wagons, but when the Snow lies, in Sledges. If a man be alone, and that his Goods weigh not above two hundred pounds *Paris* weight, they put them into two Bales; and laying them upon the Horſes back ſet the man in the middle, paying for Carriage as much as from *Aſtracan* to *Moſcow*.

From *Sarataf* by Land to *Inſerat*, days 10
From *Inſerat* to *Tymnek*, days 6
From *Tymnek* to *Canquerma*, days 8
From *Canquerma* to *Volodimer*, days 6

Volodimer is a City bigger than *Conſtantinople*, where ſtands a fair Church upon a Mountain in the City, having been formerly the reſidence of the Emperours themſelves.

From *Volodimer* to *Moſcow*, days 5
In all, days 35

Obſerve by the way that they never go aſhore at *Serataf* but in caſe of neceſſity, when the River begins to be Frozen. For from *Serataf* to *Inſerat* is a Journey of ten days, in all which time there is nothing to be had, either for Horſe or Man. The Cuſtom is the ſame at *Moſcow* as at *Aſtracan*, that is Five *per Cent.* All the *Aſiaticks*, *Turks*, *Perſians*, *Armenians*, and others, lodge in a ſort of Inns: but the *Europeans* lie in a place by themſelves altogether.

The Names of ſome Cities and places belonging to the Empire of the Grand Signor, *as they are vulgarly call'd, and in* Turkiſh.

Conſtantinople after it was taken by *Mahomet* the ſecond, the twenty-ſeventh of *May*, 1453. was call'd by the *Turks Iſtam-Bol*; *Iſtam* ſignifying *Security*, and *Bol*, *Spacious*, *large*, or *great*, as much as to ſay, *Great Security*.

Vulgar.	*Turkiſh.*
Adrianople,	Edrené.
Burſe,	Brouſa.
Belgrade,	Beligrade.
Buda,	Boudim.
Grand Caire,	Meſr.
Alexandretta in *Egypt*,	Iskendrié.
Mecca,	Meqquié.
Balſara,	Baſra.
Babylon,	Bagdat.
Nineveh,	Mouſſoul.
Niſibis,	Nisbin.
Edeſſa,	Ourfa.
Tiqueranger,	Diarbequir.
Eva-togea,	Tokat.
Teve Toupolis,	Erzerom.
Shamiramager,	Van.
Jeruſalem,	Koutſheriff.
Damas,	Cam.
Tripoli in *Syria*,	Cam Taraboulous.
Aleppo,	Haleb.
Tripoli in *Barbary*,	Taraboulous.
Tunis,	Tunis.
Algier,	Gezaiir.
Candy,	Guirir.
Rhodes,	Rodes.
Cyprus,	Kebres.

Chio,

Chio,	Sakes.
Methelin,	Medilli.
Smyrna,	Izmir.
Troy,	Eski Iſtamboul.
Lemnos,	Limio.
Tenedos,	Bogge-adaſi.
Negropont,	Eghirbos.
The *Dardanels*,	Bogaz-ki.
Athens,	Atina.
Barut,	Biroult.
Seyde,	Saida.
Tyre,	Sour.
St. *John* of *Dacres*,	Acra.
Antioch,	Antexia.
Trebizond,	Tarabozan.
Sinopus,	Sinap.

In the Fortreſs of *Sinopus*, at the lower part of the Wall there is a Stone to be ſeen, where there is an Inſcription in *Latin* abbreviated, with the word *Rome* in it; whence ſome conjecture may be made that the *Romans* built it.

The Mediterranean Sea,	Akdeniis.
The Ocean,	Derijay Mouhiit.
The Black Sea,	Kara-Deniis.

CHAP. VIII.

Remarks upon the Trade of the Iſland of Candy *and the principal Iſles of the* Archipelago, *as alſo upon ſome of the Cities of* Greece *adjoyning; with a particular Relation of the preſent Condition of the Grand* Signor's *Galleys, belonging as well to the Iſles as to the Continent.*

Of the ISLAND of CANDY.

OUT of the Iſland of *Candy* Strangers export great ſtore of Wheat and Sallet-Oyl, all ſorts of Pulſe, Cheeſe, yellow Wax, Cottons, Silks, but more eſpecially Malmſey, wherein conſiſts its chiefeſt Trade. When Vintage draws near, the Country-people that are to gather the Grapes wrap their Feet in a piece of a Boar's Skin, which they tye together upon the upper part of the Foot with a piece of Pack-thred, to preſerve their Feet from the violent heat of the Rocks upon which they are to tread. Thoſe Skins are brought out of *Ruſſia* by the *Ruſſes*, that bring Botargo and Caviare to *Conſtantinople*, where they have a vaſt vent for it all over *Turkie*, *Perſia*, and *Ethiopia*; where they that follow the *Greek* and *Armenian* Church, eat little or nothing elſe all the *Lent*. By the way take notice, that the *Turks* make a certain Glew out of Sturgeon, which is the beſt in the World, ſo that whatever is faſten'd with it, will rather break in another place than where it is glew'd. They make it thus: When they have caught a Sturgeon, they pull out his Guts, and then there remains a Skin that covers the Fleſh; this Skin they take off from the head to the belly. It is very clammy, and about the thickneſs of two Sheets of Paper, which they roll as thick as a Man's Arm, and let it dry in the Sun. When they uſe it, they beat it with a Mallet, and when it is well beat'n they break it into pieces, and ſteep it in Water for half an hour in a little Pot.

When the *Venetians* were Maſters of *Candy*, they that had committed any Crime which deſerv'd Death, if they could get out of the Iſland before they were apprehended,

hended, went directly to *Conſtantinopole*, to beg their pardon. For you muſt know, that no perſon but the Ambaſſador of the Commonwealth of *Venice* had the Priviledge to pardon Crimes committed in *Candy*. For example, when Signor *Dervisano* was Ambaſſador for the Commonwealth of *Venice* at *Conſtantinople*, a *Candiot* having a deſire to lye with a Woman by force, ſhe told him ſhe would ſooner eat her Child's Liver than yield to his Luſt. Whereupon, the Villain enrag'd he could not compaſs his deſign, took his opportunity, kill'd the Child, cut out the Liver, and made the Mother eat it, and then ſlew the Mother alſo. Upon this he fled to *Conſtantinople*, to beg pardon of the Ambaſſador, and obtain'd it there: But the Ambaſſador at the ſame time wrote word to the Governour of *Candy* to put him to death at his return; having only granted him his Pardon, to preſerve his Priviledge. And indeed, to ſpeak truth, the *Candiots* are the moſt wretched people under Heaven.

Of the ISLAND of CHIO.

THE City of *Chio*, which gives the Iſland its Name, contains about thirty thouſand Inhabitants; where there are little leſs than fifteen thouſand *Greeks*, eight thouſand *Latins*, and ſix thouſand *Turks*.

Among the ſeveral *Greek* and *Latin* Churches, the laſt of which hath continu'd ever ſince the time that the *Genoeſes* poſſeſs'd the Iſland, there are ſome indifferent handſom Structures. The five principal *Latin* Churches are the Cathedral, and the Churches belonging to the *Eſcolantines*, the *Dominicans*, the *Jeſuites*, and the *Capuchins*. The *Turks* have alſo their *Moſquees*, and the *Jews* their *Synagogue*.

Four Miles from the City, near to the Sea-ſide is to be ſeen a vaſt Stone, which was cut out of ſome Rock; it is almoſt all round, only the upper part, which is flat, and ſomewhat hollow; round about the upper part, and in the middle, are places like Seats, cut into the ſame Stone; of which there is one higher than the reſt, like a School-maſter's Chair; and Tradition reports that this was *Homer*'s School, where he taught his Scholars.

In this Iſland there is ſuch an infinite number of Partridges, that the like is not to be found in any part of the World. But that which is a greater Rarity is this, that the Natives breed them up, as we do our Poultry, but after a more pleaſant manner; for they let them go in the fields all the day long, and at night every Country-man calls his own ſeverally home to Rooſt by a particular Note, whither they return like a Flock of ſo many Geeſe.

There are great quantities of Damasks and Fuſtians wrought in the Iſland of *Chio*, which are tranſported to Grand *Cairo*, and to all the Cities upon the Coaſt of *Barbary*, *Natolia*, and particularly to *Conſtantinople*.

Three Leagues from the Iſland of *Chio*, upon a Mountain to the South there grows a peculiar ſort of Trees; the Leaves are ſomewhat like a Myrtle, their Branches ſo long that they creep upon the ground; but which is more wonderful, that when they are down, they riſe again of themſelves. From the beginning of *May* to the end of *June*, the Inhabitants take great care to keep the Earth under the Tree very clean; for during thoſe two Months there iſſues out a certain Gum from the joynts of the Branches, which drops upon the ground; this is that which we call *Maſtick*, and the *Turks*, *Sakes*, according to the Name which they give the Iſland. The Iſland produces great ſtore of this *Maſtick*, which is ſpent in the *Seraglio* of *Conſtantinople*, where the Women continually chew it, to cleanſe and keep their Teeth white. When the *Maſtick* Seaſon draws near, the Grand *Signor* every year ſends a certain number of *Beſtangi's* to take care that it be not exported, but be preſerv'd for the uſe of the *Seraglio*. If it be a plentiful year for *Maſtick*, the *Beſtangi's* that cull out the leſſer ſort to ſell, put it into little Bags and ſeal it up; which Bags being ſo ſeal'd, are never queſtion'd by the Cuſtom-houſe Officers. The Iſland alſo yields very good Turpentine.

Of the ISLAND *of* NAXIS.

THere is not one Port belongs to this Iſland; the Veſſels that are Bound thither for Trade, being forc'd to ſtay in the Haven of the Iſle of *Paros*, call'd *Deřion* ſix miles from *Naxis*, which is one of the beſt Havens in the *Archipelago*, able to contain a thouſand Ships. There are the ruines of a Wall ſtill to be ſeen that made a Mole, where four or five Galleys might ride. There are alſo the ruines of ſeveral Houſes of the ancient Dukes, the Stables ſtanding almoſt whole, all Arch'd, and built of Marble. Theſe Dukes were alſo Lords of twelve other Iſlands. As for the Iſland it ſelf, it is well ſtor'd with Villages, and has three good Cities, *Barequa*, *Qüſa*, and *Falet*.

Near this Iſland within a ſtones throw, there is a curious piece of Antiquity ſtill to be ſeen. It is a flat Rock, as big about in compaſs as the ancient Court of the *Louvre*. In the middle of this Rock it was that the Temple of *Bacchus* was built all of Marble, of which there is nothing but the Foundations that remain. The Gate is ſtill ſtanding made of three Stones, whereof two make the ſides, and the third lies acroſs. From the Iſle to this Rock there is a fair Stone Bridge of Free-ſtone, upon each ſide whereof are to be ſeen the Pipes that convey'd the Wine into the Temple, that was drank at the Feaſt of *Bacchus*. *Naxis* alſo is the Iſland that produces the beſt *Emeril*.

As to the Inhabitants themſelves; if the Husband or Wife happens to dye, the Survivor never ſtirs out of the Houſe in ſix Months after, upon any buſineſs how urgent ſoever, no not to hear Maſs. There are both *Latins* and *Greeks* in the Iſland, but the latter are the moſt numerous. There is a *Latin* Arch-biſhop, and Canons belonging to the *Metropolitan* Church, with two Religious Houſes, one of *Capuchins*, and the other of *Jeſuites*: The *Greeks* alſo have their Arch-biſhop.

The Iſland of *Naxis* is ſixſcore miles in compaſs, being one of the faireſt and pleaſanteſt Iſlands in the *Archipelago*. The ancient Dukes made it their reſidence, whence they command the greateſt part of the *Cyclades*. There is great plenty of White Salt made in *Naxis*, and it produces excellent Wine both White and Claret, which caus'd the Inhabitants to build a Temple to *Bacchus*, who according to their ancient Tradition choſe that Iſland for his Habitation. The Iſland produces excellent Fruits, feeds great ſtore of Cattle, and abounds in ſeveral other things neceſſary for human ſupport. There are alſo in it large Woods full of ſmall Deer, and frequented by a great number of Eagles and Vultures.

Here follow the names of the *Cyclades*, as the people of the Country pronounce them.

1. *Deloa* or *Sdilis*.
2. *Giaroa*.
3. *Andros*.
4. *Paros*.
5. *Nicaria*.
6. *Samoa*.
7. *Pathmoa*.
8. *Olearoa*.
9. *Sitino*.
10. *Rhena*.
11. *Miconoa*.
12. *Tenoa* or *Tino*.
13. *Sciroa* or *Sira*.
14. *Subiuma*.
15. *Syphnus* or *Sifante*.
16. *Nixcia*.
17. *Chios* or *Scio*.
18. *Aſtypalea*.
19. *Amorgus* or *Amorgo*.

Of the Iſlands of Zea, *of* Milo, *of* Paros, *and other Iſlands of the* Archipelago.

ZEA is an Iſland wherein there is nothing remarkable, and from whence there is nothing to be Exported but *Valanede*, to dye Leather withall. Neither are there any Goods Imported into it but what the Pirates bring in, which are very few, in regard the Iſlanders are careful to provide themſelves otherwhere.

Milo

Milo affords nothing but Millſtones to grind Wheat, which are carry'd to *Conſtantinople*.

Paros where there is no Trade neither, has nothing remarkable in it but one *Greek* Church, very well built all of Marble, call'd *Our Lady's Church*.

As for the Iſlands of *Sifante* and *Miconoa*, in regard there is nothing of Trade in either but only with the Pirates, who ſometimes touch there, if there be any *Conſuls* that live there, it is only to buy their ſtol'n Goods.

Of the City of Athens, Corinth, Patras, Coron, *and* Modon.

THE City of *Athens* is about four miles diſtant from the Sea, and contains two and twenty thouſand Inhabitants, twenty five thouſand *Greeks*, five or ſix thouſand *Latins*, and a thouſand *Turks*. Among all the Antiquities that yet remain, thoſe in the Caſtle are the beſt preſerv'd. The Caſtle ſtands upon a Hill, upon the North deſcent whereof ſome part of the City ſtands. It encloſes a very fair and ſpacious Temple, built all of white Marble from the top to the bottom, ſupported by ſtately Pillars of black Marble and Porphiry. In the front are great Figures of Armed Knights ready to encounter one another. Round about the Temple, except upon the Roof, which is all of flat Marble Stones well order'd, are to be ſeen all the famous Acts of the *Greeks* in ſmall carving, every Figure being about two foot and a half high. Round about the Temple runs a fair Gallery, where four perſons may walk a-breſt. It is ſupported by ſixteen Pillars of white Marble upon each of the ſides, and by ſix at each end, being alſo pav'd and cover'd with the ſame Stone. Cloſe to the Temple ſtands a fair Palace of white Marble, which now falls to decay. Below the Caſtle, and at the point of the City toward the Eaſt, ſtand ſeventeen Pillars, the remainder of three hundred, where anciently, they ſay, ſtood the Palace of *Theſeus* firſt King of the *Athenians*. Theſe Pillars are of a prodigious bigneſs, every one eighteen foot about. They are proportionable in height, but not all of a piece, being thwarted moſt of them by Stones of white Marble, one end whereof reſts upon one Pillar, and the other upon that which follows it; which was the ſupport of the whole building. Upon the Gate, which is yet entire, are to be ſeen theſe words upon the front without.

Αἴδε Αθῆναι θησέως ἣ πρόιν πόλις.

The City of Athens *was aſſuredly the City of* Theſeus.

Within-ſide of the ſame City theſe other words are Engrav'd.

Αἴδε Αθήναι Ἀδριανῦ καὶ οὐχὶ θησέως πόλις.

The City of Athens *is the City of* Adrian, *and not of* Theſeus.

There are in *Athens* ſeveral other pieces of Antiquity which are well worthy to be ſeen.

Corinth, which formerly made ſuch a noiſe in the world, is now a Village of ſome five or ſix and twenty houſes, but all of them the Habitations of rich *Greeks*. The Town lies at the foot of the Caſtle, which is ſeated upon an inacceſſible Rock guarded by the *Greeks*, commanded by an *Aga*. *Corinth* Exports great quantities of Currants.

Patras does the ſame, which is all the Trade of thoſe two places.

Coron and *Modon* drive a Trade in Sallet-Oyl, which is ſo good and ſo plentiful, that ſeveral *Engliſh*, *Dutch*, and other Ships are load'n away with it from thence every year.

There are *Conſuls* in *Athens*, *Patras*, *Coron*, *Modon*, and *Napoli* of *Romania*.

The *Athenian* Merchants buy up Tiſſues, Velvets, Satins, and Cloth, with which they ſerve other Countries adjoyning. The Commodities which Foreigners export from thence, are, Silks, Wool, Sponges, Wax, Cordivan-Leather, and Cheeſe. Which is all that can be ſaid in few words, of the Trade of all theſe Places.

A Particular Relation of the Gallies belonging to the Grand Signor, *as well at* Conſtantinople, *as in the Iſles and other Parts of the Empire.*

FOrmerly there lay in the Road of *Conſtantinople* above a hundred and fifty Galleys: But the Grand *Viſier* perceiving that ſo great a number did but cauſe confuſion, and that the Captain-*Baſha* could not conveniently take ſo great a burden as to look after ſuch a number, he gave order that no more than twenty-four ſhould lie in the Port of *Conſtantinople*; ſending the reſt to other Ports, as well of the Continent, as the Iſlands.

At preſent the Number of the Grand *Signor*'s Gallies is fourſcore, thus diſtributed under the Command of their ſeveral *Beys* or Captains.

At *Conſtantinople*, twenty-four under the Command of the Captain-*Baſha*, or Admiral of the Sea; who when he goes out upon any Expedition, ſends to the reſt to meet him according to Orders. When he goes in perſon to Sea, he gives to every one of his Slaves, beſides their ordinary Habit a kind of Caſſock of Red Cloth, and a Bonnet of the ſame colour. But this is only in the Admiral's Gally, and at his own Coſt. His Gally carries uſually 366 Slaves, and to every Seat of the Rowers, a *Bonne Vole*. Theſe *Bonne Voles* are certain Volunteers that freely offer themſelves to the Service of the Admiral, and there is great care taken for their being well paid. Their Pay is 3500 *Aſpers* for their Voyage, which generally continues ſeven or eight Months. They feed as the other Slaves; but if they Row negligently or lazily, they are beaten worſe than the Slaves; for the Volunteers have nothing to do except it be to Row: But the Slaves are put to ſeveral other Duties. Take notice alſo that the Volunteers that ſerve in the General's Gally, have 500 *Aſpers* more than thoſe in the other Gallies, that is to ſay, 4000 *Aſpers* for their Voyage, which comes to 40 Crowns.

The Reer-Admiral carries Two hundred and fifty men, as well Slaves as Volunteers. That Gally and the great *Tefterdar*'s or Treaſurers, are the beſt provided of any in the whole Fleet: For the Reer-Admiral *Baſha* has his choice to take four of the beſt men out of every Galley for his own, or elſe to receive 3500 Aſpers for every man, which is paid by the Captain of the Galley; which makes him the richeſt of all the *Beys*.

The great *Tefterdar*'s Galley is one of the Twenty four Galleys of *Conſtantinople*, and he ſends a particular Treaſurer, in the quality of a Lieutenant, to command her. That Command is very much conteſted for, in regard that Galley is very well provided with all things; and for that all the Captains Court the *Tefterdar*, who, when the Galleys return to Port, rewards them according to their Merit.

The *Janizary-Aga*'s Galley is of the ſame number; but he never goes to Sea, always ſending one in his room.

The *Bey* of *Rhodes*, that takes upon him the Title of *Baſha*, has eight Galleys.

The *Bey* of *Stancho*, an Iſland about an hundred Miles from *Rhodes*, Lieutenant to the *Bey* of *Rhodes*, has one Galley.

The *Bey* of *Suſſam*, a ſmall Iſland near *Scio*, has one Galley, and his Lieutenant another. Theſe Galleys are generally appointed to watch the *Malteſi*, and *Ligorn*.

The *Bey* of *Scio* formerly had but three; but ſince the War with *Candy*, he has had ſix.

The Lieutenant of the *Bey* of *Scio* has two Gallies. There be alſo three other *Beys* in the Iſland of *Scio*, who have no dependance upon the *Baſha* of *Scio*, but buy their Proviſions where they can find it beſt cheap.

The *Bey* of *Smyrna* and his Lieutenant have two Gallies; but they can do nothing without the Orders of the *Bey* of *Scio*.

The

The *Bey* of *Metelin* has two Gallies.

The *Bey* Cavale, a ſmall Bay, twelve Miles on this ſide the *Dardanells*, upon the Coaſt of *Europe*, has one.

The *Bey* of *Neſtrepont*, ſeven.

The *Bey* of *Napoli* in *Romania*, five.

The *Bey* of *Coron*, one.

The *Bey* of *Modon*, one.

The *Bey* of *Famagoſta*, ſix.

The *Bey* of *Alexandria* in *Egypt*, five.

The *Bey* of *Canée*, two Gallies.

The *Bey* of *Candia*, one.

The *Bey* of *Caſtel-Tourneze* or *Navarin*, two Gallies.

All theſe Gallies make up the number of Fourſcore.

The light Gallies carry not above 196 men; the four men that are wanting of two hundred, being the *Bey*'s profit.

Every Captain is allow'd thirteen thouſand *Piaſters* for his Proviſion; and every *Chriſtmas* he gives to every Slave a pair of Breeches, and a Caſſock of courſe Cloth, with a ſcantie kind of a Cloak.

Every Slave has every day a pound and a half of good Bread, and nothing elſe. But upon *Friday*, which is the *Mahumetans Sunday*, they have hot Peaſe, or Beans, or Lentils boyl'd in Butter. They receive alſo ſometimes the Alms of the *Greeks*, when they lie in any Port. But at *Conſtantinople* they fare ſomewhat better; for twice a week, as well the *Turks*, as the *Greeks* and others, come to the *Bains*, and beſtow their Charity of Rice and other good Victuals. The *Bains* is the name of the place where the Sea-men are kept when they are not at Sea.

Sometimes when they are to go to Sea, they will counterfeit themſelves ſick or lame; but they are ſo narrowly obſerv'd, that it ſerves them to no other purpoſe than to procure to themſelves the more Blows.

CHAP. IX.

A Relation of the preſent State of Georgia.

GEORGIA, which others call *Gurgïe*, or *Gurgiſtan*, extends Eaſtward to the *Caſpian* Sea; and upon the Weſt is bounded by Mountains that part it from *Mengrelia*. Formerly it was a Kingdom, all the Inhabitants whereof were Chriſtians, of the *Armenian*, and of the *Greek* Church; but of late the *Mahometans* have got footing among them. And the King of *Perſia* having fill'd them full of Diviſions, has made two Kingdoms of it, which he calls Provinces; over which he has plac'd two Governors. They are generally Princes of the Countrey, who muſt turn *Mahometans* before they can be admitted to that Dignity. When they are advanc'd, they take upon them the title of Kings; and while they have any Iſſue, the King of *Perſia* cannot diſpoſſeſs their Children.

The moſt Potent of theſe two Kings, is he that reſides at *Teflis*, who in the Language of the Country is call'd the King of *Cartelé*. The preſent King is the laſt that has continu'd a Chriſtian, with his four Sons; the Eldeſt of which, the King of *Perſia* having entic'd to Court, partly by Promiſes, and partly by Preſents, has won to *Mahumetiſm*. Immediately thereupon, he caus'd him to be declar'd King of the other Province.

Theſe two Kings have each of them a Guard of *Mahumetan*-Horſemen under their own pay; and at preſent I believe there are in both Kingdoms near upon 12000 *Mahumetan* Families.

The King of *Teflis* coyns Mony in the King of *Perſia*'s Name; and the Silver which he coyns, is in *Spaniſh* Reals, *French* Crowns, and ſuch other Money, which the *Armenians* bring out of *Europe* for their Goods. As to the Juſtice of the Countrey, neither the King himſelf, nor the *Mahometans* have any thing to do

with it. A thief is acquitted, paying ſeven-fold what he has ſtole; two parts whereof go to the Party robb'd, one part to the Judges, and four parts to the King. If the Thief has not wherewithal to make reſtitution, he is ſold: If the Product do not yet equal the Sum, if he have a Wife and Children, they firſt ſell the Wife, and if that will not do, then they ſell the Children: But if the Party robb'd be ſo merciful, as to forgive the Thief his ſhare, then neither the King nor the Judges can demand any thing for their ſhare. If a man commit a Murder, they condemn him to die, and deliver him up into the hands of the Kindred of the Party ſlain, to do Execution as they pleaſe themſelves. However, it is in their power to pardon him, if he be able to give ſixty Cows or more to the next a-kin to the Party kill'd. In matter of Debt, a Creditor has power to ſeize upon all the Eſtate of the Debtor; and if that will not ſatisfie, he may ſell his Wife and Children.

The Chriſtians of *Georgia* are very ignorant, eſpecially in Matters of Religion. They learn that little they know, in the Monaſteries, as alſo to write and read; and generally the Women and Maids are more knowing than the Men; not only becauſe there are more Religious Houſes for Women than for Men, but alſo becauſe the Boys are bred up to labour, or ſent to the Wars. For if a Virgin grows up, and happens to be handſom, ſome one or other preſently endeavors to ſteal her, on purpoſe to ſell her into *Turky*, *Perſia*, or the Territories of the great *Mogul*. So that to prevent their being ſtoln, their Fathers and Mothers put them very young into Nunneries, where they apply themſelves to ſtudy; wherein, if they attain to any proficiency, they uſually ſtay as long as they live: After that, they profeſs, and when they come to a certain Age, they are permitted to Baptize, and to apply the holy Oyles, as well as any Biſhop or Arch-Biſhop can do.

The *Georgians* are very great Drinkers; and Nature has fitted them a Countrey that produces good ſtore of Wine. They love the ſtrongeſt Drinks beſt; for which reaſon, at their Feaſts both men and women drink more *Aquavitæ* than Wine. The women never eat in publick with their Husbands; but when the man has invited his Friends, the next day the Woman invites her She-companions. And it is obſervable that at the Womens Feſtivals there is more Wine and *Aquavitæ* drank than at the mens. The Gueſt is no ſooner enter'd into the Dining-room, but he is preſented with 2 or 3 Diſhes of Sweet-meats, and a Glaſs of half a pint of *Aquavitæ* to excite his Appetite. They are great Feeders upon Onions and Herbs, which they eat raw out of the Garden. The *Georgians* are alſo great Travellers, and very much addicted to Trade; they are very dext'rous in ſhooting with Bow and Arrows, and are accounted the beſt Souldiers in all *Aſia*. They compoſe a great part of the King of *Perſia*'s Cavalry, who keeps them in his Court at peculiar pay, and relies very much upon their fidelity and courage. There are ſeveral alſo in the Service of the Great *Mogul*. The Men are very well complexion'd, and very well ſhap'd; and for the Women, they are accounted the faireſt and moſt beautiful of all *Aſia*; and therefore out of this Countrey it is that the King of *Perſia* chooſes all his Wives, being not permitted to marry a Stranger. *Teflis*, where the Women have more liberty than in any part of *Aſia*, is the Capital City of *Georgia*, well ſituated, large and well built, where there likewiſe is a great Trade in Silk.

CHAP.

CHAP. X.

A RELATION of the preſent State of Mengrelia.

Mengrelia extends from a Chain of Mountains, that ſeparates it from *Georgia* to the *Black-Sea*, and is now divided into three Provinces (every one of which has their King. The firſt is call'd the Province of *Imareté*, or *Baſſa-Shiouk*, the king whereof pretends to a ſuperiority over both the other, which is the reaſon they are often at War, and that with ſo much cruelty, that when they have tak'n any Priſoners of either ſide, they ſell them into *Turkie*. They are ſo accuſtom'd to ſell one another in this Country, that if a man or his wife have any occaſion for money, they will go and ſell one of their Children, and many times they will exchange a Child for Ribands or other Toyes at the Mercers Shops.

The ſecond Province is that of *Mengrelia*, and the King of this Province is call'd the King of *Dadian*.

The third is the Province of *Guriel*, the King of which Province is call'd the King of *Guriel*.

The Province of *Méngrelia* was formerly ſubject to the King of *Baſſa-Shiouk*, who ſent thither a Governour, which is call'd in their language *Dadian*.

One of thoſe Governours being a perſon of wit and courage, gain'd ſo far upon the affection of the People, that they choſe him for their King.

The chief of the Province of *Guriel*, ſeeing how the *Dadian* had obtain'd the Kingdom, following the Example of *Mengrelia*, ſhook off the Yoke of the King of *Baſſa-Shiouk*, and choſe another King among themſelves, who keeps his Soveraignty to this day, by the ſupport of the *Grand Signor*. For when the *Dadian* rebell'd he enter'd into an Alliance with the *Grand Signor*, and oblig'd himſelf to furniſh him every year with ſuch a certain quantity of Iron, upon condition that if the King of *Baſſa-Shiouk* ſhould war upon him, he ſhould furniſh him with twenty thouſand Horſe. Of which the *Turk* was very glad, finding thereby the Country of *Mengrelia* divided, which being united, was able at any time to have diſturb'd him with an Army of fifty thouſand Men.

The King of *Baſſa-Shiouk* coynes money of the ſame bigneſs and weight with that of the King of *Perſia*. But in regard it is not ſo fine metal as that of the King of *Perſia*, he would have much a doe to make it paſs in the trade between his Subjects and the *Perſians*, which is very great, had he not found an expedient by putting the King of *Perſia*'s name upon the Coyn as well as his own, which makes it paſs without any difficulty. He would alſo put the *Grand Signor*'s Name upon his Coyn, but that the *Turk* coynes none but ſmall money, or *Aſpers*, excepting only ſome Ducatts which he coines at *Cairo*. The King of *Baſſa-Shiouk*, as well as the King of *Teflis* coynes all ſort of forreign money.

Theſe three Kings of *Baſſa-Shiouk*, *Mengrelia* and *Guriel*, are Chriſtians alſo. And when they go to war, all the Eccleſiaſtical Perſons attend them; Arch-biſhops and Biſhops, Prieſts and Monks: not ſo much to fight as to encourage the Souldiers.

Being at *Conſtantinople* the firſt time I travell'd into *Perſia* I ſaw there an Embaſſador from the King of *Mengrelia*, whoſe behaviour gave all the *Franks* occaſion of laughter. The Preſent which he made the *Grand-Signor* was in Iron and Steel, and a great number of Slaves. The firſt time of his Audience, he had a train of above 200 Perſons. But every day he ſold two or three to defray his expences; So that at his departure, he had none but his Secretary and two Vaſſals more left. He was a man of preſence but no wit: and every time he went to viſit the *Grand-Viſier*, he preſum'd to wear the white Bonnet which all the *Franks* wonder'd at; when they ſaw that the *Grand Viſier* wink'd at it. For ſhould any other Chriſtian have done ſo, he had been moſt certainly put to death, or conſtrain'd to turn *Mahumetan*. By which it was apparent how much the *Grand Signor* valu'd the Friendſhip of the King of *Mengrelia*, and how careful he is of offending thoſe that are ſent from his Court. He knew thoſe People ſuffer no affronts, but upon the leaſt word preſently draw; beſides that there is nothing to be got by provoking them.

This Embaſſadour going once upon a viſit into the Country, returning home was ſurpriz'd

ſurpriz'd with a Storm, whereupon he pull'd off his Boots and carri'd them under his Coat, chooſing rather to go bare-foot to his lodging, then to ſpoil his Boots.

Another time, it being the cuſtom of all Catholick Ambaſſadors to go to Maſs to the Covent of Grey Friars in *Pera*, upon St. *Francis*'s day, the *Mengrelian* Ambaſſador after Maſs was done, coming out of the Church, and ſeeing ſeveral baubles which the Pedlers expoſe in the Cloyſter upon that day, bought a Tin Ring, two or three ſmall Looking-Glaſſes, and a Pipe, which he put in his mouth, and went piping all the way i'th Street, as Children do coming from Fairs.

But to return to the matter, you muſt take notice that there are not only Iron Mines, but alſo Mines of Gold and Silver in two places five or ſix days Journey from *Teflis*, the one call'd *Soüanet*, the other *Obetet*. But the miſchief is, the people can hardly be got to work there, for fear the Earth ſhould tumble down, and bury them in the Mine, as it has many times happen'd.

There is alſo a Mine of Gold near to a place which is call'd *Hardanouſhé*, and a Mine of Silver at *Guniſhé-Koné*, five days Journey from *Erzerom*, and as many from *Trebiſond*.

As for the people themſelves both *Georgians* and *Mengrelians*, they never trouble themſelves about the ignorance and viciouſnes of their Prieſts, or whether they be able to inſtruct them or no. The richeſt among them are they which are in moſt credit, and abſolutely give Laws to the poor. There are alſo ſome heads of the Church, that aſſume ſuch a juriſdiction over the people, as to ſell them both to the *Turks* and *Perſians*, and they chooſe out the handſom'ſt Children, both Boys and Girls, to get the more money, by which authority alſo the great men of the Country enjoy Marry'd Women and Maids at their pleaſure. They will chooſe out their Children for the Biſhops while they are yet in their Cradles; and if the Prince be diſſatisfi'd at it, all the Clergy joyns with him that makes the choice, and then together by the Ears they go. In which Skirmiſhes they will carry away whole Villages, and ſell all the poor people to the *Turks* and *Perſians*. And indeed the cuſtom of ſelling men and women is ſo common in that Country, that a man may almoſt affirm it to be one of their chiefeſt Trades.

The Biſhops diſſolve Marriages when they pleaſe, and then Marry again after they have ſold the firſt. If any of the Natives be not Marri'd to his fancy, he takes another for ſuch a time as he thinks fit, for which he pays her all the while as the *Turks* do. Very few of theſe people know what Baptiſm means. Only two or three days after the woman is brought to bed, the Prieſt comes and brings a little Oyl, mumbles over a few Prayers, and then anoints the Mother and the Infant, which they believe to be the beſt Baptiſm in the World. In ſhort they are a people of no Devotion at all, neither in their Ceremonies nor in their Prayers. But there are great ſtore of Nunneries, where the young Maids apply themſelves to their Studies, and after ſuch an age, whether they ſtay in the Nunneries or betake themſelves to the Service of any of the great Lords, they Confeſs, Baptize, Marry, and perform all other Eccleſiaſtical Functions, which I never knew practis'd in any other part of the World beſide.

CHAP. XI.

Of Comania, Circaſſia, *and of certain people which they call* Kalmouchs.

Comania is bounded toward the Eaſt by the *Caſpian* Sea; Weſtward by the Mountains that divide it from *Circaſſia*; Northward it lies upon *Muſcovia*; and Southward it is bounded by *Georgia*. From the Mountains that bound upon the North-Eaſt to *Tercki*, which is the River that parts *Moſcovia* from *Comania*, it is all a level Country excellent for Tillage, and abounding in fair Meadows and Paſturage. However it is not over-peopl'd, which is the reaſon they never Sow twice together in one place. The Climate is much the ſame

as between *Paris* and *Lion*, where it Rains very much; and yet the Country people have cut ſeveral Channels from the Rivers to water the Grounds after they have Sow'd them, which they learnt from the *Perſians*. Thoſe Rivers fall from the Southern Mountains, being not at all tak'n notice of in the Map. There is one among the reſt a very large River, which can be forded at no time. They call it *Coyaſou*, or *The thick water*, in regard it is continually muddy, the ſtream being ſo ſlow, that they can hardly diſcern which way it runs. It falls gently into the *Caſpian* Sea to the South of the mouth of *Volga*. Not far from this River, in the months of *October* and *November*, all along the Shore of the ſame Sea, you may ſee vaſt ſhoals of fiſh about two foot long. Before, they have two legs, like a Dog's legs, behind inſtead of legs they have only claws. Fleſh they have none, but only fat with a bone in the middle. Now in regard they are but ſlow pac'd when they come upon Land, the Country people eaſily knock them on the head, and make Oyl of them; which is the greateſt Trade they have.

The people of *Comania*, commonly call'd *Comouchs*, dwell for the moſt part at foot of the Mountains, becauſe of the Springs ſo plentiful in thoſe places, that in ſome Villages you ſhall have above twenty or thirty. Three of theſe Spings meeting together, make a ſtream ſtrong enough to drive a Mill. But this is not the ſole reaſon, for there is Water enough in the plain. But in regard they are a people that only live upon the ſpoil and plunder of their Enemies, and of one another, as they are in continual fear of being ſet upon, they love to dwell near the refuge of the Mountains, whither they fly with their Cattle upon any occaſion of danger. For all the people round about, as *Georgians*, *Mengrelians*, *Cirkaſſians*, *Tartars*, and *Muſcovites*, live altogether by rapine, and continual In-roads into one anothers Countries.

There are another ſort of people which are call'd *Kalmouchs*, that inhabit upon the Coaſt of the *Caſpian* Sea between the *Muſcovites* and the *Tartars*. The men are ſtrong, but the moſt deformed under Heaven. Their faces are ſo flat and broad, that there is the bredth of five fingers between each Eye. Their Eyes are very ſmall, and that little Noſe they have is ſo flat, that there is nothing to be ſeen but two little holes inſtead of Noſtrils. Their Knees alſo and their Feet turn inward. When they go to the Wars, they carry their Wives and their Daughters, if they be twelve years of age, along with them, who fight as couragiouſly as the men themſelves. Their Arms are Bows, Arrows, and Skains, with a great wooden Mace at the Pummel of their Saddles; their Horſes being the beſt in all *Aſia*. Their Captain is of ſome ancient Family, but they more particularly chooſe him for his valour. The Duke of *Muſcovia* ſends them preſents every year, to preſerve their friendſhip, which preſents conſiſt in Cloth. And he grants them free paſſage through his Territories, when ever they have a mind to invade the *Mengrelians*, *Georgians*, or *Cirkaſſians*, at which ſport they are much more dexterous than the leſſer *Tartars*. Sometimes they advance into *Perſia*, as far as the Province of the *Uſbekes*, which is a part of Great *Tartary*, ranging up as far as *Caboul* and *Candahar*. Their Religion is particular to themſelves, but they are great Enemies to the *Mahumetans*.

As for the *Comouchs* or people of *Comania*, they are *Mahumetans*, and very preciſe ones too. They are under the protection of the King of *Perſia*, who makes great account of them, in regard they defend the Paſſes into his Country on that ſide againſt the *Kalmouchs*. They are habited both men and women like the Leſſer *Tartars*, fetching all the Silk and Calicut which they uſe out of *Perſia*; for as for Cloth, they are contented with what they make in their own Country, which is very courſe.

Circaſſia is a pleaſant good Country, and full of variety. There are Plains, Forreſts, Hills, and Mountains abounding in Springs, ſome of which are ſo large, that ſome of them will ſerve ſeven or eight of the neighbouring Villages. But on the other ſide, in all the Rivers that proceed from theſe Springs, there is not a fiſh to be ſeen. Flowers they have in abundance, eſpecially fair Tulips. There is a ſort of Strawberry alſo with a ſhort ſtalk, of which five or ſix grow in a bunch; the leaſt are as big as a ſmall Nut, of a pale yellow Colour. The Soil is ſo fertile, that it brings forth without any great trouble a vaſt plenty of all ſorts of Fruits. Nor do the people need any other Gardens than their Fields which are cover'd with

Cherry-

Cherry-trees, Apple-trees, Pear-trees, Walnut-trees, and all other uſeful Trees of the ſame nature: but their chiefeſt Wealth conſiſts in Cattel, but eſpecially in well-ſhap'd Horſes, not much unlike the *Spaniſh* Gennets. They have alſo an abundance of Goats and Sheep, whoſe Wool is as good as that of *Spain*; which the *Muſcovites* fetch away to make Felts. They neither ſow Wheat nor Oats, but only Barley for their Horſes, and Millet to make Bread; nor do they ever ſow twice in the ſame place: not but that the Land is good enough to bear Wheat, but becauſe they love Bread made of Millet better. They have very good Fowl, and Veniſon, and Wild-Fowl more than they know what to do withal; which they never hunt with Dogs, nor fly their Hawks at; for their Horſes are ſo ſwift and ſo good, that they will tire the Beaſt, and force him to lye down and yield. Ev'ry Horſe-man has a Rope with a ſliding-knot ready at the Pummel of his Saddle, which they are ſo dextrous to throw about the neck of the Beaſt that begins to be weary, that 'tis twenty to one if they miſs him. When they have kill'd a Dear, they cut off the legs, and breaking the Bones, eat the Marrow, which they ſay is the beſt thing in the World to ſtrengthen the Body. When they go to ſteal Cattel, they carry along with them great Cows-horns ſtuft with boyl'd Tripes cut in ſmall pieces; then watching their times when the Herdſmen are aſleep, when the Dogs begin to bark, they throw to ev'ry one a Horn, with which the Dog preſently runs away: and ſo while the Shepherds are aſleep, and the Dog is buſie to get the Meat out of the Horn, which is there ramm'd in on purpoſe, the Thieves drive away what they pleaſe.

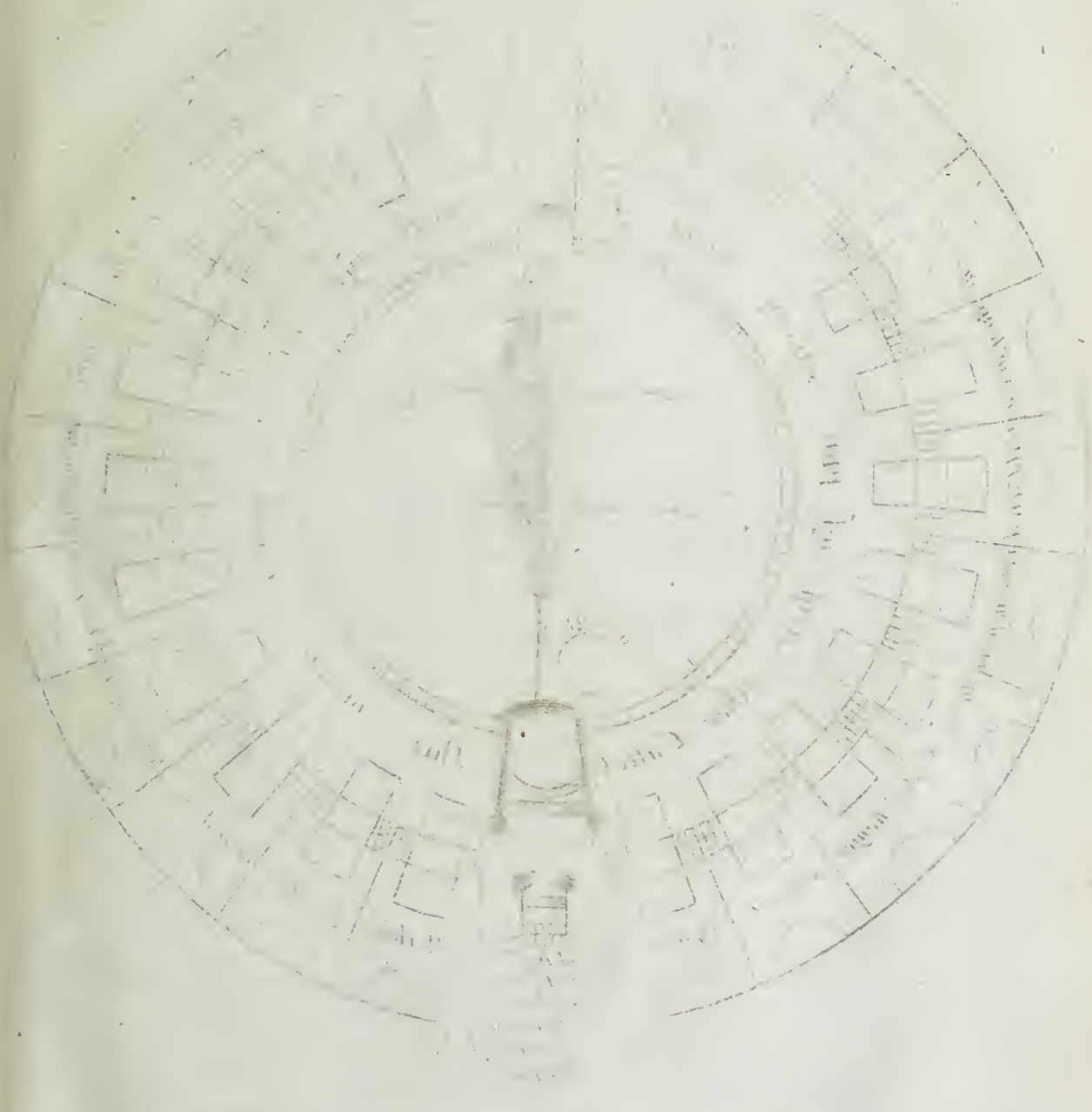
The Drink of the *Sherkes* is Water and *Boſa*. *Boſa* is a Drink made of Millet, as intoxicating as Wine, which they want in the Country.

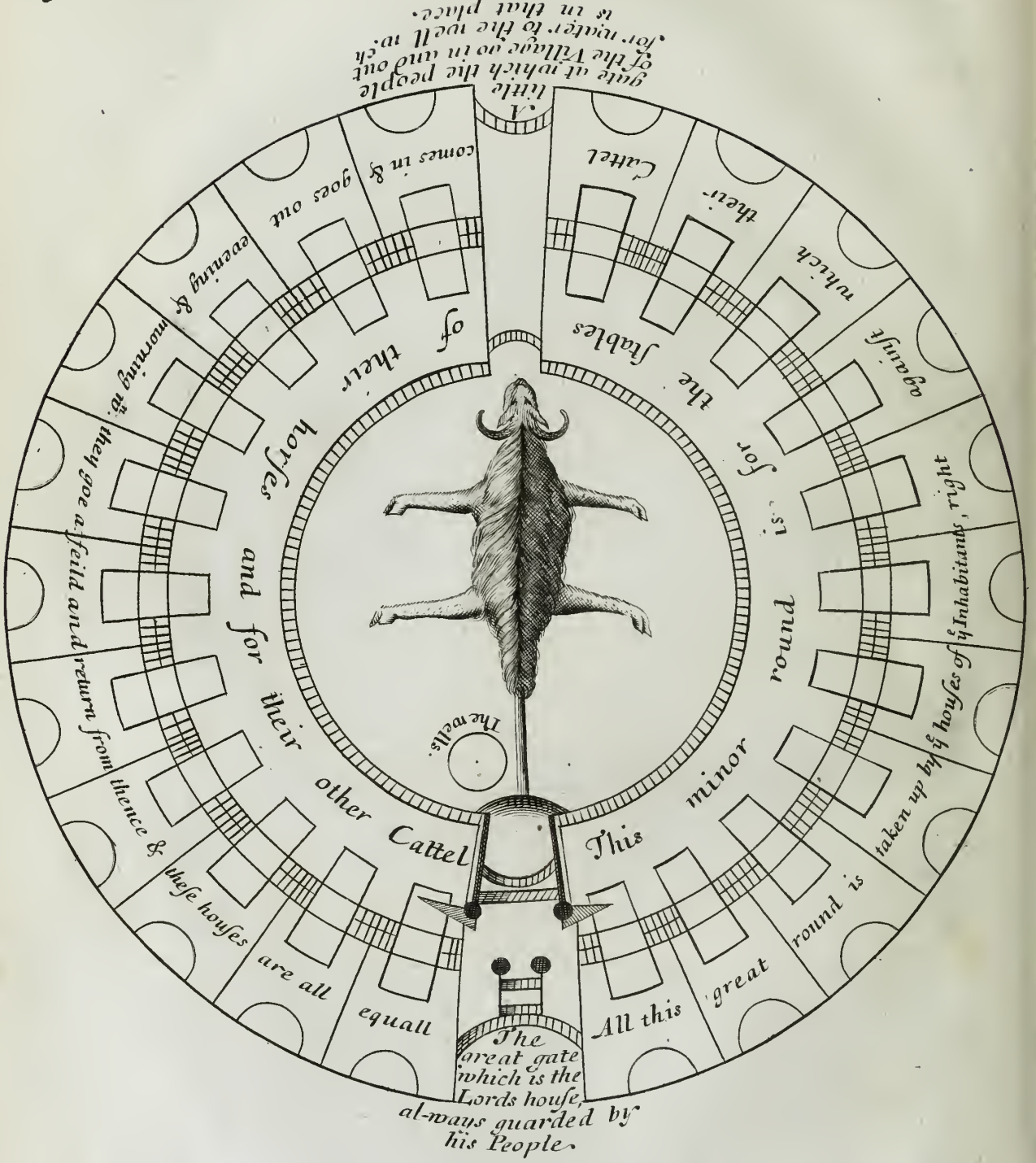
The Men and the Women, Boys and Girls go habited all alike, and their Habit is a colour'd Robe of Fuſtian, with a kind of large Petticoat underneath; with this they wear a little pink'd Waſtcoat that reaches down to their Thighs; and over that a Caſſock of courſe Cloth that reaches down to their Knees, girt about their Waſts with a Cord. The Sleeves of the Caſſock are op'n below and above, and ſometimes they pin them behind their Backs. They wear no Beards 'till they are ſixty years of age. And as for their Hair, neither Men nor Women, Boys nor Girls, ever wear it longer than the tips of their Ears. The Men, both young and old, ſhave the middle of their Heads about the bredth of two Fingers from the Forehead down to the Nape of the Neck: and then inſtead of Hats or Head-clothes, both Men and Women wear only a little Bonnet of the ſame Cloth as the Caſſock, made like a Night-cap. 'Tis true, when the Maids come to be marry'd there is ſome diſtinction upon their Heads; for then they faſt'n to the hinder part of their Heads a round piece of Felt, which they cover with a white Veil very artificially pleated. Their Breeches are ty'd below their Knees, and reach to their Ancles; their Shooes, which are of Cordovan, both upper and under Leather, have but one ſeam upon the upper part of the Foot, being light, and cut like a pair of Pumps.

As for their Beds, they take ſeveral Sheep-skins and ſow them together, and then ſtuffing them full of Millet-leaves, make a kind of Quilt. Now when they beat the Millet, the Leaf comes to be as ſmall as the Chaff of Oats; ſo that when the perſon riſes off from the Quilt, the Quilt riſes and ſwells again of it ſelf. Their Cuſhions are of the ſame Make, only ſometimes they are ſtuft with Wool.

The People are neither Chriſtians nor *Mahometans*, all their Religion conſiſting in ſome Ceremonies which they perform with the greateſt Solemnities which they can imagin: for at that time old and young of all Ages and Sexes, and all the whole Town muſt be there at the place appointed, unleſs impotency or ſickneſs excuſes them. I call them Villages, for in all theſe Countries their is neither Fortreſs nor City: and as for their Villages, they are all built after the ſame Model, round, with a *Piazza* in the middle, according to the Figure.

CHAP.





THE PLATFORME OF ONE OF THE VILLAGES OF THE COMOUKS

CHAP. XII.

Of the Ceremonies and Cuſtoms of the People of Comania *and* Circaſſia.

THe Principal of all the Feaſts which the *Comouchs* and *Sherkes* or *Cirkaſſians* make, is that which they make at the end of Autumn, after this manner. Three of the ancienteſt of the Village are appointed to manage it, and to diſcharge themſelves of a Duty impos'd upon them in the company of all the people. Theſe three old men take a Sheep or a Goat, and having mutter'd certain Prayers over the Beaſt, they cut the throat of it: after they have dreſt it very clean, they boil it whole, all but the Gathers, and them they roaſt. The Sheep being boil'd, they ſet it upon a Table, and carry it into a large Barn, where the People are appointed to meet: There the three old men ſtand upright before a Table, and all the People, Men, Women and Children behind them. When the Table upon which the Meat ſtands, is brought in, two of the three old men cut off the Legs and the roaſted Gathers, and hold them up above their heads, and the third holds up a great Cup of *Boſa* in the ſame manner, to the end the people behind may ſee them. When the people ſee the Meat and *Boſa* ſo lifted up, they proſtrate themſelves upon the ground, and ſo continue till all the reſt of the Meat be ſet upon the leſſer Table, and that the old men have ſaid ſome few word. Then the two old men that held up the Meat, cut off two little pieces, and give each of them a piece to him that holds the Cup, which being done, they take each of them a piece for themſelves. When they have all three eaten of the meat, the old man that holds the Cup, drinks firſt, then gives the two old men to drink, firſt to him upon the right hand, next to him upon the left, never letting go the Cup all the while. This firſt Ceremony being thus accompliſh'd, the two old men turn toward the Aſſembly, and go and preſent both of the Meat and the Drink, firſt to their Chief or Lord, then to all the people, who equally eat their ſhare, both men and women. That which remains of the four feet, is carry'd back to the Table, and the three old men eat it. This done, they go and place themſelves at the Table, where the Mutton is ſet, where the oldeſt of the three taking the Head, eats a little Morſel; after him, the ſecond, and next to him, the third does the ſame. Then the firſt old man commands the reſt to be carry'd to the Lord, who receives it with a great deal of reſpect, and after he has giv'n it to his next a-kin, or the Friend whom he loves beſt, the Head is giv'n from one to another, till it be eat'n up. This being done, the three old men begin to eat of the Mutton a bit or two, and the Lord of the Village is call'd, who comes with his Bonnet in his hand, in a trembling poſture; to whom, one of the old men preſenting a Knife, he cuts off a piece of Mutton, and eats; and having drank a Cup of *Boſa*, he returns to his Seat. After him, all the people, according to their turns in quality, do as much; and then, for the Bones the Children go together by the ears among themſelves.

They have another Feaſt before they begin to Mow their Meadows; at which time all the people of the Village, that have wherewithal, take every one a Goat, (for in their Ceremonies they eſteem Goats better than Sheep) and for the poor, they join eight or ten together for a Goat. Let them be Goats, Sheep or Lambs, when they are all brought together, they cut their Throats, and then flea off the skin, leaving the four feet and the Head in it. Then they ſtretch the Skin with ſticks that croſs from one foot to the other, and ſet it up on a Pole fix'd in the Earth, the top whereof enters into the head of the Beaſt, as is to be ſeen in the Figure of the Village; and as many Beaſts as there are kill'd, ſo many Poles are planted in the midſt of the Village, with every one a particular Skin upon it; to which, every one that paſſes by, maks a profound obeyſance.

Ev'ry one having boil'd his Goat, brings it into the void place in the middle of the Village, and ſets it upon a great Table with the reſt. There is the Lord of the Village with his Servants, and ſometimes the Lord of ſome other Village is invited. Now all this Victuals being upon the Table, three of the oldeſt men of the Village

ſit down and eat a Bit or two: Then they call the Lord of the Town, and if there be any other Lord, they come both together, with ſome other of the Seniors of the Pariſh; who being ſet down, eat up one of the Beaſts, which the old men had ſet apart for them; the reſt is divided among the people, ſitting upon the ground.

There are ſome Villages where you ſhall have fifty Goats and Sheep, or Lambs and Kids, kill'd together at one time. As for their *Boſa*, there are ſome that bring above 200 Pints; others more or leſs, according to their quality. All the day long they eat and drink, and ſing and dance to their Flutes a dozen together, which are in ſome meaſure harmonious, as conſiſting of ſeveral parts, and decreaſing proportionably from the Treble to the Baſe. When the old men have ſolac'd themſelves with eating and drinkiug, they go home, and leave the young people, Men and Women, Boys and Girls to be merry by themſelves: They ſtay as long as there is any Drink; and the next day they go early to Mowing.

They have other Ceremonies particular only to their Families. Once a year in every Houſe they make a Croſs after the Form of a Mallet, about five Foot high, the two Sticks that compoſe the Croſs, being as big as a man's Arm. This the Maſter of the Houſe ſets in the Evening near the Door in his Chamber, and calling all his Family together, gives them every one a lighted Wax-Candle. Then firſt he fixes his own to the Croſs, next his Wife ſticks hers, and ſo all the Children and Servants: If the Children be ſo young, that they cannot do it themſelves, the Father and Mother do it for them. If one of the Candles burn out before it be put out, 'tis a Prognoſtick that he or ſhe that fix'd it there, ſhall not live out their year. If the Candle falls, then he whoſe Candle it was, ſhall be robb'd, or be forc't to fly for his Life.

If it thunders, all the people run out of the Village, and the young people of both Sexes ſet themſelves to ſinging and dancing in the preſence of their Elders: And if any one be Thunder-ſtruck, they bury that perſon honourably, believing him to be a Saint. Beſides that, they ſend over all the Countrey for a white Goat, which they breed up and keep in the Village where it happen'd to thunder, having it in great veneration, till thundring in another place, the people ſend for it thither alſo. If the Thunder fall upon any of their Houſes, though it kill neither Man, Woman, Child, nor Beaſt, all that Family ſhall be kept upon the publick ſtock all that year, without being ty'd to any Labour but of Singing and Dancing. Theſe people, during that time, go from Village to Village Dancing and Singing at peoples Doors, but never going into their Houſes; for which the Inhabitants are bound to bring them out ſomething to eat.

There is a day in the Spring, when all that have been ſtruck'n with Thunder, meet together in the Village where the white Goat is kept; who has always a Cheeſe hanging about his Neck as big as a *Parma*-Cheeſe. This Goat they take and carry to the Village of the chief Lord of the Countrey. They never go in, but the Lord with all the reſt of the Village coming out, they all together proſtrate themſelves before the Goat. Having ſaid ſome Prayers, they take away his Cheeſe, and immediately put another in its place. The Cheeſe which was taken away, is at the ſame time cut into little pieces, and diſtributed among the people. After that, they give the Strangers to eat, and beſtow their Alms upon them; ſo that by this wandring from Village to Village, they get good ſtore of Money.

They have among them but only one Book; and it is as big as one of our largeſt *Folio*'s, and it lies in the hands of an old man, who has only the priviledge to touch it. When that old man is dead, they chooſe another old man to keep the Book; whoſe Duty it is to go from Village to Village, where he hears of any ſick people. He carries the Book with him, and after he has lighted up a Wax-Candle, and put the people out of the Room, he lays the Book upon the Stomach of the ſick perſon, opens it, and reads in it, then blows over it ſev'ral times, ſo that the Breath paſſes toward the mouth of the Party: Then he cauſes the party diſeas'd to kiſs the Book ſeveral times, and as often lays it upon his head, which is a Ceremony of half an hour. When the old man goes away, one gives him a Beef or a Heifer; another gives him a Goat; every one according to their Quality and Eſtate.

They have alſo Old Women that take upon them to cure the Sick. Theſe Women feel the body of the ſick party, all over, but more particularly they handle and grope that part where the diſtemper lies: during which time they let go ſeveral belches out of

of their mouthes, and the more ſick the party is, the louder and thicker, they fetch their belches. The ſtanders by hearing them belch in that manner and fetch ſuch vilanous ſighs from their ſtomacks, believe their friend to be dangerouſly ill, and that the louder the Women belch, the more eaſe and comfort they receive; but whether they do or no, the women are well payd for their pains. When any one feels a pain in the Head, they ſend for the Barber, who gives two cutts upon the Head acroſs with the raſor, and then poures Oyl into the wound. For they believe the Head-ache proceeds only from a wind beeween the fleſh and the bone, for which the Inciſion opens a paſſage to let it out.

At their Funerals they that are the near Relations or Friends of the dead, ſome cut their faces, and other parts of their Bodies with ſharp flints, others proſtrate themſelves upon the ground, and tear their hair; ſo that when they return from the Burial, they are all of a gore blood: However, notwithſtanding all this affliction, they never pray for the Dead.

As to their Marriages: When a young man has ſeen a Virgin which he has a liking to, he ſends one of his friends to agree with her Parents or her Tutor, what he will give for her. Commonly the guift conſiſts in Horſes, Cows or ſome other ſort of Cattel. When the agreement is made, the Parents and Kindred of the party thereby contracted, together with the Lord of the place, go to the Houſe where the Virgin lives and bring her to the Bridegrooms Houſe, where there is a Feaſt ready prepar'd; and after they have made merry, and ſung, and danc'd for a while, the Bridegroom and Bride go and lye together, without any other Ceremony. If the Man and Maid are of two Pariſhes, the Lord of the Village where the Man lives, accompany him and his Kindred to the next Village altogether, to fetch the Bride from thence.

If a Man and the Wife have no Children, he is permitted to take ſeveral Wives one after another till he have Iſſue. If a marri'd Woman have a Gallant, and that the Husband ſhould come and find his Wife a bed with him, he goes away again without ſaying a word, and never takes any further notice of it. The Woman alſo in the ſame caſe, does the like by the man. Nay, the more Gallants a Woman has, the more ſhe is reſpected: And it is a common cuſtom when they fall out, to taunt one another, that if they were not ugly, or ill natur'd, or diſeas'd, they would have more Admirers than they have. The People are of an excellent Complexion, eſpecially the Women, who are extreamly fair, and finely ſhap'd, and keep their beauty till five and forty or fifty years. They are very laborious, and work themſelves in the Iron Mines, which they melt afterwards and forge into ſeveral Tooles and Implements. They make abundance of Embroidery of Gold and Silver for their Saddles, their Quivers, and their Pumps, as alſo upon the Calicut of which they make their Handkerchiefs.

If the man and the woman happen to quarrel often together, ſo that they cannot be reconcil'd: the Husband complaining firſt to the Lord of the Place, He ſends for the Woman, and having giv'n order to ſell her, gives the Man another. But if the Woman complain firſt, the Man is ſerv'd the ſame ſawce. If a Man or Woman be a diſturber of their Neighbours, if the Neighbours complain to the Lord, he preſently cauſes the party to be apprehended and ſold to the Merchants that buy Slaves, for they are reſolv'd they will live in quiet.

They that take upon them the quality of Gentlemen, ſit ſtill, do nothing, and ſpeak very little. In an evening they ride out, and meet ſome twenty or thirty together to go a ſtealing. Nor do they rob only their Enemies, but their Neighbours, from whom the chief prey which they take are Cattle and Slaves. All the Country-people are Slaves to the Lord of the Village where they live, whom he imploys to till his Land, and cut Wood for him upon occaſion, of which they ſpend vaſt quantities. For not being very warm clad, they keep fire all night in the places where they ſleep.

CHAP. XIII.

Of the leſſer Tartars, *call'd* Nogaïes, *bord'ring upon* Comania.

THE leſſer *Tartars* have a very ancient race of Horſes, which they breed up even to Superſtition; ſo that it would be among them an act of Sacriledge to ſell them to ſtrangers, as being not a little curious how they ſell them to one another. Theſe are the Horſes which they ride, fifty or ſixty in a Troop together when they go a thieving; and ſometimes a hunder'd together, when they deſign any Incurſion upon their Enemies. When the old Men come to be infirm and impotent, if they know any ſtout young Man that is a Souldier, they will lend him one of their Horſes (if he have none of his own) to make an Incurſion, upon condition to have half of the Booty. Many times they run up as far as *Hungary*, near to *Comora* and *Javarin*. Theſe Horſes, partly by nature, partly by early cuſtom, will travel four or five days together with a handful of Graſs giv'n them once in eight or ten hours, and a little Water every four and twenty hours. But they never go a robbing with them 'till they come to be ſeven or eight years old: beſides that, they muſt undergo a very ſevere education ere they make uſe of them in thoſe hardſhips. Their Bit is only a piece of Iron with a Buckle on each ſide, to which they faſt'n the Bridle and Head-ſtall. For eight days together they put under the Saddle a bag of Gravel or Earth. The firſt day the Sack is a Horſe-man's weight; and ſo they add to it every day, 'till it come to be double the weight at the end of the eight days. As they increaſe every day the weight upon the Horſes back, they abate every day the Horſe's Provender and Drink. During theſe eight days, they get up and walk the Horſe two or three Leagues. The next eight days, they abate every day of the weight, 'till the Sack be quite empty. Proportionably alſo they abate him of his Meat and Drink as in the firſt eight days, and every day take up the Girt a hole ſhorter. The three or four laſt days they afford the Horſe neither Provender nor Drink, according as they find him able to endure hunger and thirſt, and the labour which he is to undergo. The laſt day, they work him 'till he be all over of a Sweat; then they unbridle and unſaddle him, and pour upon him the coldeſt Water they can meet with. That done, they lead him into a field, and tye him by the leg with a Cord, at ſuch a length as they intend he ſhall feed; yet ſtill from day to day allowing him more Rope, 'till at laſt they let him looſe, and feed with the reſt of the Horſes. This terrible faſting and labour, during which time, that little which they do eat and drink, they eat and drink with the Bit in their mouth, brings them to be ſo lean and out of fleſh, that their very bones are ready to ſtart out of their skins: So that if any one ſhould ſee them in that miſerable condition, that does not know the nature of the Horſes, would think they would never be fit for good ſervice. The hoofs of theſe Horſes are ſo hard that they never ſhoe them, and yet they will leave the prints of their feet in the Earth, or upon the Ice, as if they had been ſhod. Theſe *Tartars* are ſo curious in having Horſes that will endure labour, that ſo ſoon as they ſee any handſom Colt in their Breed, they preſently take him up, to ſchool him as I have related: but hardly ten in fifty endure the tutoring.

As for their Diet, 'tis a great advantage for theſe *Tartars* to ride a Mare, in regard they drink the Milk. They that ride Horſes, carry along with them a little Bag full of pieces of Cheeſe dry'd in the Sun; they have alſo a ſmall *Boracho* of Goat-skin, which they fill with Water where they meet with it, into which they put two or three bits of their hard Cheeſe, which ſoftens with the motion of the Horſe, the *Boracho* being ty'd under his Belly: and thus the Water becomes a kind of ſowr Milk, which is their ordinary Drink.

As for their Inſtruments of Cookery, every Horſe-man has a large wooden Ladle hanging at the Pommel of his Saddle, out of which the rider drinks himſelf, and gives his Horſe likewiſe to drink. They that encounter them, can hope for no better Booty than

than their Horſes; but they are very hard to be tak'n; for when one of theſe Horſes perceives that his Rider is ſlain, he follows thoſe that fly with all the ſwiftneſs imaginable. Beſide that, thoſe Horſes being carri'd into other Countries, are preſently ſpoil'd, and come to nothing.

Their Cloathing is only a Sheep-skin, which in Winter they wear with the wool next their Bodies; in the Summer turning the other ſide. They that are the Nobility of the Countrey, wear Wolves-skins, with a kind of Shirt, and Breeches of courſe Fuſtian of divers Colours, which the Taylor gets little credit by ſhaping.

Their Women are very white and well proportion'd, but their Faces are broad, and their Eyes little, ſo that by thirty years of Age they become very deformed. There is not a man but has two or three Wives, which they never chooſe but out of their own Tribe. Every Tribe has a Chief; who is one of the Nobility of the Countrey, and carries for his Banner a Horſe-tail faſten'd to a half-Pike, and dy'd into the Colour belonging to the Tribe. When they march, every one knows where to place himſelf, and how much ground they ought to take up for their Tribe and their Cattel; one Tribe never encroaching upon another.

The Women and Maids are generally clad in a large Shirt that reaches down to their feet. Upon their Heads they wear a large white Vail, their Foreheads being bound about with a large black Handkerchief ty'd in five or ſix Rolls. The Noble ſort of Women and Maids wear over this Vail a Bonnet open behind, which comes down upon their Foreheads like a three-corner'd Cap: One of theſe Points ſtands up in the midſt of the Forehead, lin'd with Velvet, Satin, or Cloth of Gold, and ſet with ſmall pieces of Gold and Silver, and falſe Pearls, of which they alſo make themſelves Bracelets: Their Breeches are of ſingle-colour'd Cloth, and for Shoes and Stockings, they only wear a Cordovan Boot of what Colour they pleaſe, neatly ſew'd.

When a young man intends to marry, it behoves him to give the Father and the Mother of the Maid a certain quantity of Horſes, Bullocks or Cows, or other Cattel, which is done in the preſence of the greateſt part of the ancienteſt of the Tribe, and a *Moullah* beſide. When the Agreement is made, the young man has the liberty to ſee his Miſtreſs, but not till then: For before, he has only the information of her Mother, his Siſters, or ſuch Women as were his own Friends. Beſides the three Wives which the man is allow'd to take, he may keep ſeveral female Slaves; but the Children are ſtill ſlaves, and can never inherit. Theſe *Tartars* are of a very hot conſtitution, though not ſo hot as the women. Both the one and the other are very fair-haird; but the men have little or no Beards: So that if there be any one that has more Beard than ordinary, and can but write and read, they make him a *Moullah*.

Theſe people have no Houſes, but live in Tents, or in Waggons which are drawn after them where-ever they go. The Tents are for the old people and little Children, with their Slaves that attend them. The young women ride in Waggons clos'd up with Boards, and to let in the Air, upon one ſide they open a Window that is made like a Lattice. In the Evening they are permitted to ſpend a little time in the Tents. When the Girls have attain'd to the age of ten or twelve Years, they never ſtir any more out of their Waggons till they are married, not ſo much as for the neceſſities of Nature; but in the middle of the Waggon there is a Plank to be taken up; and if it be in a place where they ſtay, a Slave preſently comes and cleanſes all underneath. The Maidens Waggon is eaſie to be known, as being painted with Flowers; and generally there is a Camel ty'd to the Tail of it, beſmear'd with ſeveral colours, and ſeveral Noſegays or Poſies of Flowers ſtuck about the Head of the Beaſt.

The young men have alſo every one their Chariot, wherein they only carry a *Boracho* of Horſe-skin, containing about 38 Quarts, which they uſually fill with Mares-Milk, which is very ſowr. They have alſo every one another Waggon next to that wherein they ride themſelves; wherein they carry ſeveral *Boracho*'s full of Cows-Milk, which is very ſowr. At Meals they drink this Milk: But before they powr it out, they ſtir it in the *Boracho* with a great Stick, that the Curd may mix with the thin Milk. But the Mares-Milk is only for the Maſter and Miſtreſs, though before they drink of either, they mix it with water. When a Friend comes to ſee

them,

them, they fetch out their dri'd Cheese, which they call *Kourout*, and breaking it into little Bits, eat it with fresh Butter. At their Feasts they sometimes kill old Sheep, sometimes old Goats. But for their Horses they never kill them but at the Funerals of their Kindred, at the Birth of a Child, or at their Marriage-Feasts, or lastly, when their Friends return laden with Spoil from any incursion, and are stor'd with Slaves. They never drink any thing but Mares-Milk or Cows-Milk, and when they can get neither, they will endure thirst for three or four days together before they will drink Water, being always grip'd with a terrible Colick when they drink it. They never eat any Salt, being of an opinion that it is naught for the Eyes. They live long, and are very strong, and seldom sick; nor do they refuse any Diet but Swines-flesh.

Their Countrey is very level; only for some few Hills in some places. They have great store of Pasture-grounds, and every Tribe has their peculiar Wells to water their Cattel. In the Winter they lodge upon the banks of great Rivers, near to Woods and Marishes, suffering their Herds to feed at liberty. When the Snow is very deep, the Cattel scrape it away with their feet to come at the Grass, though they meet with very little else but Reeds and Bushes. In the mean while the men cut down the Woods, make great Fires, and employ themselves in Fishing. There are some parts of these Rivers where the least Fish they take is about four or five foot long; and some there are above ten or twelve foot in length. Some they dry in the wind, and preserve against Summer; some they smoke in holes which they make in the Earth: As for the smaller sort, they boil them, and eat them without Salt or any other seasoning. When they have eat'n their Fish, they scoop up a large wooden Ladle full of the Fish-water and gulp it down. As for Bread, there is no talk of it in their Countrey.

When they are not at Wars, or are but newly return'd from any Incursion, they spend their time in Hunting; but cannot endure any other Hounds except Greyhounds: So that he must be a very poor *Tartar* indeed that do's not keep a Greyhound. Take notice however by the by, that these petty *Tartars*, concerning whom I have last discours'd, are certain people adjoyning to *Comania*, which the *Turks*, *Persians* and *Mengrelians* call *Nogaïes*; who may be well reckon'd among the number of the petty *Tartars*, in regard they are all under one Prince, whom the Grand *Signor* appoints King over all Petty *Tartary*, and who receives his investiture at *Constantinople*.

These *Tartars* are all *Mahumetans*. Nor have they any Physitian among them; making use only of certain Simples of which they have a traditional knowledge. When the sick person lies in any extremity, they send for a *Moullah*, who comes with the *Alcoran*, which he opens and shuts three times, saying certain Prayers, and laying it upon the sick person's face. If by chance the sick person recover, they attribute his recovery to the Sanctity of the *Alcoran*, and present the *Moullah* with a Sheep or a Goat: If he die, all his Kindred meet and carry him to the Grave with great Testimonies of Sadness, crying continually *Alla*, *Alla*. When he is interr'd, the *Moullah* mutters certain Prayers ov'r the Grave, and is paid for his pains according to the wealth of the Heirs. For the poor he generally spends three days and three nights in that exercise; for the rich he as usually spends a Month, never stirring all the while from the Grave; and sometimes sev'n or eight.

When any one of them is wounded, they use no other Salve but only boil'd Flesh, which they apply hot to the wound. If the wound be deep, they thrust in a piece of Fat as hot as the wound can endure it; and if the person be able to kill a Horse, the wound is cur'd so much the sooner; for the Flesh and Fat of a Horse are much more medicinable than the Flesh of any other Creature.

Were it not the Custom of the *Tartars* to buy their Wives when they marry, there would be fewer Whores. But in regard there are an abundance of poor young men that have not wherewithal to buy Wives, they never marry at all. This is that which makes so many Souldiers among them, and emboldens 'em to invade their Neighbors, and to get something whereby they may be enabl'd to buy them a Wife. For the Virgins they are nev'r to be defil'd, being always shut up in their Waggons: But for the Women they are oft'n debauch'd, appointing their private Meetings, when they go to fetch water for their Cattel, when their Husbands are a-hunting, or looking after their Herds. Nor is it a hard thing to conceal it from their Husbands, in regard the *Tartars* are not in the least prone to Jealousie.

By

By the way take notice, that the *Nogaïes*, though they live almoſt after the ſame manner as the *Tartars*, and are under the ſame Prince, yet they perfectly hate them; reproaching them for effeminate, becauſe they live in Houſes and Villages, whereas the true Souldier ſhould live in Tents as they do, to be ready upon all occaſions.

They that run a-foot, as well in theſe Countries, as in *Perſia*, when they are weary, take Walnuts and bruiſe them, and then rub the Soles of their feet with them before the fire as hot as they can endure it, which preſently makes them freſh again.

Having thus done with all the ſeveral Roads; here follows an Alphabetical Table of the Longitudes and Latitudes of all the Principal Cities of the whole Empire of *Perſia*.

THE LONGITUDES and LATITUDES OF THE *Principal Cities of* PERSIA, *according as the* Geographers *of thoſe Countries place them.*

A.

A*moul* is in 72 Degrees, 20 Min. of Longitude, 36 deg. of Latitude. The Lands about this City abound in Prunes.

Abeher, in 74 deg. 20 min. Long. 36 deg. 15 min. Lat. 12 Leagues from *Casbin*, a ſmall City; but the Land is good about it.

Abſecun, in 79 deg. 15 min. Long. 37 deg. 10 min. Lat. A ſmall City in an excellent Soil.

Abdebil, in 60 deg. 20 min. Long. 36 deg. 24 min. Lat. The Inhabitants are moſt Chriſtians, and there are many ancient Churches in it. It depends upon *Sultany*.

Ahwaz, 70 deg. 15 min. Long. 31 deg. 15 min. Lat. A ſmall City half ruin'd, in the Province of *Belad-Cowreſton*, in a Soil that yields excellent Fruits.

Arbella, 69 deg. 50 min. Long. 36 deg. 20 min. Lat. A ſmall Champaign City, where Proviſions are Cheap.

Ardevil, 62 deg. 30 min. Long. 38 deg. 15 min. Lat.

Ardeſton, 77 deg. 10 min. Long. 33 deg. 7 min. Lat. Famous for the Copper Veſſels that are there made.

Arion, 74 deg. 32 min. Long. 32 deg. 25 min. Lat. One of the three places where Olives grow in all *Perſia*.

Aſſed-Abad, 63 deg. 40 min. Long. 34 deg. 50 min. Lat. A ſmall City toward *Amadan*.

Ava, 75 deg. 10 min. Long. 34 deg. 40 min. Lat. This is a very ſmall place.

Azadkar, or *Yevin*, 82 deg. 15 min. Long. 36 deg. 32 min. Lat. A City in a great Plain, where there are above four hundred Channels under-ground.

B.

Bab El Abab, or, the *Gate of Gates*; call'd alſo *Demir-capi*; or, the *Gate of Iron*. The *Tartars* call it *Monjon*: 75 deg. 15 min. Long. 45 deg. 15 min. Lat. It has been formerly a ſtrong place.

Badkeiſt,

Badkeiſt, 85 deg. 32 min. Long. 35 deg. 20 min. Lat. A ſmall, but moſt pleaſant City, and well built.

Baſte, 80 deg. 15 min. Long. 29 deg. 15 min. Lat. A City in the Province of *Kerman*, where in Summer the Mornings are very cold, the Afternoons hot; yet the Air very good.

Baſrouche, ſee *Mahmeter*.

Beylagon, 63 deg. 52 min. Long. 41 deg. 20 min. Lat. A City toward the *Caſpian* Sea, in a Country abounding in Corn and Fruit.

Balk, 91 deg. 36 min. Long. 38 deg. 10 min. Lat. Three days journey from *Moultan*.

Bem, or *Bembe*; 74 deg. 15 min. Long. 28 deg. 20 min. Lat. Thought to have been built by *Caliph Mouktadar*, near the great Deſert of *Berſham*.

Berdoe, 63 deg. 15 min. Long. 35 deg. 30 min. Lat. It lyes ſurrounded with Paſture-grounds, which breed great ſtore of Cattel.

Berzendé, 63 deg. 14 min. Long. 37 deg. 40 min. Lat. Here are made a ſort of courſe Druggets for ordinary people.

Beſton, 79 deg. 15 min. Long. 37 deg. 20 min. Lat. It lyes in a Country abounding in Corn and Fruits.

Bimoncheer, 74 deg. 10 min. Long. 37 deg. 30 min. Lat. Here is great Trade for Silk.

Boſt, 91 deg. 28 min. Long. 32 deg. 16 min. Lat. A great City, to which belongs the faireſt and ſtrongeſt Caſtle in all *Perſia*.

Bourou-Jerdé, 74 deg. 30 min. Long. 34 deg. 20 min. Lat. Famous for Saffron, and for being the native City of many Learned Men.

C.

Chemkon, 63 deg. 15 min. Long. 41 deg. 15 min. Lat.

Chiras, 78 deg. 15 min. Long. 29 deg. 36 min. Lat.

Chirvan, or *Erivan*; 63 deg. 15 min. Long. 38 deg. 32 min. Lat. Here all the Silk-*Caravans* rendevous; and it is one of the richeſt *Kanats* or Governments in *Perſia*.

D.

Dankon, 78 deg. 15 min. Long. 30 deg. 15 min. Lat. A bad Town, in a bad Soil.

Darabguired, 80 deg. 15 min. Long. 30 deg. 15 min. Lat. In ſeveral parts round about this City they meet with Salt of ſeveral colours, as red and green, black and white. Here they alſo make long-neck'd Glaſs-Bottles, which are very curious work; nor are they without Sider to fill thoſe Bottles, in regard of the great plenty of Apples thereabouts. Near to the City there is a Sulphur-Mine, and great ſtore of Mummy, very much eſteem'd in *Perſia*.

Debeſton, 80 deg. 15 min. Long. 38 deg. 15 min. Lat. This is not properly a City, but a great many Villages joyn'd together.

Deras, 79 deg. 30 min. Long. 31 deg. 32 min. Lat.

Devinmaat, 62 deg. 5 min. Long. 38 deg. 40 min. Lat.

Din Ver, 63 deg. 15 min. Long. 35 deg. Lat. A City in a fruitful Soil, ſtor'd with *Moſquees*.

Doulad, 74 deg. 15 min. Long. 37 deg. 50 min. Lat. The Country about is full of black Mulbery-trees.

Dourak, 74 deg. 32 min. Long. 32 deg. 15 min. Lat. Here they make the looſe Caſſocks without Sleeves which the *Arabians* wear. Near to this City the Rivers *Tigris* and *Euphrates*, meeting at a place call'd *Hellá*, make a Marſh, where grow the Reeds of which the Eaſtern people make their Pens.

E.

Elalbetem, 87 deg. 15 min. Long. 37 deg. 15. min. Lat.

Eltiib, 70 deg. 15. min. Lon. 32 deg. 15. min. Lat.

Enderab, 93 deg. 15 min. Long. 32 deg. 15 min. Lat.

Erivan,

Erivan, ſee *Chirvan*.

Eſpharaïen, 81 deg. 40 min. Long. 37 deg. 15 min. Lat. The Country about it abounds in Pears and Apples.

Eſtakré, 78 deg. 30 min. Long. 30 deg. 15 min. Lat. The ancient City in the Province of *Fars*, properly *Perſia*; in a Soil abounding in Vines and Date-trees.

Eſterabat, 75 deg. 35 min. Long. 36 deg. 50 min. Lat.

F.

Ferah, 18 deg. 15 min. Long. 39 deg. 15 min. Lat. Built by *Abdalla* the Son of *Taher*, in the time of *Maimon Reſhid*, *Caliph* of *Berni-Abbas*.

Ferouzabad, 82 deg 32 min. Long. 30 deg. 10 min. Lat. Anciently call'd *Hourbeëthion*.

G.

Girefte, 73 deg. 40 min. Long. 31 deg. 10 min. Lat. One of the biggeſt Cities in the Province of *Kerman*. The Trade of the City conſiſts in Hones and Wheat.

Girreadegon, vulgarly *Paygon*, 75 deg. 35 min. Long. 34 deg. 15 min. Lat.

Goutem, 74 deg. 46 min. Long. 37 deg. 20 min. Lat. A little City, full of Silk-Twiſters.

H.

Hamadan, 75 deg. 20 min. Long. 34 deg. Lat. The Country about it breeds great ſtore of Cattel.

Haſn-Eltaf, or, *The Center of Beauty*; 72 deg. 32 min. Long. 34 deg. 40 min. Lat. At this day almoſt ruin'd.

Hawas, 75 deg. 40 min. Long. 33 deg. 15 min. Lat.

Heaye, 74 deg. 35 min. Long. 31 deg. 50 min. Lat.

Helaverde, 91 deg. 30 min. Long. 35 deg. 15. min. Lat. Built by *Abdalla* before mention'd.

Herat, 85 deg. 30 min. Long. 36 deg. 56 min. Lat. A City in the Province of *Caraſſan*, where Sultan *Heuſſein-Mirza* founded ſeveral Colledges for Youth.

Heſn-Medi, 78 deg. 45 min. Long. 32 deg. 5 min. Lat.

Heſſne Ebneamadé, 70 deg. 45 min. Long. 26 deg. 20 min. Lat.

Hurman, 85 deg. 15 min. Long. 32 deg. 30 min. Lat. A ſmall City, in a bad Air.

I.

Jemnon, 78 deg. 15 min. Long. 36 deg. 40 min. Lat. The Trade of it is in Copper Manufactures.

Jend-Babour, 75 deg. 5 min. Long. 31 deg. 15 min. Lat. A very ſtrong place, famous for the Tomb of *Melek-Yakoub-Sha*, King of *Schiras*.

Irſon, 80 deg. 35 min. Long. 36 deg. 50 min. Lat.

Iſpahan, or *Hiſpahan*; 86 deg. 40 min. Long. 32 deg. 40 min. Lat.

K.

Kaar, 78 deg. 40 min. Long. 42 deg. 32 min. Lat.

Kaſhan, 76 deg. 15 min. Long. 34 deg. 40 min. Lat.

Kafre-Chirin, 71 deg. 50 min. Long. 34 deg. 40 min. Lat. Built by *Nouſhirevon-Aadel*, ſurnamed the Juſt; and upon the acts and deeds of this King is all the Morality of the *Perſians* founded.

Kaien, 83 deg. 20 min. Long. 36 deg. 32 min. Lat. Said to breed the choiceſt Wits of all *Perſia*.

Kalaar, 76 deg. 25 min. Long. 37 deg. 25 min. Lat. One of the chiefeſt Cities in *Guilan*.

Kalin, 87 deg. 5 min. Long. 35 deg. 35 min. Lat. In an excellent Soil for Cattel and Fruit.

Karkoub, 74 deg. 45 min. Long. 32 deg. 15 min. Lat.

Kaſbin, 75 deg. 40 min. Long. 36 deg. 15 min. Lat.

Kaſre-le-lehous, or *Kengavat*, 76 deg. 20 min. Long. 33 deg. 35 min. Lat.
Kazeron, 88 deg. 30 min. Long. 28 deg. 30 min. Lat. The Country about produces Oranges, Limons, and Cypreſs-trees.
Kerah, 86 deg. 40 min. Long. 34 deg. 15 min. Lat.
Kerman or *Kirman*, 81 deg. 15 min. Long. 29 deg. 50 min. Lat.
Kervak, 87 deg. 32 min. Long. 34 deg. 15 min. Lat.
Kirmonſha, 63 deg. 45 min. Long. 34 deg. 37 min. Lat.
Kom, 75 deg. 40 min. Long. 35 deg. 35 min. Lat.
Kouh de Mavend, 74 deg. 15 min. Long. 36 deg. 15 min. Lat. the ſmalleſt now, which was once the largeſt City in *Perſia*.
Koucht, 83 deg. 40 min. Long. 33 deg. 20 min. Lat. In a ſoyl excellent for Corn and good Fruits.
Koy, 60 deg. 40 min. Long. 37 deg. 40 min. Lat.
Kevachir, or *Verdechir*, 80 deg. 30 min. Long. 28 deg. 15 min. Lat.

L.

Lahijon, 74 deg. 25 min. Long. 37 deg. 15 min. Lat. The Trade of the Town conſiſts in Stuffs, half Silk, half Cotton, call'd *Tefsile*.
Louſſek, ſee *Touſſea*.

M.

Maameter, or *Barfrouche*, 77 deg. 35. min. Long. 36 deg. 50 min. Lat.
Mehrouyon, or *Behbehon*, 75 deg. 15 min. Long. 39 deg. 35 min. Lat.
Meraqué, 71 deg. 20 min. Long. 37 deg. 40 min. Lat. It ſtands in one of the Gardens of *Perſia*.
Merend, 63 deg. 15. min. Long. 37 deg. 37 min. Lat.
Mervaſaé, 87 deg. 32 min. Long. 34 deg. 15 min. Lat. in a fertile Country for Corn and Fruit.
Merverond, 88 deg. 40 min. Long. 34 deg. 30 min. Lat. in a fertile Country.
Meſched, look *Touſs*.
Moukon, or *Derbent*, 20 Leagues from the *Caſpian* Sea, 63 deg. 15 min. Long. 37 deg. 40 min. Lat.
Mourjan, 84 deg. 15 min. Long. 37 deg. 15 min. Lat. A City well peopl'd, wherein there are ſeveral *Moſquées*, and fair *Piazza's*.

N.

Nacksivan, or *Nachevan*, 61 deg. 32 min. Long. 39 deg. 40 min. Lat.
Natel, 77 deg. 40 min. Long. 36 deg. 7 min. Lat. in a fertile Country for Paſturage.
Nehavend, or *Nahoüand*, 73 deg. 45 min. Long. 34 deg. 20 min. Lat. The Country people aver this City built before the *Louſon*, or the Flood.
Neher-Terij, 75 deg. 00 min. Long. 32 deg. 40 min. Lat.
Neſſah, 84 deg. 45 min. Long. 38 deg. 40 min. Lat.
Nichabar, 80 deg. 55 min. Long. 36 deg. 20 min. Lat.

O.

Oujon, 61 deg. 35 min. Long. 32 deg. 24 min. Lat. To this City finely ſeated, belongs a fair Caſtle.

R.

Rachmikdon, 87 deg. 34 min. Long. 35 deg. 15 min. Lat.
Rem-hormous, 74 deg. 45 min. Long. 31 deg. 45 min. Lat. In this City *Selmon*, *Haly*'s Foſter Father was born.
Rey, 76 deg. 20 min. Long. 35 deg. 35 min Lat. In the beſt Soil of all *Perſia*, for Wheat, Fruit, and Paſturage.
Roudbar, 75 deg. 37 min. Long. 37 deg. 21 min. Lat. in the Province of *Guilan*.
Royon, 71 deg. 36 min. Long. 36 deg. 15 min. Lat. in the Province of *Mazandran*.

S.

S.

Saaſſour, 86 deg. 20 min. Long. 35 deg. 15 min. Lat.
Saron, 76 deg. 20 min. Long. 36 deg. 15 min. Lat. In the Province of *Guilan*.
Sary, 78 deg. 15 min. Long. 36 deg. 40 min. Lat. Seated among the Copper-Mines.
Sebzevoar, 81 deg. 5 min. Long. 36 deg. 15 min. Lat. Near this City the people gather great quantities of Manna.
Semiron, 71 deg. 30 min. Long. 34 deg. 40 min. Lat. A pleaſant City ſtor'd with good Water and Fruits.
Serijr-el-lan, 63 deg. 15 min. Long. 45 deg. 50 min. Lat.
Serkeſs, or *Serakas*, 85 deg. 35 min. Long. 36 deg. 15 min. Lat. A pleaſant City for Scituation, and plenty of Waters.
Sermeghon, 87 deg. 37 min. Long. 37 deg. 32 min. Lat. In a fertile Soil, yet not very plentiful.
Serveſton, 78 deg. 15 min. Long. 29 deg. 15 min. Lat. In a Soil abounding with Gardens.
Servon, 79 deg. 15 min. Long. 32 deg. 15 min. Lat. In a Soil abounding with Wine and Dates.
Surjon, 74 deg. 40 min. Long. 30 deg. 20 min. Lat. Where the beſt *Perſian* Carpets are made, and *Shaads*, or Girdles of Goats Hair curiouſly wrought.
Sohreverede, 73 deg. 36 min. Long. 36 deg. 5 min. Lat.
Sſouſs, 73 deg. 45 min. Long. 32 deg. 15 min. Lat.
Sultanie, 76 deg. 15 min. Long. 39 deg. 40 min. Lat. Where the Mornings and Evenings are very cold; all the reſt of the day very hot.

T.

Taberon, 80 deg. 34 min. Long. 35 deg. 20 min. Lat.
Talikon, 88 deg. 15 min. Long. 36 deg. 32 min. Lat. In a Country plentiful in Corn, Fruit, and good Water.
Tauris, otherwiſe call'd *Sfernerdehi*, 63 deg. 15 min. Long. 39 deg. 10 min. Lat.
Tebeſs, 80 deg. 40 min. Long. 38 deg. 15 min. Lat.
Teſtis, 60 deg. 15 min. Long. 43 deg. 15 min. Lat.
Toukon, 82 deg. 45 min. Long. 38 deg. 40 min. Lat.
Touſs, or *Meſhed*, 82 deg. 30 min. Long. 38 deg. 40 min. Lat.
Touſſea, otherwiſe call'd *Louſſek*, 85 deg. 40 min. Long. 37 deg 50 min. Lat.

Y.

Yeſd, 79 deg. 15 min. Long. 32 deg. 15 min. Lat.
Yevin, ſee *Azadkar*.

Z.

Zemma, 89 deg. 14 min. Long. 38 deg. 35 min. Lat. In a Country abounding in all ſorts of Cattel.
Zenjon, 73 deg. 36 min. Long. 36 deg. 5 min. Lat. Famous for its antiquity, and formerly the *Perſian* Univerſity.
Zertah, 79 deg. 30 min. Long. 32 deg. 30 min. Lat. The biggeſt City in the Province of *Belad-Ciſton*, abounding in Wine and Shell-fruit.
Zour, 70 deg. 20 min. Long. 35 deg. 32 min. Lat. A City in the ſame Province.
Zouzen, 85 deg. 15 min. Long. 35 deg. 39 min. Lat. In the Province of *Mazandran*.

Zourend, 73 deg. 40 min. Long. 31 deg. 15 min. Lat. In the Province of *Kerman*, where there is great ſtore of curious Potters ware; where alſo grows the Root *Hanna*, with the juice whereof the *Perſians* dye their Nails, and the Breaſts and Tails of their Horſes.

The End of the Third BOOK.

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THE FOURTH BOOK
OF THE
TRAVELS
OF
MONSIEUR *TAVERNIER:*
BEING, A
DESCRIPTION
OF
PERSIA.

CHAP. I.

Of the Extent of PERSIA, *and its diviſion into Provinces.*

PERSIA, according to the preſent State of the Empire, to the North is bounded by the *Caſpian* Sea; Southward, by the Ocean; Eaſtward it joyns to the Territories of the Great *Mogul*; Weſtward, to the Dominions of the Grand *Signor*; the two Empires being parted by the Rivers *Tigris* and *Euphrates*.

But that you may the better underſtand the full extent of the Dominions of the *Perſian* King, you are to know, That this great Monarch, beſides that Tract of Ground which is properly call'd *Perſia*, poſſeſſes a vaſt part of the ancient *Aſſyria* and the great *Armenia*, the ancient Kingdoms of the *Parthians* and *Medes*, the Kingdom of *Lar*, the Kingdom of *Ormus*, and all Eaſtward of *Perſia* beyond *Candahar*, almoſt as far as the Kingdom of *Scindi*.

But becauſe thoſe *Europæans* that have Travel'd before me, either were not ſo curious, or had not perhaps the opportunity to learn the true number of the Provinces that compoſe the whole Continent of *Perſia*, I have undertak'n, though the *Perſians* themſelves are ignorant enough, to give the beſt account I can, finding it neceſſary for the better ſatisfaction of the Reader, to take ſome notice of the Names of Places according to the ancient Geography.

The firſt is the Great *Armenia*, which our Maps without any ground or reaſon at all call *Turcomannia*; in regard they might have more properly call'd it *Ermenick* in general, ſince the Inhabitants are the greateſt part *Armenians*. That part whereof which is ſituated between the two Rivers of *Araxes* and *Cyrus*, at this day call'd *Aras* and *Kur*, by the Natives is call'd *Iran*, or *Cara-bag*, being one of the moſt beautiful, and richeſt pieces of Land in all *Perſia*; the principal Cities of which are *Erivan*, *Nacksivan*, *Zulpha*, and *Van*.

The

The ſecond is *Diarbeck*, formerly *Meſopotamia*, between *Euphrates* and *Tigris*; the chief Cities whereof are *Bir*, *Car-Emir* or *Diarbequir*, *Ourfa*, *Mouſſul*, *Geziré*, *Merdin*, &c.

The third is *Curdiſtan*, formerly *Aſſyria*, extending all along the Eaſt-ſide of the River *Tigris*, from the Lake *Van* to the Frontiers of *Bagdat*; the principal Cities are *Niniveh*, *Sheriſoul*, *Amadié*, *Sneirne*, *Betlis*, and *Salmaſtre*.

The fourth is *Hierak-Arabi*, otherwiſe the Country of *Babylon* or *Chaldea*; the principal Cities whereof are *Felougia* upon *Euphrates*, *Bagdat* upon *Tigris*, *Merſhed-Ali*, *Gourno*, and *Balſara*; and in the Country of *Bourous*, *Sharaban*, *Eronnabat*, &c.

The fifth is *Hierak-Agemi*, or the ancient *Parthia*; the principal Cities whereof are *Hiſpahan*, *Touſhercan*, *Hamadan*, *Caſhan*, *Kan*, and *Caſbin*; and perhaps *Yeſd*, if it be not rather in *Kerman* or *Sigiſtan*.

The ſixth contains *Shirvan*, all along the *Caſpian* Sea, where ſtand the Cities of *Derbent* or *Demir-Capi*, *Baku*, and *Shamaki*; and the Province of *Edzerbaïjan*; wherein ſtand the Cities of *Tauris*, *Ardevil*, and *Sultany*. Which two Provinces comprehend the ancient *Media* within a very little, extending to the very Shoar of the *Caſpan* Sea.

* Derbent *in the* Perſian *Tongue ſignifies a Strait Gate, and* Demir-Capi *in the* Turkiſh, *a Gate of Iron; near to which place were the ancient* Caſpian *Gates, or* Caſpiæ Pylæ *of the Ancients.*

The ſeventh contains *Kylan* and *Mazandran*, lying likewiſe upon the *Caſpan* Sea, formerly *Hyrcania*; wherein are the Cities and Towns of *Firuzcuh*, *Sukar-abad*, and *Mionikielle* at the entry of the Mountains; *Giru*, *Talara-peſct*, and *Saru*, in the Plain; *Ferh-abad*, *Ciarman*, and *Gſcref*, toward the Sea.

The eighth is *Eſtarabad*, formerly *Margiana*, which extends to the River *Ruthkhané-kurkan*, which the Ancients call'd *Oxus*; the principal Cities whereof are *Eſtarabad*, *Amul*, *Damkam*.

The ninth contains the Province of the *Uſbeck-Tartars*, comprehending all the ancient *Sogdiana* and *Bactriana*; the chief Cities whereof are *Balk*, *Samarcand*, and *Boccara*, &c.

The tenth is *Coraſſan*, formerly *Aria*, with ſome part of *Bactriana*; the chief Cities whereof are *Eri*, *Meſhed*, *Niſabur*, *Thun*, &c.

The eleventh *Sableſtan*, formerly *Peloponneſus*; the principal Cities whereof are *Beksabat*, *Aſbé*, *Buſt*, *Sarents*; the Territory and City of *Candahar* being alſo comprehended within the extent of this Province, together with *Duki* and *Alunkan*, upon the Frontiers of the Great *Mogul*'s Dominions.

The twelfth is *Sigiſtan*, formerly *Drangiana*; the principal Cities whereof are *Siſtan*, *Shalack*, and *Kets*.

The thirteenth comprehends all the Territories of the ancient *Arachoſia*, bord'ring upon the Kingdom of *Scindi*, not having any Cities that we know of.

The fourteenth is the Province of *Makran*, lying all along upon the Sea of *Mogoſtan*, formerly *Gedroſia*; the chief Cities whereof are *Makran*, *Firbk*, *Chalak*, and the Port of *Guadel* toward *Guzerat*.

The fifteenth *Kerman*, formerly *Caramania*, extending as far as the Gulf of *Ormus*; the chief Cities whereof are *Kerman*, *Bermazir*, the Port of *Kuheſtek*, and the Cape of *Jaſques*.

The ſixteenth is *Farſiſtan*, or that part of *Perſia* ſo properly call'd; the chief Cities whereof are *Schiras*, *Caſeron*, *Benarou*, *Firus-abat*, *Darab-guier*, &c. To which you may add the little Province of *Laraſton*, with the City of *Lar*, juſt againſt *Ormus*. But this Province formerly extended no farther than *Benarou*, two days journey from *Lar*, before *Sha-Abas* conquer'd the Kingdom of *Lar*, and then the Kingdom of *Ormus*. Now they are both united; though they have both ſeveral Governours, as they had diſtinct Princes before. The Ports in this Province upon the *Perſian* Gulf are *Bander-Abaſſi* and *Bander-Congo*.

There are two other little Ports in the *Perſian* Gulf, about thirty hours ſail from the Mouth of *Euphrates*, but not capable of receiving any other than ſmall Barks; which are very much to be admir'd; for in regard the Inhabitants are ignorant of the uſe of Iron, it is ſtrange to ſee their Boats made ſo handſom and ſtrong withal; the Planks being only ty'd together with a Cord, which is made of a kind of Hemp tak'n from the out-ſide of the Coco-nut.

The laſt is the Province of *Curſiſtan*, formerly *Suſiana*, which *Euphrates* and *Tigris* joyning together ſeparate from *Chaldea*; the principal Cities whereof are *Suſter*, anciently *Suſa*, the Capital City of the Empire of King *Ahaſuerus*, *Ahawas*, *Scabar*, *Rambormus*, &c.

The

The temper of the Air in *Perſia* varies according to the variety of ſituation. The Country of *Edzerbaijan* is very cold, but very healthy. The Air of *Mazandran* is very unwholſom; for being a low fenny Country, and full of Inſects, when the Waters dry up in the Summer, the Inſects alſo dye and infect the Air. Sometimes thoſe bad Waters over-flow the Country; in ſo much that the Inhabitants receive a tincture in their Complexions from the colour of the Earth. The Province of *Guilan* is included in the Province of *Mazandran*; and the Air is ſo unwholſom, that the People cry of him that is ſent to command there; *Has he robb'd, ſtol'n, or murther'd, that the King ſends him to* Guilan?

At *Iſpahan*, which is almoſt in the middle of *Perſia*, there are ſix months of hot, and ſix months of cold weather. The Snow falls three or four times in a ſeaſon, and ſometimes ſo very thick, that there is hardly any travelling upon the Road. About a League from the City, toward the Mountain, there ſtands a Stone about two or three Foot high, which when the Snow hap'ns to cover, prognoſticates a plentiful Year; and the firſt Country-man that carries the news thereof to the King, receives a hundred *Tomans*. As for Rain, there is very little falls there, unleſs it be in *April*, and then it ſometimes rains very hard.

In the Southern Provinces, the heats are very exceſſive, and kill abundance of our *Europeans*, eſpecially thoſe that are giv'n to drink.

All *Perſia* is water'd with little Rivers; but there is not one navigable River through the whole extent of it, unleſs it be *Aras*, or the *Araxes* of the *Indians*, which carries ſome few flat-bottom'd Boats. The other Rivers, inſtead of growing bigger, the farther they keep their courſe from the Springs, grow ſhallower for want of Water, by reaſon of the infinite number of *Kreiſes* or Channels, which they cut out of the Rivers to water the Lands, which would not bring forth ſo much as only Graſs without the help of thoſe Cuts; unleſs it be in the Province of *Mazandran*; which from *September* to *March* ſeems a kind of Terreſtrial Paradiſe, through the pleaſing variety of Herbs and Fruits. However, *Perſia* in general being thus water'd, is a moſt fruitful Country: though it be true, that many of their Springs and Channels are loſt and brok'n. And *Mirza-Ibrahim* Governour of the Province of *Edzerbaijan* told me one day, that in the very Territory of *Tauris*, there were above two hundred Springs utterly loſt, either by accident or negligence.

As for their Gardens, they water them with Well-water, by the help of a Wheel and an Ox; but the running Water is much better, as not being ſo cold, and more fatning to the Earth. And therefore the Fruits that grow in the Mountains which are only water'd by the Rain or by the Dews, are much better taſted, and keep longer.

Perſia is a mountainous Country, but for the moſt part the Mountains are very dry and barren. As for Woods, there are none in all the Country. Travellers are alſo forc'd to go a great way out of their Road to find a Spring; and ſometimes they ſhall ride ten or twelve Leagues, before they meet with any Water but what they carry in their Bottels. There are ſome Mountains out of which they dig Salt, as Stones out of a Quarrey. There are alſo Plains where the Sand is nothing but Salt, though it be not ſo ſavoury as our Northern Salt.

Of late ſeveral Copper-Mines have been found out, of which the Natives make all ſorts of Kitchen-Houſholdſtuff. Their Lead comes from *Kerman*; their Iron and Steel from *Coraſan* and *Kaſbin*, though not ſo good as that of *Spain*. Their Steel is very fine, with a ſmooth grain, and grows very hard in the Water, but it is as brittle as Glaſs. Neither will this ſort of Steel agree with the Fire: ſo that if the Fire have not more than a double heat when the Steel is forg'd, it will look juſt like a piece of burnt Charcoal. The Steel which we call *Damas-Steel* comes from the *Indies*, and the *Perſians* call it *Gauherdar*.

There are alſo ſome Mines of Gold and Silver in *Perſia*, wherein it appears that they have anciently wrought. *Sha-Abas* alſo try'd again, but found his expence to be more than his profit: whence it is become a Proverb in *Perſia*, *Nokre Kerven dehkrarge nohhaſſel*; The Silver-Mine of *Kerven*, where they ſpend ten to get nine. which is the reaſon that all the Gold and Silver of *Perſia* comes out of Forein Countries.

CHAP.

CHAP. II.

Of the Flowers and Fruits of Perſia, *of Turquoiſes and Pearls.*

THE Flowers of *Perſia* are nothing comparable to our *European* Flowers, neither for variety nor beauty. For having paſs'd the *Tigris* in the Road to *Perſia*, you meet with nothing but Roſes and Lillies, and ſome other Fruits peculiar to the Country.

As for Roſes, they have great ſtore, which they diſtil, as they do Orange-flowers, and tranſport the Waters into all the Eaſtern parts of *Aſia*.

I never left the Court of *Perſia*, but ſome of the Lords, eſpecially four of the white Eunuchs, beg'd of me to bring them ſome Flowers out of *France*; for they have every one a Garden before their Chamber door: and happy is he that can preſent the King with a Poſie of Flowers in a Cryſtal Flower-Pot.

There are in *Perſia* Apples, Pears, Oranges, Granates, Prunes, Cherries, Apricots, Quinces, Cheſnuts, Medlers, and other ſorts of Fruit, which is not generally ſo well-taſted as ours.

Their Apricots indeed, eſpecially the leſſer ſort, are better than ours. When you op'n this Apricot, the Stone cleaves in two, and then the Kernel, which is only a ſmall Skin, as white as Snow, is more pleaſing to the taſt than if it had been preſerv'd.

As for their Melons, they are moſt excellent, and very plentiful, neither is it ſo dangerous to eat them to exceſs, as ours. There have been ſome that have eat'n ſix and thirty pound in a day, and have never been the worſe. There is a prodigious quantity of them ſold in *Iſpahan*; where they are brought to Market, from midnight 'till four a Clock in the afternoon. Thoſe Melons which are firſt in ſeaſon, and are call'd *Guermez*, are inſipid, and taſt of nothing but Water. However the Phyſicians adviſe you to eat them, ſaying that they plump up the Fleſh, and renew the habit of the Body. The next to the *Guermez*, are better than they, and they increaſe in goodneſs 'till they come to be quite out of ſeaſon; the laſt of which they keep all the Winter long.

Though they have ſuch vaſt plenty, yet they never leave but one Melon upon a ſtalk, and when it is as big as a Nut, the Gard'ner, or his Wife, or his Children, lye down upon the ground and lick off the Down, which they ſay keeps the Melon from being ſweet, and rip'ning kindly.

The *Perſians* have alſo a particular ſort of Quince-Pepin, but not ſo good as ours, which they fry unpar'd, caſting great ſtore of Salt in the Pan to excite thirſt, and then preſent them to their Friends at their Collations. They have alſo Almonds and Figs, but few Small-nuts or Wall-nuts.

Oyl they have none, but in the Provinces of *Mazandran* and *Guilan*, which furniſh all the reſt of *Perſia*; but the Olives are rotten, black, gravelly, and not worth any thing, compar'd with *Provence*-Olives.

Armenia, *Mengrelia*, *Georgia*, and *Media* abound in Vineyards. They bury their Vines all the Winter, and take them up again in the Spring by reaſon of the cold. In the hotter Countries they dreſs their Vines as we do, without any under-propping them. There are three ſorts of Wines in *Perſia*. That of *Yeſd* is very delicate; that of *Iſpahan* but ordinary: that of *Yeſd* is tranſported to *Lar*, where there lives a great number of *Jews*, who care not to live but where they may have good Wine, and that at a cheap rate. It is alſo carry'd to *Ormus*, where it is ſold half in half cheaper than the Wine of *Schiras*. As for the Wine of *Schiras*, it is made of one only Grape, ſweet in taſt, but which heats the Mouth extremely. This ſort of Grape is call'd *Kichmiſhé*; it is a white Grape, without any ſtone, as vulgarly believ'd; but however it has a ſtone, though it be hardly to be perceiv'd; which nevertheleſs will appear in new Wine, when it frets like a little Ligament. They ſay that the Wine of *Iſpahan* is cold upon the Stomach, but that it fumes into the Head. For its coldneſs upon the Stomach I can ſay little, but I know it will warm the Head, if a man takes too much of it. In *Perſia* they never keep their Wine in Tuns, but in great

great earthen Veſſels bak'd in an Oven, either glaz'd, or elſe ſmear'd over with the fat of a Sheeps rump, ſtop'd up with wood'n Covers, cover'd over again with a great piece of red Calicut, that lyes over all the lids of the Pots.

The King and his Lords have other ſorts of Cellars for magnificence, where they treat ſuch as they invite. Theſe are four ſquare Rooms not above three or four ſteps deep, with a Well in the middle, the floor being ſpread with *Turkie* Carpets. Now at the four corners of the Well ſtand four great Bottles containing twenty Pints a piece, the one of White, the other of Claret. Between the great Bottles ſtands a row of leſſer Bottles fill'd, a Bottle of White, and a Bottle of Red. In the Cellar-Wall are ſeveral niches one above another, and in every nich a Bottle, ſtill vary'd *Gules* and *Argent*; a very pleaſant ſight to good Companions in a Room, which is as light as day.

As for Herbs and Roots they have very good in *Perſia*, but above all, moſt excellent *Roman* Lettuce. But there is no ſort of Pulſe, nor can they find a way to make Peaſe grow among them. The *Carmelites* carry'd Aſparagus, Artichoaks, and Succory, which were never ſeen there before, but now begin to thrive very well.

As for Turquoiſes and Pearls I ſhall ſpeak thereof in my diſcourſe of Jewels, toward the end of my *Indian* Travels.

CHAP. III.

Of the Beaſts of Service; of the Fiſh and Fowl of Perſia.

THe Beaſts for ſervice in *Perſia*, are Horſes, Mules, Aſſes, and Camels. The Horſes of *Perſia* are but of an ordinary ſtature, leſs than ours, very narrow before, but very ſwift and light. They carry their heads very ill in running, by reaſon of the cuſtom to which the *Perſians* uſe them. For they have got a trick of managing their Horſes, yet never getting upon their backs; they teach them to Amble by tying their feet with two Cords of an equal length, to the middle whereof are faſten'd two other Cords that are faſten'd to the Saddle, which two Cords keep their feet ſo, that they cannot ſtir but at ſuch a diſtance; and ſo they deal with their Mules upon which the old men generally covet to ride. The Horſes of *Perſia* are very docible, and eaſily brought up. They give them nothing elſe from one Evening to another but a Sack full of chopt Straw, with a meaſure of Barley which they mingle together with the Straw, to the end they may eat both together. When the Barley is newly ear'd, they give it them for fourteen or twenty days together to purge their bodies, as we for the ſame end put our Horſes to Graſs in the Spring. The *Perſian* Horſes hold out very well 'till eighteen or twenty years of age; but they never cut their Stone-Horſes in that Country. In the Winter, they never take off their Shooes, but only Froſt-nail them. Their Furniture is very light and handſomly made. And this is further obſerv'd, that whereas we keep Goats in our Stables and Inns, the *Perſians* keep Hogs.

There are two ſort of Aſſes in *Perſia*. Thoſe that are bred in the Country only ſerve to carry burthens; but there are a ſort of *Arabian* Aſſes that are ſwift and very handſom, excelling in price the common ſort of Horſes. The Merchants of *Iſpahan* keep theſe Aſſes in their Country Houſes, taking it for a great piece of Grandeur to Ride every Morning to their Shops.

Some parts of *Perſia* are perplex'd alſo with wild Beaſts, as Lyons, Bears, and Leopards, but there are but very few; nor have we heard that ever they did any great miſchief. Porcupines they have alſo; and I my ſelf ſaw brought before the King two men, the one of which was Shot through the Thigh, and through the Leg with a Porcupine's Quill. The ſecond was kill'd, the Porcupine having darted his Quill a little above his right Pap through his Breſt. As for their Fiſh, there are an abundance of Carps, Trouts, and Pikes in the River *Aras*; but in all the other Rivers of *Perſia* there is but one ſort of Fiſh, which is a kind of

Barbel. In the ſubterranean Channel which they bring to water their fields there is another ſort of Fiſh very plentiful of bones, and as little as can well be eaten.

Where the white Mulberies grow by the River ſide, ſo ſoon as they begin to bear fruit, 'tis very good paſtime to ſee the Crabs, as big as the Palm of a man's hand, come out of the River after Sun-ſet, and climb the trees to eat the fruit, and then by break of day return into the River again. They are delicate food, far beyond Crey-fiſh, but a hot provocative Diet, as the Phyſicians well obſerve.

During the Froſt they bring from the *Caſpian* Sea great ſtore of Salmon or Salmon-Trouts, four or five Foot long. The Province of *Media* is well ſtor'd with Sturgeon from the mouth of the River *Araxes*. In the ſame Sea there is a certain Fiſh like a Carp, which they ſalt and dry like our Herrings. From the *Perſian* Gulf comes nothing but Salt-fiſh, which is tranſported over all the Kingdom.

Their Fowls are much the ſame that we have in *Europe*, only I do not remember that I ever ſaw any Quails in the Country. As for their Pigeons, they fly wild about the Country; but only ſome which they keep tame in the City, wherewithal to decoy the reſt: which is a ſport the *Perſians* uſe in hot weather as well as in cold. Now in regard the Chriſtians are not permitted to keep theſe Pigeons, ſome of the vulgar ſort will turn *Mahometans* to have that liberty. There are above three thouſand Pigeon-houſes in *Iſpahan*. For every man may build a Pigeon-houſe upon his own Farm, which yet is very rarely done; all the other Pigeon-houſes belong to the King, who draws a greater Revenue from the Dung than from the Pigeons: which Dung, as they prepare it, ſerves to ſmoak their Melons.

Poultrey is very plentiful in *Perſia*; and the *Armenians* brought out of *Europe* the way how to fat Capons; the firſt ſo fatted they preſented to the King, who lik'd them ſo well, that he order'd that the richeſt of the *Armenians* ſhould be commanded to provide him ſuch a number every year. There are no Turkeys in all *Aſia*; but the *Armenians* trafficking to *Venice* carry'd ſome from thence, which when the King had taſted, he lik'd ſo well, that he order'd the *Armenians* to breed him up ſuch a number, and to ſtock the Kingdom with them. But the *Armenians*, ſeeing the King would impoſe a new Tribute of Turkeys as well as Capons, grew negligent, and ſuffer'd the Chickens to dye as ſoon as they were hatch'd. Thereupon the *Perſians* ſuſpecting the fraud, commanded the *Armenians* to keep the dead Turkeys, that they might be Judges how they came by their deaths: And it was my wonder to ſee ſo many young Turkeys hanging againſt the Walls of ſome Houſes in *Zulpha*, that occaſion'd this Story to be told me.

All ſorts of Water-fowl are as plentiful in *Perſia*, as with us.

Upon the Frontiers of *Media* and *Armenia*, at a certain ſeaſon of the year are to be ſeen a great number of Birds, much like to our Owzils. Much about the ſame time the Corn begins to appear, but then is the ground cover'd with ſuch infinite ſwarms of Locuſts, that the *Armenians* are forc'd to betake themſelves to their Proceſſions, and to water the ground with a Water which they fetch a great way off, whereinto the Bodies of ſeveral martyr'd Chriſtians were thrown. Three days theſe Proceſſions and waterings of the ground continue, and after that, whether it be that the fore-mention'd Birds do eat the Locuſts, or only drive them away, in two or three days the Country is clear of them.

As for Birds of prey, the Country wants none, Falcons, Sparrow-haws, Lanerets, *&c.* of which the King of *Perſia* is very well provided, having above eight hundred belonging to his Game. Some of theſe Birds are taught to fly at the wild Boar, or wild Aſs, or wild Goat; others at Cranes, Herons, wild Geeſe, and Partridge. The chiefeſt of which Birds are brought from the Southern Mountains, extending from *Schiras* to the *Perſian* Gulf.

The King takes great delight to hunt the Boar and Hart; and if it come to paſs that the Game out-run the Dogs, then they let fly one of their Hawks, who preſently ſeizes the head, and while ſhe is continually pecking and diſturbing the Beaſt, the Dogs are preſently at his heels. The Hawks are taught to ſtop like a Horſe at full ſpeed: elſe they would never quit their prey, which they preſently do, as ſoon as ever the Falconer ſhews them their reward. Now their way of ord'ring or making the Hawk is this. They take the skin of a Hart, head, body, and legs, and ſtuff it with Straw, to the end it may be like the Beaſt which they intend to repreſent in the nature of a Quarry. When they have ſet it in the place

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where they uſually train up the Hawk, they lay meat upon the head, or in the holes of the eyes, to the end the Bird may be ſure to ſeize thoſe parts at his down-come. Being accuſtom'd to feed in this manner for ſome days together, they fix the Beaſt upon a Plank with four Wheels, and cauſe it to be drawn with long Cords by certain men, that mend their pace ev'ry day, 'till at length it is drawn by a Horſe at full ſpeed, whereby the Bird is accuſtom'd by degrees not to forſake her prey. After the ſame manner they counterfeit all other ſorts of Quarrys to enter their Hawks, as well wild Boars, wild Aſſes, as Hares and Foxes. Some there are that will order a Crow with the ſame induſtry as you would make a Hawk. They have have alſo a certain Beaſt which they call *Once*, which has a ſpotted skin like a Tiger, but which is nevertheleſs very gentle and tame; this a Horſe-man will carry behind him, and when he ſees a wild Goat, he ſets down the *Once*, which is ſo nimble, that in three leaps he will be upon the back of the wild Goat; though the wild Goat be a very ſwift Creature. The *Once* immediately ſtrangles him with his ſharp teeth. But if by accident the wild Goat get from him, the *Once* will ſtand ſtill in the ſame place abaſh'd and troubl'd, ſo that an Infant may take him and kill him, without the leaſt reſiſtance made in his own defence.

The Kings of *Perſia* take great delight in Hunting, and in that ſport it is that they love to ſhew themſelves magnificent: Inſomuch that *Sha-Sefi* deſirous to treat all the Ambaſſadors then at his Court, which at that time were the *Tartarian*, *Muſcovite*, and *Indian*, carry'd them along with him into the field, and having tak'n a great number of Harts, Fallow-dear, Hinds, and wild Boars, he caus'd them all to be made ready to be eat'n the ſame day: And while he was feaſting, an Architect had order to raiſe a Pyramid of the heads of thoſe Beaſts in the middle of *Iſpahan*, of which there are ſome remains to this day. When the Architect had rais'd it to a conſiderable height, he came very pleaſantly to the King, and told him he wanted nothing but one head of ſome great Beaſt to finiſh the Work. The King, whether in his Wine, or to ſhew the Ambaſſadors how abſolute he was over his Subjects, turning briskly toward the Architect; *Thou ſay'ſt well*, ſaid he, *nor do I know where to meet with a Head more proper than thy own.* Thereupon the miſerable Architect was forc'd to ſubmit his own Head, the King's Command being preſently put in execution.

CHAP. IV.

Of the manner of Building in Perſia.

IN regard there is little Wood or Stone in *Perſia*, all the Cities, except ſome Houſes, are generally built of Earth; but of an earthen, or rather a kind of Potter's Clay, ſo well wrought, that you may cut it like Turf, being wrought to a juſt conſiſtency. The Walls are made with lays of Earth, according to the proportion intended, and between every lay of Earth, three Foot high, two or three rows of Bricks bak'd in the Sun. Theſe Bricks are made in a ſquare Mold three fingers thick, and ſeven or eight inches broad: and for fear they ſhould cleave with drying in the Sun, they lay over them pounded Straw to keep them from chopping in the heat. They never lay the ſecond Lay 'till the firſt be dry, nor is the ſecond Lay to be ſo broad as the lowermoſt. Thoſe Buildings which are made of Brick bak'd in the Sun are very handſom; and after the Wall is rais'd, the Maſon plaiſters it over with a Morter made of Potter's Clay mingled with Straw; ſo that the defects of the Building being cover'd, the Wall appears very firm and cloſe. Then the Work-man plaiſters the Morter over again with a Lime mixt with *Muſcovy*-Green, which he pounds with a certain Gum, to render the Lime more glutinous: and then rubbing the Wall over with a courſe Bruſh, it becomes as it were damask'd and ſilver'd, and looks like Marble. The poor are contented with only bare Walls, or ſome courſe daubing that coſts little. The middle of the Houſe conſiſts of a large *Portico*, twenty or thirty Foot ſquare; and in the middle of the *Portico* a Fountain full of Water. It is all open upon one ſide; and from the *Portico* to the Pond or

Fountain all cover'd with Carpets. At every corner of the *Portico* is a Room to ſit and take the freſh Air; and behind another large Room, the floor whereof is ſpread with Carpets, Mattreſſes, and Cuſhions, according to the quality of the Maſter of the Houſe. Upon the two ſides of the *Portico* are two other Chambers, and doors to go from one Chamber to another: and thus are the Houſes of the great Lords built, but only they are more ſpacious. For their Houſes conſiſt of four great Parlours, that look toward the our corners of the World, and every Parlour has two Chambers upon each ſide, which make eight Chambers, that ſurround a great Hall in the middle. The King's Palace is alſo built after the ſame faſhion: and generally the *Perſian* Houſes are very low, it being a rare thing to ſee one three Stories high. Yet all their Chambers and Rooms are arch'd, wherein the *Perſian* exceeds us. For without all that trouble and time that we ſpend, they will preſently raiſe an Arch ſo broad and high as eaſily demonſtrates the skill of the Work-man. The tops of their Houſes are flat and terraſs'd; being plaſter'd with Earth mixt with Straw chopt very ſmall, and well temper'd; which they bind together with a layer of Lime beat'n for ſeven days together, which makes it as hard as Marble, and if they want Lime, they pave the Terraſs with ſquare Tiles bak'd in an Oven, ſo that the Rain can do no harm. But they are very careful to ſhovel off the Snow, for fear it crack the Terraſs with lying. Without the Houſes ſhow nothing, but within they are curiouſly painted with Birds and Flowers, wherein the *Perſians* are no bad Artiſts. They take great delight to have ſeveral little Chambers, with ſeveral Doors, and Lattice-windows, the quarrels whereof are of Glaſs of various colours. This ſort of glazing ſerves generally, and indeed more properly, for the Apartments where the Women may come. For they might have Cryſtal-windows if they pleas'd, but they glaze the void ſpaces in this manner, that their Women may not be ſeen; after they have fram'd the op'n place that gives light, like a Flower-Pot with ſeveral Flowers in it, which the Glaſs of ſeveral colours imitates to the life; whereby it is impoſſible that the Windows ſhould be peer'd through; beſides, that it is pleaſant to the Eye. The Doors of their Houſes are of *Tchinar*-Wood, which is very noble, and their Wainſcoting is as neat. The *Perſians* that love oſtentation, always diſplay their rich Carpets, Mattreſſes, Cuſhions, Coverlets, and all the moſt coſtly Furniture they have, in the fore part of their dwellings: For the *Haram*, or the Women's Quarter is but meanly adorn'd, in regard they are never viſited by any men but their Husbands. In ſome of their Rooms they have very narrow Chimnies; for the *Perſians* ſet all their Wood upright which they burn, becauſe of the Smoak; beſides, they make but ſmall Fires, in regard they have ſo great a ſcarcity of Wood. When they would go to ſleep, they lye down upon a Plank cover'd with a Carpet, and wrap themſelves in a quilted Blanket. In the Summer they ſleep in the open Air, upon their Terraſſes; and in regard the Women lye there too, there is an order obtain'd, that the *Moullahs* that ſing upon the *Moſquees* ſhall not preſume to go up in the morning, becauſe it might be their hap to ſee the Women as they lay; it being one of the higheſt pieces of infamy imaginable for a Woman to be diſcover'd with her Face op'n.

There are ſome Houſes that belong to great Lords, that have a ſquare place before their Doors, where they that come to viſit them may put their Horſes, to the end the Street ſhould not be peſter'd. If you look upon the Front of their Houſes, there is little ornament to be ſeen, unleſs it be upon ſome which have been lately built.

CHAP. V.

A Deſcription of Iſpahan, *the chief City of the Kingdom and Dominions of the King of* Perſia.

ISpahan, *Sphahan*, or *Sphaon*, as the *Perſians* pronounce it, which ſome Travellers have too unwarily affirm'd to be a fine City, lyes in the Province of *Hierac*, which compoſes ſome part of the ancient Kingdom of the *Parthians*. It is the Capital City of all *Perſia*, and a very large place, where the King uſually keeps his Court. The Records of the *Perſians* declare that formerly it was two contiguous Towns, one

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part whereof belong'd to *Haider*, and the other to *Neamed-Olahi*, two parts of *Iſpahan* ſtill retaining thoſe two names, which has occaſion'd great quarrels and debates among the people, while they have both been eager to prefer their own quarter. Nor indeed could *Iſpahan* be accompted other than a Village, before *Sha-Abas* had conquer'd the Kingdoms of *Lar* and *Ormus*. But then obſerving ſo fair a Situation, where he might as well be near the Provinces which he had newly conquer'd, as for the deſign which he had to extend his Dominions to the Eaſt and Weſt, as he had enlarg'd them to the South, he quitted *Caſbin* and *Sultany* to reſide at *Iſpahan*, as in the center of his Empire.

This City is ſeated in a vaſt plain, which extends it ſelf three ways fifteen or twenty Leagues. Upon the South about two Leagues from *Iſpahan* riſes a very high Mountain, on the top whereof toward the Weſt are to be ſeen the remains of a very ſtrong Fortreſs, where *Darius* kept himſelf, when *Alexander* gave Battle to him in that Plain. In the ſide of the Rock is a *Grotto*, either natural or artificial, or both, out of which iſſues a natural Spring of excellent Water, where a *Dervis* uſually inhabits.

The Circuit of *Iſpahan*, taking the Suburbs all in, is not much leſs than that of *Paris*; but the number of Inhabitants is ten times greater at *Paris* than at *Iſpahan*. Nor is it a wonder that a City ſhould be ſo large and yet ſo ill peopl'd, where every Family has its particular Houſe, and every Houſe its particular Garden. What ever way you come to it you may diſcover firſt the Towers of the *Moſquées*, and then the Trees that environ the Houſes, ſo that *Iſpahan* ſeems rather a Forreſt than a City. The Plain being fertile is well inhabited, but there are no Villages in it, only three or four Houſes in a place together.

The Walls of *Iſpahan* are of Earth, to which do belong ſome pittiful Towers without Battlements or Platforms, Baſtions or Redoubts, or any other Fortification. The Moats alſo are as bad, neither broad nor deep, but always dry. In ſome places alſo the people have beaten down great gaps in the Wall, to get the neareſt way into the City; yet they reckon ten Gates, which are but of Earth however, and of no defence; the chief of which are *Der-Vaſalſchab*, not far from the King's Palace, *Der-Tokshi*, *Der-Mark*, *Der-Vaſal-Lembon*, *Der-Naſan-Abad*, *Der-Sha*, and *Der-Dekt*. The Gates are made of Planks rudely joyn'd together, and cover'd with plates of Iron four fingers broad, and as thick as a Crown, faſten'd with flat-headed Nails. The Keys are never carry'd to the Governour, but left with a ſilly Porter that op'ns and ſhuts the Gates as he pleaſes himſelf; for indeed there is no neceſſity of ſhutting the Gates when there are ſo many other ways into the City.

The City of *Iſpahan* is ill laid out; for the Streets are narrow and unequal, and for the moſt part dark, becauſe of the Arches that go from one Houſe to another, ſo that a man is forc'd ſometimes to feel his way for two hundred paces. Moreover the Streets are many times annoy'd with Loads of Ordure and the Carcaſſes of dead Beaſts, which cauſe a moſt filthy ſtench, and would be very infectious certainly, but for the wholeſomneſs of the Air. In the moſt part of the Streets are Wells, which are ſtop'd up in Summer, and open'd in the Winter to carry away the Rain and the Snow into the Arch'd Channels which run under Ground through the middle of the Street. There are alſo before every Door certain Troughs to receive the filth and ordure of every Family, which the Country-men come and carry away to Dung their Grounds. Every morning the Country-man comes with his Aſs to lade Dung; and it is obſervable that he is more diligent to carry away the Dung of the *Armenians*, *Franks*, and *Jews* that drink Wine, than of the *Perſians* that drink none. And this is the profit of the Servants of the Houſe that ſell an Aſſes Load of Dung for five, and ſometimes for ten or twelve *Kasbeſhé*.

The Streets of *Iſpahan*, as of all the reſt of the Cities of *Perſia* are not pav'd, which makes them very incommodious both Summer and Winter. For in the Summer the duſt puts out your Eyes, unleſs it be in the Streets where the great Merchants live; and about the *Meydan*, where there are people hir'd to water the Streets Morning, Noon, and Night. Thoſe people go about the Streets alſo with a *Coracho* full of Water, and a Glaſs, with Ice in a Bag, to give them drink that deſire it: Nor do they take any money, being paid out of the Legacies left by perſons deceaſed for that purpoſe. In the Winter this duſt turns to mire half

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the leg deep; though it be very true that there are very few people to be ſeen then in the Street; for in regard of the vaulted Channels that run through every Street, ſhould the ſoak'd Earth chance to fail under the Horſe, it might endanger a Limb. Beſides, the *Perſians* are ſo ſuperſtitious, that they will hardly receive a man within their doors with a ſpot of Dirt upon his Cloathes, for fear of being defil'd by him.

You ſhall alſo meet with little Holes againſt the Walls of the Houſes in the op'n Street, where the *Perſians* are not aſham'd to ſquat and Piſs in the face of all the World. If there be any running Water in the Street, they take a little in their Hands and waſh their Member with it; or if there be no Water, they rub it againſt a Stone or the Wall, which they take for a great piece of gentility and modeſty.

That which farther contributes to the naſtineſs of the Streets of *Iſpahan*, is, that the Butchers throw the Blood and Excrements of the Beaſts which they kill into the Streets. If a Horſe or a Mule, a Camel or an Aſs dye, they preſently throw him into the Street. True it is, that there are people who come preſently to buy it of the Owner; who make *Hariſſé*, which they ſell to the poor Work-men. This *Hariſſé* is thus prepar'd; they boyl the fleſh of the dead Beaſt with Corn, and after it is well boyl'd they maſh it together, 'till it becomes like a Pottage. They alſo make *Hariſſé* of good Mutton; both which ſorts they ſell in the Market-place, or great *Meydan* of the City.

Though the City of *Iſpahan* be dirty, yet there is a way for perſons of ability to avoid it; for they never ſtir but on Horſe-back, with two or three Lackeys, call'd *Coatres*, that run before to make room. For the Men are all upon the falſe Gallop in the Streets, without any fear of hurting the Children: by reaſon that the Children are not ſuffer'd to play in the Streets like ours, but as ſoon as ever they come from School, they ſit down by their Parents, to be inſtructed by them in their Profeſſion.

Theſe *Valets* or Foot-men make a Trade of Running; of which the King and the Lords have ſeveral in their ſervice; it being a piece of grandeur to keep a great many. They ſerve from Father to Son, undergoing an Apprentiſhip in Running. From ſix to ſeven years of age, they only ſet themſelves to walk ſlowly. The next year they run a League at a time upon a handſom trot, the next year after they run two or three Leagues, and ſo proportionably for the reſt. At eighteen years of age they are allow'd a Scrip of Flowr, with a flat piece of Copper to bake their Bread upon, and a Bottle of Water; all which they carry about them when they run. For theſe people when they are ſent Poſt never take the *Caravan*-Road, but the ſhorteſt cuts through the Deſerts, and muſt therefore accuſtom themſelves to carry their Proviſion. The King and the Lords have no *Chatres*, but what are Maſters; which degree they are not to arrive at without ſome Ceremony and performing a Race, like our *Jemmy* and the Butcher of *Croyden*.

If he be a Lord that owns the *Chater* who deſires to be a Maſter, he ſends for all his Friends, ſets up a Scaffold in the *Meydan*, provides a Collation, and ſends for the Curtiſans to divert the Company. Now there is not one of theſe Gueſts that does not bring ſomething to give this *Chater* after the Race is run, either a Bonnet or a Girdle, or ſome other thing, part of which the *Chater* gives to his fellows. Then the *Chater* appears with his Legs greas'd, his Thighs bare, only a ſlight ſhort pair of looſe Breeches, and a Girdle with three little Bells hanging upon his Belly. Thus accouter'd he ſtarts from *Ali-Capi*, and between Sun-riſing and Sun-ſetting he runs backward and forward to a Stone a League and a half from the City toward the Mountains; running in that time ſix and thirty of our common Leagues, or a hundred and eight Miles. While he runs, there is *Kourouk* in the *Meydan*, and upon all the Road where he runs, and three or four Horſe-men that continually ride to and fro, to ſee that there be no deceit in the *Chater*'s Race; who when he approaches near the City, ride before to give notice of his coming. Every time he ſtarts and returns, the Drums and Trumpets ſound; at the end of the Race there ſtand ſeveral perſons with Arrows in their Hands, and ev'ry time he comes to the Stone they give him an Arrow, which he carries back every courſe to *Ali-Capri*. Every time he returns, the Curtiſans rub him and make much of him. All the time he runs, he eats nothing, but drinks Sherbet now and then. If he acquit himſelf well,

well, which appears by the number of Arrows brought back, he is admitted a Maſter by the approbation of the King's Foot-men, who are ſuperior to all the reſt. The *Kans* or Governours of Provinces run their own *Chaters* with the ſame Ceremonies, and in the ſame manner.

The Fortreſs of *Iſpahan* is nothing at all conſiderable. It joyns to the Wall upon the South ſide of the City, and is twice as long as broad, but without any defence in the world, unleſs it be of ſome pitiful Towers made of Earth. Here it is that the King keeps all the Rarities which he has purchas'd, or that has been preſented to him. For as to his main Treaſure, I believe it conſiſts chiefly in Gold-Plate. Within the Fortreſs there is a large Field, ſow'd every year with Rice and Corn; hard by which ſtands the Houſe of the *Capuchin*-Friars.

Iſpahan in general, unleſs it be the *Meydan* and ſome few arch'd Streets where the Merchants live, is more like a great Village than a City; the Houſes ſtanding at a diſtance one from the other, with every one a Garden, but ill look'd after, not having any thing in it perchance but only one pitiful Tree: true it is that they begin to build better of late days, but it is without the City. As for the Women, 'tis not a pin matter whether they live out of the City or within, in regard they never ſtir out of doors, and as ſeldom go a-foot.

The *Meydan* or great *Piazza* of *Iſpahan* was the contrivance of the great *Sha-Abas*, who had never done it, if a great Prince of the ancient Race of the Kings of *Perſia* had not refus'd him the old *Meydan*, with ſeveral Priviledges, and the Houſe that ſtood by it. Thereupon he deſign'd this new *Piazza*, to draw off the Merchants, and to ſpoil the old Market-place, by their departure from that quarter of the City which is leſs inhabited at this day. It is not far from this old *Meydan*, that the *Auſtin-Friars* on the one ſide, and the *Carmelites* on the other have their Habitations. There are alſo two ſides of that *Meydan* entire, under the *Portico's*, where ſit only ſuch people as ſell Herbs, Fruit, and Victuals; the other two ſides are almoſt faln to decay; but when it was all ſtanding, it was as handſom as the new one: and it is to be wonder'd, that the Prince, who built it, did not chooſe the place where *Sha-Abas* has built his, as being near the Water, and conſequently far more convenient.

The great *Meydan* then is a place about ſeven hundred Paces long, and between two and three hundred broad. It has Buildings upon all the four ſides; it lyes in length directly North and South; the Fronts are every one Portico'd, and Terraſs'd at the top; and on the City-ſide are little Chambers nine or ten Foot high, which fall very much to decay, being only built of Brick bak'd in the Sun. They are inhabited, the greateſt part of them, by the moſt infamous Curtiſans of the City. At ſome Paces diſtance from the *Portico's*, is a Channel which is pav'd with ſtone, and runs round about the *Piazza*; *Sha-Abas* caus'd ſeveral Trees to be planted by the ſide of it, but both the Channel and the Trees being altogether neglected, are faln to decay; beſides, that the ſmell of the Water in the Summer time is very noyſom.

In the midſt of the *Piazza* ſtands a kind of a May-Pole, or Maſt of a Ship, where the people exerciſe ſhooting at Birds. When the King comes to ſhoot, they ſet a Cup of Gold upon the top of the Maſt, which he is to ſtrike down with an Arrow. To which purpoſe he muſt ride full ſpeed, nor is he permitted to ſhoot 'till after he has paſt the May-Pole, turning himſelf upon the crupper of his Horſe: a remain of the ancient cuſtom of the *Parthians*, that kill'd their Enemies flying.

The Cup belongs to him that ſtrikes it down; and I have ſeen *Sha-Sefi*, Grandfather of the preſent King, in five Courſes ſtrike down three Cups.

From this Maſt or May-Pole down to the great *Moſquee*, they ſell nothing but Wood and Charcoal: from the ſame Pole to the Sun-Dial upon the North-ſide, are none but ſuch as ſell old Iron-Tools, old Harneſs for Horſes, old Coverlets, and other old Brokery-ware, as in our *Long-Lane*.

From the Pole to another *Moſquee*, to the South, juſt againſt the Sun-Dial, is the place for all the Poulterers. The reſt of the *Piazza* toward the Palace, is always kept clean, without any Shops, becauſe the King comes often abroad in the Evening to ſee Lions, Bears, Bulls, Rams, Cocks, and all other ſort of Creatures fight which are brought thither.

The people of *Iſpahan*, as in many other Cities, are divided into two parts, the one

one call'd *Hedari*, the other *Nametlaï*; and upon all the Combats of Beasts before-mention'd, there are always very considerable Wagers laid between these two Tribes. The King, who is a neuter, gives to the Master of the Beast that gets the upper hand sometimes five, sometimes ten, sometimes twenty *Tomans*, according to the value of the Wager laid; and he that wins the Wager, presents the Master of the the Beast likewise. They have also a Sport at breaking of Eggs, by knocking the ends one against another, some of which Eggs come to three or four Crowns. The Hens that lay them are bred in a Country which they call *Sausevare*, about a hundred leagues from *Ispahan*, toward the Province of *Karason*; the Cocks of which Country are bigger and stronger than other Cocks, and cost some of them a hundred Crowns. There are a sort of Tumblers also, that after Dinner set up their Stages in the *Meydan*, and toward the Evening, they that play the *Maid-Marians* come and encompass a square place with a course piece of Calicut; and then through another very fine Cloth, the Wenches shew a thousand tumbling Tricks and antick Postures. When they have done, they come and ask the Spectators for Money, who give them every one what they think fit. Every Friday, which is as it were Market-day, the Country-folks bring to Town what they have made in the Villages, as Doors and Windows fitted to be hung up, Window-frames, Locks, and other things of that nature. Upon that day also they sell Mules, Horses, Camels, and Asses, which brings a great confluence of people from all parts.

Upon the West side, where stands the Gate of the Palace, and *Ali*'s Gate, between the Canal and the *Portico's* are rang'd some seventy Pieces of Cannon upon their Carriages. These Guns, together with the Sun-Dial, were brought from *Ormus* by the Great *Sha-Abas*, of which the *English* ought to have had their share; for without their assistance he never could have tak'n the Town.

From the corner of that Front, which touches upon the Eastern Front of the *Mosquee*, in the middle, are all Sadlers Shops; and from that *Mosquee* to another corner that touches upon the Western Front, live the Book-sellers, Book-binders, and Trunk-makers. In the middle of the Southern Front stands a Portal, with a Tower upon each side, which leads to a *Mosquee*, the Gate whereof is cover'd all over with Plates of Silver, and is certainly the neatest Portal and fairest Entrance into any *Mosquee* of *Persia*.

At the other end of the same Front, where it joyns to that upon the West, there is a great Portal that leads to a false Gate of the King's Palace; near to which, as soon as you are enter'd, you meet with the Apartment of the Great Treasurer, who is a white Eunuch, and having the Keys of the Chamber where the Money lyes, takes care to pay what-ever the King orders him. Through that false Gate all the King's Provisions are carry'd into the Palace. This way also enter they that are entertain'd for the Manufactury of the King's Tissues, Silks, Sattins, Coverlets, and the like. In the same Enclosure also the *Franks*, who are under the King's Wages, and live at *Zulpha*, come every day to work; as also all the most particular and eminent Artists that the King hires.

The Western Front, which makes one of the two lengths of the *Meydan*, is thus appointed; from the Southern angle that touches the Trunk-maker's quarter, live all your Pedlers that sell all the small Commodities of *Norimberg* and *Venice*.

As for the King's Palace, I cannot make any handsom description of it, in regard there is nothing of Beauty either in the Building or in the Gardens. I think I have been as far in the House as a man could go, every time I was sent for by His Majesty; but excepting only four Rooms which they call *Divans*, I saw nothing but pitiful low Galleries, and so narrow that hardly two men could pass a-breast in 'em. In one of those Galleries I had audience of the King, in the Garment of Honour which he had bestow'd upon me. But in regard I have spok'n of two of them in another place, and that the other two are much alike both Building and Furniture, I shall say no more of them here.

From the King's Palace Gate to *Haly*'s Gate live the Goldsmiths, Lapidaries, and Gravers of Stones for Seals: *Haly*'s Gate is a plain Gate, naked of Work; of which I have already spok'n.

Between *Haly*'s Gate, and the other angle of the same Western Front, stands a great Gate which leads into a *Bazar*, where all the *Armenians* that live at *Zulfa* keep their Shops, and sell all sorts of Cloth that comes out of *Europe*, and other the choicest

choicest Wares of *Persia*. At the end of that *Bazar* stands a fair Inn two Stories high, which the Mother of *Sha-Abas* the second caus'd to be built. In the middle stands a great Fountain with four great Gates, which lead into four other Inns. Here by the way let me give a Traveller and a Trader in *Persia* this advice; that if his Goods be not very heavy, he never hire a low Chamber, as being three times dearer than those above: For the Chambers which the Sun lies upon most in the Summer, are the Chambers which cost least. Not but all the Chambers in the Inn are Tax'd at the same rate by the King; but the Host for his profit will find some pretence or other to raise his price; pretending those Chambers be hir'd already which you desire; especially if they be corner Chambers; which are the largest and most commodious. And indeed without this collusion Chambers would be very cheap. The best convenience of those Inns is, that a man is more secure in one of them then in a private House: For there if it happ'n that a piece of Goods be stol'n; or that your Chapman prove insolvent for Goods bought, the Inn-keeper is to make all good; being by the Law to receive so many blows a day 'till he pays the sum demanded. The Merchant also gives two in the hundred for every thing that he sells; and when the Market is done they presently go to the Host, who sets down in his Book the quality of his Goods, and the names both of buyer and seller. If he knows not the buyer, he is bound to go and enquire after him, and if he be not solvent; the Merchant takes his Goods again. Sometimes the Merchant to save the two in the hundred; combines with the Purchaser to carry away some of his Goods without the knowledge of the Host; which is done by greasing his Deputies fist, who will presently shut his Eyes. But then if the Purchaser proves insolvent, the Merchant dares not complain, because his Goods are not Register'd in the King's Book, whom he has defrauded of his Custom.

No less secure are the *Bazars* or Market-places, where the Merchants shut up their Shops very slightly; the *Bazars* being strongly guarded both within and without all night long. As for the petty Stalls in the *Meydan*, every one puts up his Ware in a Box Padlock'd up, and then lay them down at one end of the place one by another. As for the course sort of Ware, as Tents, Cords, Ropes, and such other things they only heap them under a large Coverlet fasten'd at the four corners by four sticks, for the *Meydan* also is as strongly guarded as the *Bazar*.

Between *Haly*'s Gate and that which leads to the *Bazar* where the *Armenians* keep their Shops, live all those that deal in *Russia* Leather, making *Borachio's* to tye under the Horses Bellies, little Buckets; and Furniture for Horse-men, as also Bowyers, Fletchers, and Forbishers. From the last Gate to the end of the Gallery, live all the Druggists and Apothecaries.

At the Angle upon the two fronts upon the East and North, there is a Gate that leads to the Great *Bazar*; next to that live only your Sails-men that sell whole Habits for men, as Shirts, Sheets, Hose, and the like. There be also those that sell Leather Shooes for men and women; which Shooes are always worn by persons of quality.

Out of this *Bazar* you go into another full of men that work in Copper, such as make Pots, Plates, and other Utensils for the Kitchin. Here also live those that make Files, and the blades of Sythes. The rest of the *Bazar* is possess'd by Dyers of Calicut; and at the end of the *Bazar* is a fair Inn, where all the Merchants live that sell Musk, *Russia* Leather, and Furrs.

I have in another place observ'd that the King has a great Revenue out of the *Bazars* and Inns which he has caus'd to be built, which is particularly laid out in provision for his Table. For the Law of *Mahomet* forbidding Princes to impose Taxes or Customs upon the people, they do not believe that the money which arises from thence is fit to be employ'd or laid out for the necessaries of life, believing that their food so purchas'd would do them no good. By virtue of this prohibition of *Mahomet* it is, that the Merchants take all the liberty they can to deceive the King of his Customs, believing that they cannot offend the Prince, while they transgress not the Law. Besides, that if they should pay all the King's Duties, the price of Goods would rise so high, so as to spoil the whole Course of Trade and Commerce. Neither would the Revenue of the *Caravanseras*, *Bazars*, and Gardens suffice for the Kings Kitchin, were not the several *Kans* or Governours of Provinces oblig'd to supply that expence every Week in their turns, whereby those expences cost the King little or nothing.

Upon the North-Front of the *Meydan*, are made under the *Portico's* ſeparations for Chambers, that look upon the *Piazza*, where people go to ſmoak Tobacco and drink Coffee. The Seats of thoſe Rooms are plac'd as in ſo many Amphitheaters, and in the midſt of every one ſtands a large Veſſel full of running Water, wherewith their Pipes be cleans'd when they are over-fowl. All the *Perſians* that haveany ſpare time, fail not every day to reſort to thoſe places between ſeven and eight in the Morning, where the Owner of the Room preſently brings them every one their Pipe and their Diſh of Coffee. But the Great *Sha-Abas*, who was a man of a great underſtanding, finding thoſe places were only ſo many Meeting-houſes, where men aſſembl'd to talk and prattle of State-affairs, a thing which no way pleas'd him; to break the neck of thoſe petty Cabals, he order'd that a *Moullah* ſhould be ſure to be betimes at every place before the reſt of the people came thither, and that he ſhould entertain thoſe Tobacco-whiffers, and Coffee-quaffers, ſometimes with a Point of the Law, ſometimes with Hiſtory, ſometimes with Poetry. This cuſtom is ſtill obſerv'd: ſo that after this entertainment has laſted two or three hours, the *Moullah* riſing up, crys to every one in the Coffee-Room, *Come my Maſters, in good time, let's all now retire every man to his buſineſs.* Straight every one retires upon the *Moullah's* words, who is liberally entertain'd all the while by the Society.

In the midſt of the North-Front ſtands a great Portal, with a large Dial over it, which *Sha-Abas* brought from *Ormus* when he took it from the *Portugals*. But the Dial is of no uſe, nor is ever like to be. Round the Tower of that Portal runs an op'n Gallery, with a kind of a Cieling over head ſupported with Pillars; from whence every Evening about Sun-ſet, and at Midnight, a noiſe of Drums and Trumpets is to be heard through the whole City. Though the truth is, the Muſick would never charm a curious Ear. Out of ſome parts of the Gallery are contriv'd little Dormitories, where the chiefeſt of the Court lye. In all the Cities where the *Kans* reſide is the cuſtom of making this ratling noiſe of Drums and Trumpets obſerv'd, and not elſewhere.

On each ſide of the Portal, under the Horologe, are five or ſix Banks of Jewellers, who there put to ſale certain parcels of Pearls, Emralds, Granats, and Turquoiſes, which are not of any great value: every parcel being ſet by it ſelf in a Diſh, and the whole Stall cover'd with a ſilk Net, to preſerve the Stones from being ſtoln.

Juſt againſt the ſame Portal, going toward the South-Front, you meet with two little Goals five or ſix Foot high, and ſev'n or eight diſtant one from the other. Here the men play at Pall-mall on horſe-back, the Horſe-man being to ſtrike the Ball running at full ſpeed, between the two Goals.

Through that Portal you enter into an Encloſure much like the place where the Fair of St. *Germans* is kept, and there it is that the Merchants of Gold and Silver-Tiſſues and other rich Stuffs, with all your fineſt ſorts of Calicuts and Linnens, keep their Shops.

The Court ſide of the *Meydan*, which is upon the Eaſt, and which anſwers to the grand Front where the King's Houſe ſtands, is thus appointed. In the middle ſtands a *Duomo* cover'd with a kind of bak'd Earth, and as well the *Duomo* as the Portal, which is very high, are all varniſh'd over. You aſcend nine or ten ſteps, the Port of *Haly* facing it on the other ſide of the *Piazza*. From the end of the *Portico's* that touch the North ſide of the *Moſquee*, live the Shop-keepers that ſell ſowing-Silk, and ſmall Manufactures of Silk, as Ribands, Laces, Garters, and other things of the ſame nature. From the *Moſquee* to the other end, are all Turners, that make Cradles for Children, and Spinning-Wheels. There are alſo ſome Cotton-beaters, that make quilted Coverlets. Without the *Portico's* are none but Smiths, that make Scyths, Hammers, Pincers, Nails, and ſuch like things; with ſome few Cutlers.

This is all that can be ſaid of *Iſpahan*, and that great *Piazza*, which ſome perhaps have ſet out in better colours. But I have repreſented all things as they are, as being one that have ſeen them oftner, and beheld them a longer time than ever any *Frank* that Travel'd into *Aſia*.

CHAP.

CHAP. VI.

Of Zulpha, *a little City, ſeparated from* Iſpahan *by the River* Senderou.

ZUlpha, which others call *Julpha* and *Giolpha*, is diſtant from *Iſpahan* toward the South half an hours walk, the River *Senderou* running almoſt at an equal diſtance between the two Cities. The way that leads from one City to another is a Walk ſome fifteen hundred Paces long, and ſeventy broad, almoſt equally divided by the River. It begins from a Pavilion or Tabernacle forty Foot ſquare, which joyns to the hinder part of the King's Houſe, with a double Story, to which ſeveral Windows give light, clos'd with wooden Lattices very artificially wrought. None but the King and his Houſhold paſs that way into the Walk. For they that go from *Iſpahan* to *Zulpha*, find the way into the Walk through a Gate which is cloſe adjoyning to the Tabernacle. This Walk is call'd the Street of *Tcharbag*, or the Street of *Four Gardens*.

A Channel runs all along the Walk from the Tabernacle, where a little Rivulet falls into it, and fills it as far as the great Bridge. The two ſides of the Channel which are pav'd with Stone, and are two or three Foot broad, make one way, which Paſſengers may, and many times do take; for the uſual way both for Horſe and Foot, lyes upon each ſide of the Walk, behind the Trees, which are planted in a ſtreight line to the very Walls of the King's Gardens, which cloſe the Alley on each ſide. It is a kind of a Cauſey of Free-ſtone, ſomewhat rais'd, and four or five Foot broad. There is but one row of Trees on each ſide, ſtraight and high, call'd *Tchinards*, with one tuft at the top. The ſpace between the Channel and the Trees is not pav'd, but lyes common, and is ſometimes ſow'd. About two hundred Paces from the Tabernacle or Banqueting-houſe, the River falls into a great Pool, about thirty or thirty-five Foot in diameter; and in that place, as alſo in others ſomewhat beyond it, where there are alſo other Pools, the Walk is croſs'd by a Cauſey pav'd and rais'd, ten or twelve Foot broad, as the reſt are. Upon the left hand of the firſt Pool ſtands another Tabernacle or Banqueting-houſe, much alike in ſtructure and bigneſs to the former; in which place, in a low arch'd Room with a Fountain of Water in the middle, you may go and drink Coffee. From that Houſe to the Bridge the Walk deſcends, and the Water makes ſome falls.

All the Gardens on each ſide of the Walk, both on this ſide and beyond the Bridge, belong to the King. But you muſt not imagin that theſe Gardens, or that of *Hezardgerib*, which is the faireſt of all *Perſia*, are ſo curiouſly ſet out, nor ſo well kept as ours in *Europe*. For they have no ſuch lovely Borders, nor ſuch cloſe Walks of Honeyſuckles and Jaſmin as are to be ſeen in the Gardens of *Europe*. They ſuffer the Grais to grow in many places; contented only with a good many great Fruit-trees, tufted a-top, and planted in a line, which is all the grace of the Gardens of *Perſia*.

In each ſide of the Walls between which the Walk runs, at a true diſtance of ſpace, are gates neatly contriv'd, and over each a little Room. Almoſt in the middle of the Walk between the great Banqueting-houſe and the Bridge, upon the left hand, ſtands a Houſe of the *Dervi's*, to whom the King has giv'n one of his Gardens to build upon. There they keep the Relicks of *Haly*, or ſome other Prophet; for you ſhall ſee them ſtanding under a certain Arch, before which the *Perſians* make a moſt profound Reverence. Theſe *Dervi's* come every Afternoon about three or four a Clock into the *Bazars* of *Iſpahan*, every two, an old one and a young one, chooſing his quarter. They go from Shop to Shop, inſtructing the People upon ſome Point or other of the Law: the young *Dervi's* anſwering the old ones at certain times. Their Habit is only two Sheep-skins or Goat-skins, the one hanging before, the other behind, with a great leathern Girdle, four or five fingers broad, garniſh'd with ſeveral great Plates of Latten. They throw another Sheep-skin croſs their Shoulders, which they tye before, under their Chins. Upon their Heads they only wear a little Lamb-skin in form of a Bonnet, letting the feet hang down to their Necks,

over their Cheeks. They carry a great Club in their hands, as the Painters repreſent *John the Baptiſt* in the Wilderneſs. Between their girdles and their waſts they ſtuff a company of pittiful Flowers, or elſe a ſort of Herbs, which after Exhortation, both the young and the old *Dervi's* beſtow upon the Merchants and Tradeſmen, from whom at the ſame time they receive Alms. Toward the Evening they go home again; and I forgot to tell you, that before the door of the Houſe ſtands always a large Veſſel of Water with ſeveral little Cups, and Ice in the Summer, where all paſſengers may drink upon free-coſt.

The River of *Senderou*, which as well as the reſt of the Rivers of *Perſia*, except the *Aras*, is not able to carry a Boat, is a very great relief to *Iſpahan*. Behind the Mountains of the South beyond *Zulfa* is another River, call'd *Abkuren*, which about five or ſix Leagues above *Iſpahan* runs within a League and a half of *Senderou*. *Sha-Abas* the firſt attempted to have joyn'd the two Rivers together, to which purpoſe he went about to have remov'd certain Rocks that ſtood in his way, but not being able to compaſs his deſign, his Succeſſors laid aſide all the thoughts of attempting any more. Could it have been done, the Champaign of *Iſpahan* would have been one of moſt fertile and delicious places in the World; whereas now the River is of no uſe, running through Deſert Countries and Plains of Salt. As for the River of *Senderou*, in Winter it over-flows, but in Summer it has very little Water, being oftner foarded than croſs'd over upon Bridges. About four Leagues above *Iſpahan* they are conſtrain'd to force it into their Lands to water their Fields and Grounds, which elſe would produce nothing at all. Wells they have a great many in ſeveral places; but beſides, that they are not able to furniſh that great quantity of Water which is neceſſary; the River Water is much better to fatten the Land. Now you muſt obſerve that their Channels never return to the River, being waſted upon the Ground; ſo that the River of *Iſpahan* being very much waſted before it comes to the City, by reaſon that it is ſtill leſſen'd by ſo many Channels, about ten or twelve Leagues from thence, it ends as it were quite ſpent in a few Merſhes. This ſcarcity of Water, which is ſo general over all *Perſia*, is the reaſon that they are extraordinary Husbands of it, and buy it very dear. Therefore is the ſuperintendant of the Water, which brings the King in a very conſiderable Revenue, one of the moſt contended for employments in the whole Court. For every Garden is Tax'd more or leſs according to its bigneſs, for the Water it requires once a Week; which Water is let go into the quarters which have need of it, every Garden having a particular Channel whence they have their Water by turns. But you muſt have a care of attempting to bring this Water in before your turn, for ſhould it come to be known, an eaſie Fine would not excuſe the matter. I knew two *Franks*, who becauſe they preſum'd to take in Water in the night time before it was their turn, had like to have loſt all their Land by Confiſcation, had it not been for the particular favour of the King to the *Franks*; and yet all that favour did not excuſe them from being ſoundly amerc'd.

There are four Bridges a quarter of a Leagues diſtance one from another that croſs the River of *Senderou* to *Iſpahan*. That which croſſes the walk bears the name of *Alywerdi-Kan*, who caus'd it to be built, being alſo call'd the Bridge of *Zulfa*. It is built of good Brick joyn'd together with Free-ſtone, and very level, not being higher in the middle than at either end. It is not above three hundred and fifty paces long, and twenty broad, being ſupported by ſeveral ſmall Arches of Stone which are very low. Of each ſide there is a Gallery eight or nine foot broad which runs from one end to the other, ſeveral Arches twenty-five or thirty foot high ſupporting the Platform, where when the heat is not extream, they that pleaſe may walk for the ſake of the freſh Air. But the moſt uſual paſſage is under the Galleries, where there are ſeveral out-lets upon the River to let in the freſh Air. For the Galleries are very high from the level of the Bridge, to which you aſcend by eaſie ſteps, the middle of the Bridge not being above twenty-five foot broad, ſerving for Waggons and Pack-horſes. There is alſo another way all along by the Water ſide, where there are ſeveral Stones laid to ſtep upon, to keep you from being watchet. It croſſes through all the Arches of the Bridge, through little doors made in every Arch from one end to the other, deſcending from the Bridge by a little pair of ſtairs, tak'n out of the thickneſs of the Arches ſupporters. There is another Staircaſe to aſcend up to the Galleries of about two fathoms broad, with ſtays or Rails on both ſides. This Bridge is truly a very neat piece of Architecture, if I may not ſay the neateſt in all *Perſia*.

There

There are alſo three other Bridges upon the River, one above the Bridge of *Zulfa*, and two below. The firſt but meanly built, but very commodious for the *Armenians*, when they travel Weſtward, who would elſe be forc'd to go a great way about, through the whole City of *Iſpahan*.

The firſt of the other two Bridges below the Bridge of *Zulfa*, was built by *Sha-Abas* the ſecond, Father of the preſent King. It is almoſt equal to it in Structure; but it has one particular beauty, which is a hexagonal place in the middle of the Bridge, which cauſes the Water to fall in that part with a pleaſing noiſe. For that being the deepeſt part of the River, *Sha-Abas* reſolv'd to build a Bridge there; partly for the *Gaurs* ſake, to the end, they might not come through the walk of *Tcharbag*, and that going from *Iſpahan* they might have a ſhorter cut home. The Habitation of the *Gaurs* is only a large Village, the firſt Houſes whereof are but a little way from the River; though the walk that goes from *Iſpahan* to the *King's Bridge* is both longer and broader than that of *Tcharbag*, planted on both ſides with a row of Trees, but no Channel in the middle.

Before each of the Avenues to the Bridge ſtands a Houſe that belongs to the King for his divertiſement. That upon the left ſide of the River toward *Iſpahan*, was by the great *Sha-Abas* giv'n to the *Capuchins*. For as ſoon as they came to *Iſpahan*, upon their Examination, the King was extreamly tak'n with their behaviour. He ask'd them how they liv'd, and whether they took any money? To which the *Capuchins* making anſwer, that they never handled any money but contented themſelves with Alms; the King believing his Subjects, would give them very little, beſtow'd that Houſe and Garden upon them. But they ſtay'd not long there, becauſe it was too big for them to repair, and too far from the City, ſo that the *Roman-Catholicks* in the Winter could not get to their Chappel. Now they have built themſelves a very handſom Houſe not far from the King's Palace, at the Coſt of Father *Joſeph*, one of their own order.

There is another old Bridge a quarter of a League below the *Gaurs* Bridge, which is upon the Road from *Iſpahan* to *Schiras*.

But to return to the long-walk of *Tcharbag*, which continues above eight hundred paces beyond the Bridge of *Zulfa* to the Garden of *Hezardgerib*. The Rivulet that paſſes that other part of the walk, comes from the ſame River which they have cut three or four Leagues above *Iſpahan*. When you have walk'd about four hundred paces, you meet with a fall of Waters that tumbles into a Pool, from whence there are twelve ſteps to aſcend to the end of the Alley. The walk is fronted by the great Houſe which ſtands before the Garden of *Hezardgerib*, or *the thouſand Acres*. The Houſe conſiſts but only of one great Hall over the Gate, and four ſmall Chambers at the four corners of it.

Hezardgerib is the faireſt Garden in *Aſia*, though it would be accounted nothing in *Europe*. However as it lies upon the deſcent of a Hill, it conſiſts of ſixteen *Teraſſes*, ſuſtain'd by a Wall ſixteen or ſeventeen foot high. There is but little Water in any of the Wells; but that which has moſt is in the fourth *Terraſs*. That is a great Octagonal Pool about a hundred and twenty foot in Diameter, round about which are ſeveral Pipes that throw up the Water about three foot high, and there are three ſteps down to the Water. A Channel pav'd with Stone runs through the principal Alley, which goes no farther than the building. This Channel is as wide as that of the Channel of *Tcharbag*, whence it is ſupply'd as being right oppoſite to it. In the tenth *Terraſs* you meet with another Fountain of the ſame bigneſs and form with that in the fourth; and in the laſt which terminates the Grand Alley and the length of the Garden, there is another Channel which croſſes all the Alleys, which, like the great one compoſe the length of the Alley. Beſides this, there are op'n Rooms to take the freſh Air, ſome falls and murmurs of Water, but for borders and cloſe Alleys, and Arbours, you muſt expect no ſuch-thing, either in *Hezardgerib*, nor in any other part of *Perſia*.

Having walk'd in the great walk of *Tcharbag*, you meet upon the right hand with a Street between two Walls of the Gardens that belong to the King, which Street leads you to *Zulfa*, not above two or three Muſquet Shots diſtance off.

Zulfa a Colony of *Armenians* which *Sha-Abas* brought from *Zulfa* a City of *Armenia*, is ſo much encreas'd for ſome years ſince, that it may now paſs for a large

large City, being almoſt a League and a half long, and near upon half as much broad. There are two principal Streets which contain near upon the whole length, one whereof has on each ſide a row of *Tchinars*, the roots whereof are refreſh'd by a ſmall Channel of Water, which by a particular order the *Armenians* bring to the City, to water their Gardens. The moſt part of the other Streets have alſo a row of Trees, and a Channel. And for their Houſes, they are generally better built, and more chearful than thoſe of *Iſpahan*.

See the Deſcription of Zulpha.

How they came to be ſetled here, I have already deſcrib'd: And now the number of Inhabitants is ſtrangely increas'd by the acceſſion of ſeveral other Chriſtians of divers Sects, as *Jacobites*, *Cophtes*, and *Neſtorians*, who formerly liv'd in the Suburbs of *Iſpahan*. Neither was *Sha-Abas* ſo cruel in tranſplanting the *Armenians* away out of their own Country; for they were all at that ſeaſon poor labouring men, who knew not at all what belong'd to Trade. Since that time they are grown very rich: ſo that the *Armenians* have no cauſe to be covetous of the Habitations of their Anceſtors. And now I will tell you how they came to be ſuch great Proficients in Trade.

Sha-Abas, who was a man of a great Genius, and a perſon of great undertaking, conſidering that *Perſia* was a barren Country, where there was little Trade, and by conſequence little Money, reſolv'd to ſend his Subjects into *Europe* with raw Silks, ſo to underſtand whence the beſt profit would ariſe, to bring Money into his Country. To which purpoſe, he reſolv'd to make himſelf Maſter of all the Silk in his own Country, by purchaſing it himſelf at a reaſonable rate, tax'd by himſelf, and to reap the gains by his Factors: and withal, thought it neceſſary to ſeek an Alliance with the great Kings of *Europe*, to engage them on his ſide againſt the *Turk*. He firſt ſent to the King of *France*, *Henry* the Fourth. But he dying before the Ambaſſador arriv'd, anſwer was made the Ambaſſador, That if the King of *Perſia* had any thing to ſay to the King of *France*, *Lewis* the Thirteenth, he muſt ſend a new Ambaſſador, which was never done.

Three or four years after he ſent an Ambaſſador to the King of *Spain*, accompany'd with a *Perſian* Merchant of *Iſpahan*, putting into their hands a conſiderable quantity of Bales of Silk. He alſo ſent along with them a *Portuguez Auſtin-Friar*, to be their Guide and Interpreter. The *Perſian* Merchant would have ſold the Silks, as was the King's order, and have bought a Preſent more becoming. But the Ambaſſador over-rul'd by the Friar, reſolv'd to preſent the King of *Spain* with the Bales of Silk. The Merchant not able to oppoſe the Ambaſſador, returns home forthwith to give an account to the King, who approv'd his management. The Ambaſſador proceeds, and coming to the *Spaniſh* Court, preſents his Bales of Silk to the King, who ask'd the Ambaſſador whether his Maſter took him for a Woman, that he had ſent him ſo many Bales of Silk to ſpin; and immediately ſent away the Preſent to his Queen, preſenting the Ambaſſador but very meanly: who thereupon ſeeing the Errour he had committed, made haſt home; but upon his return, the *Perſian* King having notice of the ill ſucceſs of his Negotiation, caus'd his Belly to be ript op'n in the publick Market-place.

About fifteen years after, he truſted a conſiderable quantity of Silk with a Merchant's Son of *Iſpahan*, and ſent him to *Venice*: who when he came there, took a ſtately Lodging, and ſpent his Money at a ſtrange rate, eſpecially among the Courtiſans; to maintain which expence, he continually ſold great quantities of Silk. The *Venetians* ſeeing a private man live ſo ſplendidly among them, and not believing ſo great a quantity of Goods could belong to one ſingle Merchant, but rather imagining him to be a Factor for ſome Company who ſuffer'd for his folly, wrote to all the Ports of the *Levant*, and having intelligence who he was, the Senate thought fit to ſeize his Perſon and his Goods, before he had conſum'd all; at the ſame time giving a civil account to the King of *Perſia*, what they had done. To which the *Perſian* King return'd a moſt obliging Anſwer of Thanks, ſending withal an intelligent *Perſian* Merchant to take an account of what was left, to whom the *Venetians* were very punctual. As for the Prodigal *Perſian*, who thought it not his wiſeſt way to return into *Perſia*, what became of him is not material to this Story.

Sha-Abas by theſe Experiments obſerving the little inclination of his Subjects to Trade, who were naturally addicted to Pride and Expence, which is no part of a Merchant's buſineſs, caſt his Eyes upon the *Armenians*, men able to endure the

labour

labour of long Journeys, ſober perſons, and great Husbands, and ſuch who being Chriſtians; might more freely Trade among the Chriſtians; and made choice of them, as being moſt proper and fit for Trade. Whereupon, picking out the moſt Judicious among them, he deliver'd to every one ſo many Bales of Silk, according to their Capacity; for which they were to pay at their return, a reaſonable Rate tax'd by the King, who allow'd them what more they got for their Expences and Gains. Thoſe people in a ſhort time became ſo expert, that there is not any ſort of Trade which they will not now undertake; for now they run as far as *Tunquin*, *Java*, and the *Philippines*, and indeed over all the Eaſt, except *China* and *Japan*. But if they do not thrive, they never return; as being a place where they muſt either give an exact Account, or elſe ſuffer the quick and ſevere Juſtice of Drubbing, which never fails thoſe Factors that are ill Husbands for their Maſters.

And indeed the *Armenians* are ſo much the more fit for Trading, becauſe they are a people very ſparing, and very ſober; though whether it be their virtue or their avarice, I know not. For when they are going a long Journey, they only make proviſion of Biſket, ſmoak'd *Bufalo*'s fleſh, Onions, bak'd Butter, Flowr, Wine, and dry'd Fruits. They never buy freſh Victuals, but when they meet with Lambs or Kids very cheap in the Mountainous Countries; nor is there one of them that does not carry his Angle to fiſh withal, when they come to any Ponds or Rivers. All theſe Proviſions coſt them little the Carriage. And when they come to any Town where they are to ſtay, they club five or ſix together, and lye in an empty Chamber which they furniſh themſelves; every one carrying his Mattreſs, his Coverlet, and his Kitchin-Inſtruments, which is a great piece of Thrift. When they travel into Chriſtendom, they carry along with them Saffron, Pepper, Nutmegs, and other Spices; which they exchange in the Country-Towns for Bread, Wine, Butter, Cheeſe, Milk-Meats, and other Proviſions which they buy of the poor Women. When they return out of Chriſtendom, they bring along with them all ſorts of Mercery-ware, and Pedlery-ware of *Norembeg* and *Venice*; as little Looking-glaſſes, trifles of Tin enamel'd, falſe Pearls, and other things of that nature; which pays for the Victuals they call for among the Country-people.

In the beginning of their Trade, there return'd very few *Caravans* into *Perſia* without two hundred thouſand Crowns in Silver, beſide *Engliſh* and *Dutch* Clothes, fine Tiſſues, Looking-glaſſes, *Venice*-Pearls, Cochenel, and Watches; which they thought moſt proper for the Sale of *Perſia* and *India*.

At length thoſe *Armenians* became ſo exquiſite in Trade, that ſeveral of them have left Eſtates of two, ſome twenty thouſand *Tomans*. But the richeſt among them was *Cotgia*, or Monſieur *Petrus*, who left forty thouſand *Tomans* in coyn'd Money, beſides his Horſes, Furniture, and Lands in the Country, his Jewels and Plate; all which are never reckon'd a Merchant's Eſtate, but only the ready Caſh with which he trades. *Cotgia Petrus* was very much eſteem'd for his Charity, and the great Church which he built, which is a kind of Covent, with a Biſhop and Monks. Nor is the fair Market-place, all environ'd with Shops, a little beholding to his Generoſity.

The *Armenians* of *Zulpha* have this advantage over all the Chriſtians of the Eaſt, that they enjoy Lands and Priviledges, the King not permitting the leaſt injuſtice to be done them, nor that any *Mahometan* ſhould live at *Zulpha*. They have alſo the priviledge to be as well clad as the *Perſians*, and to make uſe as they do of Bridles of Gold and Silver. Their Wives alſo are very richly habited, in ſtrip'd Sattins purfl'd with Gold, and other rich *Europæan* Silks.

The King names whom he pleaſes among the *Armenians* to be their Chief; whom they call *Kelonter*, who judges all their differences, and taxes them to make up the Sum which they are to pay to the King every year.

The Language of the *Armenians* is either vulgar or learned: the learned is only us'd by the Eccleſiaſticks, in reference to their Religion. They write like us, from the left to the right, having found out peculiar Characters about four years ſince. They have three Languages very natural to them, which however are very different: the *Armenian*, which is their ancient Country-ſpeech, which they have preſerv'd from Father to Son; the *Perſian*, which is the Language of the Country where they live; and the *Turkiſh*, of which they make very much uſe in courſe of Trade. As for their Women, they ſpeak nothing but the *Armenian*, as having no converſe with ſtrangers,

ſtrangers, and never ſtirring out of their houſes. There are ſome *Armenians* ſpeak *Italian* and *French*, as having learnt it in *Europe*.

There are in *Zulpha* fifteen or ſixteen Churches and Chappels of the *Armenians*, among which you are to count two Nunneries for Women. There are in *Iſpahan* *Auſtin*-Friars, *Carmelites*, and *Capuchins*, and in *Zulpha* *Jeſuits*. The *Jeſuits* that came laſt have but a little Houſe, but to make them amends they have a large Garden. Though the number of the Religious Teachers is far greater then the number of Hearers: for in all *Iſpahan* and *Zulpha*, take the *Franks* that come out of *Europe*, or born in *Perſia*, as well Men as Women, there are not ſix hundred perſons that profeſs the Catholick Religion. As for the *Armenians*, they are ſo obſtinately fix'd to their own Religion, that they will hear of no other; and nothing but Money has ſometimes caus'd them to feign the embracing of another. Friar *Ambroſe* a *Capuchin* ſtaid a while at *Zulpha*, to whom ſeveral of the principal *Armenians* came to School to learn *French*, in hopes of eſtabliſhing a Trade with *France*. But the *Armenian* Archbiſhop and Biſhops fearing leſt the Children ſhould be infected with ſome other Religion, excommunicated all Fathers that ſent their Children to School. And finding that they little regarded the Excommunication, they ſhut up the Church doors, and ſtir'd up the People againſt the Religious *Franks*; ſo that Father *Ambroſe* was forc'd to leave *Perſia*, and retire to *Surat*.

Moreover there are in *Iſpahan* both *Jews* and *Indian* Idolaters. Nor are the *Jews* ſo miſerable and beggarly, as they ſeem to be: they intrude, according to cuſtom, into all Buſineſs; ſo that if any has a mind to buy or ſell any rich Jewel, he need do no more but ſpeak to them. In the Reign of *Sha-Abas*, the *Athemadoulet* perſecuted them ſo grievouſly, that either by force or by cunning he caus'd them to turn *Mahometans*; but the King underſtanding that only power and fear had conſtrain'd them to turn, ſuffer'd them to reſume their own Religion, and to live in quiet.

There are about ten or twelve thouſand *Banians* in *Iſpahan*, who are known by their yellow Complexions, or rather by a yellow Mark made with Saffron upon the top of their Foreheads. Their Turbants are leſs than uſual, and their Shooes are almoſt like ours, embroider'd with Flowers a-top. They are all Bankers, and very knowing in Money. The greateſt part of the Money of the principal Money'd men of *Iſpahan* is in their hands for improvement ſake. So that if you want a conſiderable Sum, you may have it the next day upon good Security, and paying ſevere a Intereſt, which thoſe *Banians* will ſqueez up ſometimes to 18 *per Cent*. But if it be not very privately exacted and paid, the Law of *Mahomet*, which forbids the taking of Intereſt, lays hold upon the whole Sum, and confiſcates it every Penny.

CHAP. VII.

Of the Religion of the Perſians; *of the great Feaſt of* Hocen *and* Huſſein, *and the* Camel-Feaſt.

THE difference among the *Mahometans*, doth not conſiſt in the different Explanations which they put upon the *Alcoran*; but in the ſeveral Opinions which they hold concerning the firſt Succeſſors of *Mahomet*, from which have aris'n two particular Sects entirely oppoſite; the Sect of the *Sunnis*, and the Sect of the *Schiais*.

The firſt, who are of the *Turkiſh* belief, maintain that *Abou-baker* ſucceeded immediately to *Mahomet*, as his Vicar or Vicegerent; to him *Omar*; to *Omar* *Oſman*; to *Oſman* *Mortuz-Ali*, Nephew and Son-in-law to *Mahomet* by Marriage of his Daughter. That *Oſman* was Secretary to *Mahomet*, a perſon of Courage, as well as the other three: and that they were all valiant Souldiers, and great Captains, who extended their Conqueſts more by force of Arms than by Reaſon. And thence it comes that the *Sunnis* will not allow of Diſputes, but propagate and maintain their Religion altogether by force.

The *Schiais*, who are of the *Perſian* belief, deteſt *Abou-baker*, *Omar*, and *Oſman*, as Uſurpers to the Succeſſion of *Mahomet*, which only belong'd to *Haly*, his Nephew and

and Son in Law. They hold that this ſucceſſion conſiſts in elev'n High Prieſts deſcendants from *Haly*, who makes the twelfth in this order. 1. *Haly*, Son of *Aboutaleb*. 2. *Hocen*, eldeſt Son of *Hali*. 3. *Huſſein*, his ſecond Son, who ſuffer'd death in defence of his Father's Succeſſion. The place where the *Sunnis* gave him battel and ſlew him, is call'd *Kerbela* near to *Babylon*, and is a holy place in high veneration among the *Perſians*. 4. *Iman-zin-el-Abedin*. 5. *Mahomet-el-Baker*. 6. *Iafer-el-Scadek*, who introduc'd the Law into *Perſia*, that if any *Chriſtian*, *Jew*, or *Idolater* turn'd *Mahumetan*, he ſhould be declar'd general Heir to his Family to the excluſion of Brothers and Siſters, and that he might allow what he pleas'd to his Father and Mother. Whence aroſe two miſchiefs, that ſome *Armenians*, *Chriſtians*, and *Jews* turn'd *Mahumetans*, to get the Eſtate of the Family, and others turn'd *Mahumetans* to keep their poſſeſſions. 7. *Mouſſa-Katzem*. 8. *Hali-el-Rezza*, whoſe Tomb at *Meſhed* is as highly venerated among the *Perſians*, as *Mahomet*'s among the *Turks*. 9. *Mahammet-el-Ioüad*. 10. *Hali-el-Hadi*. 11. *Hocen-el-Askeri*. 12. *Mouhemmet-el-Mouhadi Shaheb-zaman*. The *Perſians* hold the ſame belief as to the laſt *Iman*, as we do of *Enoch* and *Elias*; which is the reaſon that ſeveral people leave them in their Wills Houſes ready furniſh'd, Stables full of ſtately Horſes, and other neceſſaries for them to make uſe of when they return to Earth again. They attribute to this *Iman* the Sirname of *Zaheb-zaman*, or *Lord of Time*.

Theſe two Sects of *Sunnis* and *Schias* over-run the three principal Kingdoms of *India*, *viz.* the Great *Mogul's*, the King of *Golconda's*, and the King of *Viſapour's*. The firſt and laſt being *Sunnis*, that is to ſay, both the Kings and Lords of the Court; for their Subjects are moſt of them Idolaters. Some *Schiais* there are in the Courts of both Kings, in regard the Officers of the Army are for the moſt part *Perſians*, though in outward ſhew they may follow the Religion of the Prince. But the King of *Golconda Koutoub-Sha* is a zealous *Schiais*.

I come now to the Grand Feſtival of the *Perſians*, which is the famous Feaſt of *Hocen* and *Huſſein*.

Eight days before the Feſtival begins, ſome of the more zealous ſort black all their Bodies and their Faces, and go naked in the Streets with only a covering about their ſecret parts. They carry two Flints, one in each hand, which they knock one againſt another, wrything their Bodies, and making a thouſand antick Faces; and all the while crying out, *Huſſein*, *Hocen*; *Hocen*, *Huſſein*; which they act and ſpeak with ſo much Labour, 'till they foam again at the mouth. In the Evening, the devout people admit them into their Houſes, and feed them very well. During thoſe days, as ſoon as the Sun is ſet, you ſhall ſee at the corners where ſeveral Streets meet, Pulpits ſet up for certain Preachers, who prepare the people that flock to hear them to the devotion of the Feaſt. Now in regard all Ages and Sexes go, there is no time in all the year ſo favourable for the Women to meet their Gallants.

In the year 1667. the third of *July*, I ſaw the Feſtival by the favour of the *Nagar*, who appointed me a place juſt againſt the *Déla* where the King ſate. This *Déla* is a Room built with a jetting upon that ſide of the *Meidan* next the Palace Gate, one ſtory high. Several Pillars ſuſtain the flat bottom or floor of the *Déla*, enrich'd with a *Groteſco* work of Gold and Azure, in the mid'ſt whereof there was a Fountain that was fill'd with Water by the contrivance of a Pipe. The Stage or *Déla* was op'n upon three ſides, the longeſt ſide jetting out upon the *Piazza*. Upon the Wall of the oppoſite ſide, which was cloſe, were to be ſeen ſeveral *Engliſh* and *Hollanders*, both men and women pictur'd with Bottles and Glaſſes in their hands, as if they were drinking to one another. *Sha-Abas* the ſecond caus'd this Painting to be drawn by a *Hollander*.

About ſev'n a Clock in the Morning *Sha-Sephi* the ſecond, who ſince has chang'd his name to *Sha-Soliman* the ſecond, came and ſeated himſelf upon his Throne ſet up in the mid'ſt of the *Déla*, all his Nobility ſtanding about him. So ſoon as he was ſate down, the Great *Provoſt* appear'd at the end of the *Piazza* mounted upon a fair Horſe, attended by certain young Lords, who caus'd the people, conſiſting of the Companies of the two quarters of the City, which are twelve in all, to advance to the places which were deſign'd them. For formerly the Companies would ſtrive for the way; and therefore the King to prevent diſorder, order'd there ſhould be a *Provoſt*, or Maſter of the Ceremonies to place them without diſturbance.

As he was about his duty, a Horſe-man entred the *Piazza*, arm'd with a Bow, a Quiver, and a Scimitar, follow'd by ſeven Men that carry'd every one a Pike upright in their hands, with every one a Man's Head at the top. Thoſe were the Heads of certain *Uſbeck-Tartars*, the neighbouring and mortal Enemies of the *Perſians*, which thoſe men had cut off from the ſhoulders of their conquer'd Foes. The King caus'd five *Tomans* a piece to be giv'n to them that carry'd the Heads, and ten *Tomans* to their Leader. After them enter'd three hundred *Turks*, which were fled from the Borders of *Turkie*, from whence the Country-people were tak'n by force, and ſent to the Warrs of *Candy*. They complain'd, that whereas they were wont to be ſent to their Winter-Quarters about the middle of *October*, the *Turk* kept them to the ſame hard ſervice in Winter as in Summer. All theſe were order'd to advance into the middle of the *Piazza*, where they made their obeyſance to him three times, and then humbly beſought him that they might dwell in his Kingdom, with their Wives, their Children, and their Cattel. The King order'd Money to be diſtributed among them, and that they ſhould have Lands aſſign'd them to manure. Then the *Provoſt* caus'd the Companies to advance, every Company having the Thill of a Wagon carry'd before him; upon every of which Thills was a Bier three or four Foot high, the Wood of the Thill being painted with a *Groteſco* of Gold and Silver, and the Bier cover'd with Sattin. When the firſt Company had order to march, three Horſes were led before, richly harneſs'd; when they were come about a hundred Paces forward into the *Piazza*, in view of the King, they that led the Horſes caus'd them to gallop, and then all the Company fell a running and dancing about with the Bier. Beſides that, every one flung up his ſhort Caſſock, his Girdle, and Bonnet, put their fingers in their mouths, to whiſtle as loud as they could. While the naked people, with their Flint-ſtones in their hands, ran knocking their Stones together, crying out, *Huſſein Hocen, Hocen Huſſein*, 'till they foam at the mouth again; not omitting to wryth their Bodies, and to make all the ſcurvy Faces as before deſcrib'd. The three Companies ſucceeding one another in the ſame Formalities, by and by came two Companies more with a little Bier upon their Thills, and in each Bier a little Child that lay as if dead. They that accompany'd theſe two Biers wept and ſigh'd moſt ſadly. Theſe two Infants repreſented the Children of *Huſſein*, who when the Prophet was ſlain, were tak'n by *Yerid, Caliph* of *Bagdat*, and put to death.

Upon this occaſion you ſhall ſee a great number of Curtiſans that come to the Ceremony fall a weeping, who thereby believe their Sins are forgiv'n.

When all the people were come into the *Piazza*, notwithſtanding all the care and good order that was tak'n, there were ſeveral that went to Sharps, accounting it a great honour to fight ſmartly in the King's preſence; and farther believing, that if any one be kill'd upon that occaſion, he ſhall be Sainted; as indeed every one gives ſomething toward his Interrment. The Grand *Provoſt* ſeeing the Quarrel grow hot, and fearing more miſchief, ſent for five Elephants, which ceas'd the Combat, by drawing the Eyes of the Spectators upon them. The Elephants march'd one before another, according to their Pay that was allow'd them, and their skill in War. Not that the King of *Perſia* makes any uſe of them in the Field, but only for State, keeps ſuch as the *Indian* Princes preſent him withal. Thoſe five Elephants were cover'd with Houſes of Cloth of Gold, with a Fringe of the ſame round about. And upon the firſt, which was the higheſt and the biggeſt, ſate two Men, the one upon the neck, who guides the Elephant; the other upon the crupper, carrying the King's Arm's in a Standard fix'd to a Half-Pike. Upon the other four ſate only one Man a-piece, who were the Governours. When they came before the place where the King ſate, they were all rank'd five a-breſt, at what time the biggeſt, which was in the middle, ſtretch'd out his two fore-legs forward, and his two hinder-legs backward, 'till his belly almoſt touch'd the ground; after which manner the Elephant makes his obeyſance. The other four did the ſame. Then laying their Trunks upon the ground, and raiſing them again over their heads three times more, they were made to ſtand with their heads where their tayls ſtood; and their Houſes were turn'd up, to the end the King might ſee in what condition they were, and whether well look'd after or no: which being done, they were led away again.

Upon one ſide of the Room where the King ſtood, a little Scaffold was ſet up, cover'd with Tap'ſtry, ſome five Foot lower than the Kings. In the middle of the Scaffold ſtood a great Elbow-Chair cover'd with black Velvet, where ſate a *Moullah*

with

with ſix other *Moullah's* round about him. The *Moullah* made a Diſcourſe upon the Death of *Huſſein* and *Hocen* of about half an hour long; which being ended, the King caus'd a *Calaat* or Habit of Honour to be giv'n him, as alſo to the others, though not ſo rich. When they had all put on the Habit, the ſame *Moullah* return'd to his Chair, and made a Prayer for the health of the King, and the proſperity of his Kingdom.

All theſe Ceremonies laſted from ſeven in the Morning 'till Noon, at what time the King retir'd into his *Haram*. As for the People, they carry their Biers up and down the City, and where-ever two Companies meet, whether it be for the upper hand, or to get formoſt, they preſently fall together by the Ears, and knock one another down: for they are not permitted to carry any other Arms than good big Clubs, almoſt as big as Levers.

Some time after the Feaſt of *Huſſein* and *Hocen*, the *Perſians* celebrate another Feſtival, which they call the *Feaſt of the Camel*, in remembrance of *Abraham*'s Sacrifice. They have a great reverence for this Feſtival, ſaying that it was a Camel and not a Ram which God ſent to reprieve *Iſhmael* (affirming that *Iſhmael* was to have been ſacrific'd, and not *Iſaac.*) They chooſe out for this Ceremony one of the faireſt Camels they can meet withal, and adorn and dreſs him up with ſeveral Plates of counterfeit Gold and Silver, and then lead him without the City to a place which is before a *Moſquee* on the other ſide of the River of *Iſpahan*, upon *Zulpha* ſide; the *Deroga* or *Provoſt* accompanying the people. The King was formerly wont to be at this Feaſt, accompany'd with his Nobility, and I have ſeen him there; but of late years he never goes, the *Deroga* ſupplying his place.

When the King went thither, ſeveral *Moullahs* pray'd for half an hour, after which the King took a kind of a Jav'lin and darted it againſt the Camel: but now in the abſence of the King, the *Deroga* gives the firſt ſtroak. At the ſame time they fling the Camel to the ground, with Ropes ty'd to his legs, and cutting off his head and neck together, they divide the reſt of the Body into eleven parts more, to the end all the twelve Companies may have every one their ſhare. Every Company carries their ſhare to the Maſter of the Companies Houſe, who is generally the ancienteſt among them. Which part is kept and ſalted up 'till the next Feaſt, and the piece the year before, ſo 'till then preſerv'd, is then boyl'd with Rice, and is the foundation of the Feaſt for the chief of the Company, who take it for an honour to eat of it: For the reſt, they boyl Rice with Mutton and Hens, and beſides that, diſtribute large Alms to the Poor.

CHAP. VIII.

Of the Religion of the Gaurs, *the Relicks of the ancient* Perſians, *adorers of Fire.*

THere are no men in the world ſo ſcrupulous of diſcovering the Myſteries of their Religion, as the *Gaurs*; ſo that I was forc'd to frequent their company very much in moſt of my Travels, to pick out what I have here to deliver.

Of the preſent Condition of the Gaurs.

AFter the *Perſians* began to perſecute the *Gaurs*, great numbers of them retir'd to *Surat*, and others into the Province of *Guzerat*. Now the King of *Perſia* lets them live in quiet; and there are now above 10000 in *Kerman*, where I ſtaid three Months in the year 1654. All that live in *India* are Tradeſmen, and for the moſt part Turners in Ivory; thoſe in *Kerman* deal in Wool. Four days journey from whence ſtands their principal Temple, where their Chief Prieſt reſides; whither they are once in their lives oblig'd to go in Pilgrimage. There are ſome of theſe *Gaurs* live near *Iſpahan*.

Of their Original, and their Prophets.

THey ſay that the Father of their Prophet was a *Frank* by Nation, whoſe Name was *Azer*, and a Carver by Trade. That he left his own Country to live in theirs, which at that time was the City of *Babylon*; where he took a Wife who call'd her ſelf *Doghdon*. That one night his Wife dreamt that God had ſent an Angel from Paradiſe to viſit her, who brought her very rich Cloathes, which ſhe put on. That a Celeſtial Light preſently over-ſpread her Face, and render'd her as beautiful as the Sun; and that when ſhe wak'd ſhe found her ſelf with Child, which Child prov'd to be the Prophet *Ebrahim-zer-Ateucht*. That the Aſtrologers of that time, by their skill in the Stars knew of the Birth of that Infant ſent by God, who was to govern Men, and reign in their Hearts. That thoſe Aſtrologers went and declar'd the ſame thing to the King, telling him that there was a Child ſuddenly to be born, that would one day deprive him of his Crown. Whereupon the ſaid King, call'd *Neubrout*, and a great Tyrant, caus'd all the Women with Child to be put to death, through the whole extent of his Dominions.

But by a Miracle the big Belly of the Mother of their Prophet not appearing, ſhe remain'd undiſcover'd, and brought forth a Son. Her Husband, who knew nothing of this Myſtery, fearing he ſhould loſe his head if he did not diſcover the buſineſs to the King, before he found it out another way, went and confeſs'd that he had a Child born, but that he knew nothing of her being with Child.

Now you muſt know, that contrary to the cuſtom of other Children, that cry ſo ſoon as they come out of the Mothers womb, this Child laugh'd ſo ſoon as he was born. For being to triumph over the Hearts of the people, he was to ſhew ſigns of joy; ſo that the people began already to rejoyce in their future felicities. This being ſignifi'd to the King, he call'd his Aſtrologers together, to tell him the meaning of ſo extraordinary a thing, and what would become of the Infant. But the Aſtrologers not being able to ſatisfie him, he ſent for the Infant, and would have ſlain him with a Sword with his own hand; but God dry'd up his Arm immediately, ſo that he could not. However, not terrifi'd with ſo great a puniſhment, tranſported with Choler, he caus'd a great Fire to be kindled, and commanded the Infant to be thrown into it. But by the power of God, the Fire which he had prepar'd to conſume the Infant turn'd into a Bed of Roſes, where the Child moſt ſweetly repos'd.

They who from that hour began to honour the little Prophet, took away ſome of that Fire, which has been preſerv'd to this time. They keep it, ſay they, in honour of ſo great a Miracle; and they have it in great veneration, becauſe it diſcover'd the merit of their Prophet.

Nevertheleſs the King ſtop'd not there, but ſtill obſtinate in his impiety, notwithſtanding all theſe Miracles, he prepar'd new torments for the little Infant; but God chaſtis'd his incredulity and that of his people very ſeverely, by ſending ſuch an infinite number of Flies, and that of ſuch a peſtiferous nature, that who-ever were ſtung with them dy'd without remedy, unleſs they immediately came and worſhip'd the Prophet, and kiſs'd his Feet, in teſtimony of their repentance. As for the King, who ſtill continu'd in his impenitency, an exemplary fate befel him. For one of thoſe Flies ſtinging him in one of his Ears, he dy'd a moſt tormenting death.

His Succeſſor was *Sha-Glochtes*. He alſo at the beginning of his Reign began to perſecute the little Infant, who now began to increaſe in years and virtue. The King impriſon'd him: but he was aſtoniſh'd when he heard that one of his Horſes, which he always confided in when he went to Battel, as being aſſur'd of Victory when he rode him, had loſt his four legs. Thereupon, wiſer than his Predeceſſor, and acknowledging from whence ſo dire a Correction proceeded, he ſent for the Prophet out of Priſon, ask'd pardon for his incredulity, and pray'd him by his interceſſion to reſtore his Horſe his legs again. The Prophet willing to do him that favour, pray'd to God four times, and every time he pray'd one leg return'd to the Horſe again. The King beholding ſuch a Miracle, was half converted; but being deſirous to be farther convinc'd, he deſir'd the Prophet to throw himſelf into a Bath of melted Silver, which he would provide for him; promiſing, if he came out ſafe, that he and all his People would receive him as one ſent from God, and be obedient to his Precepts in all things. The Prophet reſolutely undertook his offer, and the Bath being ready, caſt himſelf fearleſly

fearleſly into it; and as he went in, ſo he came out without the leaſt harm. Then the King and all the people that were preſent ador'd him for a real Prophet, and gave him the name of *Zer-Ateucht*, or *Waſh'd in Silver*.

The Prophet perceiving that all the people had him in ſo much veneration, withdrew himſelf, and would not be ſeen any more. Nor do they juſtly know what became of him; which makes the greateſt part of the *Gaurs* believe, that he was tak'n up into Paradiſe both Soul and Body together. Others ſay, that having found an Iron Coffin upon the Road near *Bagdat*, he put himſelf into it, and was carry'd into Heav'n by the Angels. They allow their Prophet three Children, who are not yet come into the world, though their names be already giv'n them. They ſay that this Prophet *Ebrahim* walking one time upon the River without a Boat, three drops of his nature fell from him upon the water, which are ſtill preſerv'd there. That their God will ſend a Virgin, very much belov'd by him, upon the ſame River, who by the reception of the firſt drop ſhall become big of the firſt Child, whom they call beforehand *Ouchider*. He ſhall come into the world with authority, and ſhall cauſe his Fathers Law to be receiv'd, and confirm it, not only by his eloquent Preaching, but by many miracles. The ſecond, whoſe name is *Ouchiderma*, ſhall be conceiv'd after the ſame faſhion; he ſhall aſſiſt his Brother, and by cauſing the Sun to ſtand ſtill ten years, ſhall convince all the world of the Truth of his Doctrine. The third ſhall be conceiv'd by the ſame Mother, and ſhall be call'd *Senoïet-hotius*: He ſhall come with more authority than his two Brothers, and ſhall perfectly reduce all people to the Religion of their Prophet. After which ſhall be the univerſal Reſurrection, at what time all the Souls, either in Paradiſe or Hell, ſhall return to take poſſeſſion of their Bodies. Then ſay they, ſhall all the Mountains, and all the Minerals in the world be melted, and ſhall fill up the great Chaos of Hell, whereby the Manſion of the Devils ſhall be utterly deſtroy'd? After this the world ſhall be levell'd, and be made fit to inhabit, and men ſhall have every one their apartment anſwerable to the degree and quantity of the good which they did in their life time: but that their chief delight ſhall be to behold and praiſe God and *Ebrahim* their Prophet. They add that before the Reſurrection, thoſe that are in Paradiſe do not behold the face of God, no not the Angels themſelves, except only one, who is always attendant on him to receive and execute his commands. They alſo ſay that God will have pity upon the Damn'd, and that they ſhall go into Paradiſe, as having ſuffer'd enough already for their ſins. By which it appears, that the Paradiſe of the *Gaurs* is leſs remote from ſenſe than that of *Mahomet*'s invention; and that they have a confus'd knowledge of the myſteries of Chriſtian Religion.

Of the Books of the Gaurs.

Ebrahim-zer-Ateucht being taken up into Paradiſe, they receiv'd by his means ſeven Books of Laws, which God of his goodneſs ſent them to inſtruct them in the way of their Salvation. They alſo receiv'd ſeven others, containing an interpretation of all the Dreams that could be Dream'd. Laſtly ſeven others, wherein were written all the ſecrets of Phyſick, and all the poſſible means for the long preſervation of health. They ſay that fourteen of theſe Books, which contain'd the explication of Dreams and ſecrets of Phyſick are loſt; for that *Allexander* the Great carry'd them away, as eſteeming them a vaſt treaſure; and for the Books of their Religion, becauſe they were written in a language that none but the Angels underſtood, *Alexander* for madneſs caus'd them to be burnt: for which raſhneſs of his, God puniſh'd him, and afflicted him with that terrible ſickneſs whereof he Dy'd. Some Doctors and Prieſts that had hid themſelves in the Mountains to ſave their lives from his Butchery, after *Alexander* was Dead, met again together, and compos'd one Book by the ſtrength of their memories. I ſaw that Book which is a good large one, and written in a different Character, either from the *Arabian*, *Perſian*, or *Indian*. Their Prieſts themſelves that read in that Book hardly underſtand what they read, but they have other Books that explain what is contain'd therein. When they read in that Book, as alſo when they pray, they tye a Handkerchief about their mouths, as if they were afraid their words ſhould mix with the Air and receive any impurity.

Of the manner of their Baptiſm.

THe *Gaurs* never uſe Circumciſion, but at the Birth of their Children practiſe ſomething like our Baptiſm. For ſome days after the Child is born, they waſh it with Water wherein certain Flowers are firſt boyl'd; and during that dipping, the Prieſt, who is preſent, makes certain Prayers. If the Child dye without that Waſhing, they do not believe but that it goes to Paradiſe; but they hold that the Parents ſhall give an account for their neglect of the Infant, becauſe that Waſhing increaſes his favour and his merit in the ſight of God.

Of their Marriages.

THe Religion of the *Gaurs* permits them to have five Wives, if they can maintain them; nor is it laudable to repudiate any one but in caſe of an evident Adultery, or that ſhe turn *Mahometan*; beſides, it behoves her Husband to ſtay a whole year, to ſee whether ſhe will repent or no. If ſhe come and acknowledge her fault to the Prieſt, he enjoyns her Penance for three years; after which he remarries them, and they become man and wife again.

As to the Ceremony of Marriage, the Prieſt, when the Couple come to him, asks the Man and the Woman in the preſence of Witneſſes whether they both conſent; then taking a little Water he ſays a few Prayers over it, and then waſhing both their Foreheads he pronounces certain words, and there's all. But they are not to marry within the third degree; nor do they know what it means to deſire a Diſpenſation.

But you muſt obſerve by the way, that though they are allow'd five Wives, there is but one which can be truly ſaid to be marry'd, with whom they are oblig'd to lye at leaſt two nights in a week, Fryday and Saturday, and ſhe always goes before the reſt. But if ſhe have no Children in ſeven years, the man is allow'd to marry another, but not to repudiate the other, whom he is bound ſtill to maintain according to his quality.

So ſoon as Women or Maids perceive the cuſtom of Nature upon them, they preſently leave their Houſes, and ſtay alone in the Fields in little Hutts made of Hurdles or Watlings, with a Cloth at the entring in, which ſerves for a Door. While they are in that condition, they have Meat and Drink brought them every day; and when they are free, they ſend according to their quality, a Kid, or a Hen, or a Pigeon for an Offering; after which they go to the Bath, and then invite ſome few of their Kindred to ſome ſmall Collation.

Of their Faſts, Feaſts, and principal Ceremonies.

THe *Gaurs* drink Wine both men and women, and eat Swines-fleſh, provided it be of their own breeding and feeding. They are very careful leſt their Hogs eat any ordure; for ſhould they perceive that they had devour'd any thing of naſtineſs, they are ſtrictly forbid'n to eat them. They never pare their Nails; ſo that if by way of diſgrace, or by any misfortune they are conſtrain'd to cut their Nails or their Hair, they carry that which they cut off to ſome place appointed without the City for that purpoſe. Five days in a year they abſtain from Meat, Fiſh, Butter, and Eggs; and three other days they faſt altogether 'till Evening. They have alſo thirty Holy-days in honour of thirty of their Saints, which they keep very ſtrictly, no man daring to work. But the day of the Birth of their Prophet is celebrated with an extraordinary Pomp; beſides, that then they beſtow large Alms.

There is one day in the year when all the Women of every City and Village meet together to kill all the Frogs they can find in the fields; and this is done by the Command of their Prophet, who was one day very much annoy'd by them.

Their Prieſts have ſeveral Books full of ſmall Pictures in Water-Colours, ill done, repreſenting how the ſeveral Sins of Men ſhall be puniſh'd in Hell, eſpecially Sodomy, which they abominate.

Of their Funerals.

WHen the *Gaurs* are ſick they ſend for their Prieſts, to whom they make a kind of Confeſſion; whereupon the Prieſts enjoyn them to give Alms, and other good Works, to gain pardon of their Sins. They

They neither burn nor bury their dead, but carry the Corps without the City, into a wall'd place, where are abundance of Stakes ſeven or eight Foot high, fix'd in the ground, and tye the dead Corps to one of the Stakes, with his Face toward the Eaſt. They that accompany the Corps fall to their Prayers at a diſtance, 'till the Crows come; for thoſe Cemitaries draw the Crows to them. If the Crow chances to faſten upon the right Eye of the deceas'd, then they believe the perſon to be happy, and for joy they give large Alms, and make a Feaſt in the field. But if the Crow fixes upon the left Eye, then they take it for an ill *Omen*, return home ſad, without ſpeaking to one another; give no Alms, nor eat nor drink.

Of their Adoration of Fire.

THe *Gaurs* would not be thought to give Honour to Fire under the title of Adoration. For they do not account themſelves Idolaters, ſaying that they acknowledge but only one God, Creator of Heaven and Earth, whom they only adore. As for the Fire, they preſerve it and reverence it, in remembrance of the great Miracle, by which their Prophet was deliver'd from the Flames. One day being at *Kerman*, I deſir'd to ſee that Fire, but they anſwer'd me, they could not permit me. For ſay they, one day the *Kan* of *Kerman* being deſirous to ſee the Fire, not daring to do otherwiſe, they ſhew'd it him. He it ſeems expected to ſee ſome extraordinary Brightneſs; but when he ſaw no more then what he might have ſeen in a Kitchin or a Chamber-fire, fell a ſwearing and ſpitting upon't as if he had been mad. Whereupon the Sacred Fire being thus profan'd, flew away in the form of a white Pigeon. The Prieſts conſidering then their misfortune, which had happen'd through their own indiſcretion, fell to their Prayers with the People, and gave Alms; upon which, at the ſame time, and in the ſame form the Sacred Fire return'd to its place: which makes them ſo ſhy to ſhew it again. When they put any perſons to their Oaths, they Swear them before this Fire; for they think no perſon ſo impious, as to ſwear falſe before that Sacred Fire, which they take for the Witneſs of their Oath. Their Prieſts put them in dread of very great puniſhments, and threat'n them that the heavenly Fire will forſake them, if they prove ſo wicked as to ſwear falſely before it.

Of their Manners and Cuſtoms.

THe Language of the *Gaurs* is different from the *Perſians*, as is their Character and manner of Writing. They love to feaſt, and to eat and drink well, being very profuſe of their Wine and Strong-water. They never eat Hares, becauſe they have their monthly Purgations, like Women: for the ſame reaſon they never eat Mulberries, believing that they partake of the nature of Women and Hares.

If, when they comb their Hair or their Beards, any one hair happ'ns to fall upon their cloaths, thoſe cloaths muſt be waſh'd in the ſtale of a Cow or an Ox to purifie them again. If by chance they happ'n to touch any ordure or naſtineſs, when they come home they muſt waſh themſelves in the ſame Urin. If one of their Prieſts meet a dead Corps in the High-way, and chances to ſee it, he is oblig'd to waſh himſelf in Cows-Piſs, which they hold to be a good Purification: an Opinion held in ſome parts of *India* alſo. I ask'd one of their Prieſts how they came to underſtand the virtue of this Urin; who anſwer'd me, that a certain perſon who was contemporary with the firſt Man, having his Arm bruis'd and very black, by reaſon of ſome accident that befel him through the malice of the Devil, fell aſleep in the fields, and as he lay, an Ox ſtaling, a drop of the Urin flew upon his Arm, and preſently heal'd that part which it wet, and reſtor'd it to its former whiteneſs: which the man perceiving when he wak'd, preſently follow'd the Ox, and ſtaid by him 'till he ſtal'd again, and then receiving the Piſs upon the whole wound, was perfectly cur'd. They alſo preſerve it, and compound it with a Water, which they cauſe them to drink who have committed any Sin, after they have been at Confeſſion for it. They call that Water the *Cazi*'s Water; which Urin ought to be preſerv'd forty days, with an infuſion of Willow-Bark, and certain Herbs. When any perſon is confeſs'd of his Sin, if it be a crying Sin, the party is bound to ſtay ten days in the *Cazi*'s Houſe, and not to eat or drink but what the Prieſt gives them. And in order to Abſolution, the Prieſt ſtrips him naked, and tyes a little Dog to his right great Toe, which he leads with him about the *Cazi*'s Houſe

Houſe wherever he goes, ſometimes a whole day, ſometimes longer, according to the hainouſneſs of the crime. In that poſture he deſires the *Cazi* to purifie him, telling him that for his part he believes himſelf to be purify'd. The Prieſt makes anſwer that it is the Dog that muſt purifie him, and not he. After that he powrs the compounded water ſeven times upon his head, then gives him a draught to drink, and ſo he is abſolv'd. This penitence coſts the criminal Sawce, who is afterwards bound to feaſt all his friends at the *Cazi*'s Houſe. Being ſurpriz'd at this ſuperſtition, I ask'd whether the women were ſhrifted thus by the *Cazi*; but I found that the *Cazi*'s Wives confeſs and abſolve the women and maids.

One more ſtrange cuſtom they have, that when a man is upon the point of death, they take a little Dog and ſet it upon the expiring parties breſt. When he is juſt breathing his laſt, they put the mouth of the Dog to the mouth of the perſon dying, and cauſe him to bark twice in that poſture, that the Soul of the deceas'd may enter into the Dog, who they ſay will deliver it into the hands of the Angel appointed to receive it. Moreover when any Dog happ'ns to dye, they carry him out of the City, and pray to God for the Carrion, as if the Beaſt receiv'd any kindneſs after death by their Prayers.

Of the Beaſts, which they love or hate.

THere are ſome Beaſts which the *Gaurs* do mightily reſpect, and to which they give a great deal of Honour. There are others which they as much abhor, and which they endeavour'd to deſtroy as much as in them lies, believing that they were not created by God, but that they came out of the body of the Devil, whoſe ill nature they retain.

The Beaſts which they principally admire are the Cow, the Oxe, and the Dog. They are expreſly forbid to eat of the fleſh of a Cow or an Oxe, or to kill them. The reaſon why they ſo eſteem theſe Creatures is, becauſe the Oxe labours for man, and Ploughs the Ground that produces his food. As for the Cow they more dearly affect her for the Milk ſhe gives, but eſpecially for the purifying quality of her Urine.

The Creatures which they abhor are Adders, Serpents, Lizards, Toads, Frogs, Creyfiſh, Rats, Mice, but above all the reſt Cats; which they ſay are the reſemblance of the Devil, who gave them ſo much ſtrength that a man can hardly kill them; ſo that they rather ſuffer the inconveniency of Rats and Mice, than ever to keep a Cat in their Houſes.

As for the other Animals before-mention'd, if any of the *Gaurs* fall ſick, they hire poor people to go and find thoſe Creatures out and kill them; which they reck'n in the number of thoſe good works that comfort the Souls of the deceas'd. The reaſon why they hate them ſo, is, becauſe they believe the Devils make uſe of them to torment the Damn'd; and therefore they do a work of charity that deſtroy them, whereby they mitigate the pains and torments of Souls in Hell.

The laſt King of theſe *Gaurs* was *Sha-Iesherd*, who was driv'n out of his Country by *Omar* the ſecond, ſucceſſor to *Mahomet*.

Of the RELIGION of the *ARMENIANS*, and of their Principal CEREMONIES.

CHAP. IX.

How the Armenians *Conſecrate and Adminiſter the Sacrament.*

SInce the *Armenians* Traded into *Europe* and began to be Travellers, their Churches are better ſet out then they were heretofore. They ſpare no coſt to adorn the Choir and the Altar; you tread upon rich Carpets, and for the ſtructure and embelliſhments of it, they employ the beſt Workmen and the choiceſt Materials they can meet with. From the body of the Church to the Choir there is uſually an aſcent of five or ſix Steps. Nor is there above one Altar in any Church, upon which they ſet the Conſecrated Bread, before they ſet the Chalice where the Wine is. When the Maſs for the Ceremony is ſaid by an Arch-biſhop, at the reading of the Goſpel they light an abundance of Wax Tapers, which Tapers are like Torches. After the Goſpel is read, ſeveral of the *Noviciates* take ſticks in their Hands about five foot long, at the end whereof are Latten Plates with little Bells hanging about them, which when they are ſhak'd, imitate the ſound of Cymbals. Other *Noviciates* there are which hold a Copper Plate in their Hands hung about with Bells, which they ſtrike one againſt another: and at the ſame time the *Eccleſiaſticks* and *Laity* ſing together indifferent Harmoniouſly. All this while the Arch-biſhop has two Biſhops of each ſide of him, who are in the room of a Dean and a Sub-dean; and when it is time, he goes and unlocks a Window in the Wall on the Goſpel ſide, and takes out the Chalice where the Wine is. Then with all his Muſick he takes a turn about the Altar, upon which he at length ſets down the Chalice, ſaying certain Prayers. After that, with the Chalice in his hand, and the Bread upon the Chalice, he turns toward the people, who preſently proſtrate themſelves upon the Ground, beat their Breſts, and kiſs the Earth, while the Arch-biſhop pronounces theſe words; *This is the Lord who gave his Body and Blood for you.* Then he turns toward the Altar, and eats the Bread dip'd in the Wine; for they never drink the Wine, but only dip the Bread in it. That done, the Arch-biſhop turns once more toward the people with the Bread and Chalice in his hand, and they that will receive, come one after another to the bottom of the Choir, whither it is not lawful for any Lay-perſon whatſoever to aſcend; to whom the Arch-biſhop gives the Bread dip'd in Wine that is in the Chalice, which Bread is without leven, flat, and round, about as thick as a Crown, and as big as the Hoſt of the Maſs, being Conſecrated the day before by the Prieſt, whoſe Office it is. They never put Water in their Communion-Wine; affirming that Water is for Baptiſm; and that Chriſt when he inſtituted the Holy Supper drank it pure, without any mixture of Water.

When the *Armenians* come to the Communion, the Arch-biſhop or the Prieſt ſays theſe words: *I confeſs and believe that this is the Body and Blood of the Son of God, who takes away the ſins of the World, who is not only ours, but the Salvation of all Mankind.* The Prieſt repeats theſe words three times to the people, to inſtruct them and to teach them to what end they receive the Sacrament. Every time the Prieſt ſays the words, the people ſay after him word for word; and when the Prieſt ſerves the people, he breaks the Hoſt into little bits which he dips in the Wine, and gives to every one of the Communicants. That which I moſt wonder at is, that they give the Communion to Children of two or three months old, which their Mothers bring in their arms; though many times, the Children put it out of their mouths again. They never adminiſter the Sacrament all the time of their Lent, for then they never ſay Maſs but upon *Sunday* noon, which they call Low-Maſs, at which time they never ſee the Prieſt, who has a Curtain drawn before the Altar, and only reads the Goſpel and Creed aloud. Sometimes upon *Thurſday* in the Paſſion week

they say Low-Mass about noon, and then they Confess and administer the Sacrament: But generally they stay 'till Saturday, and then the Communicants, after they have receiv'd, are permitted to eat Fish, Eggs, Butter, Oyl, or any thing else except Flesh. Upon *Easter-day*, by break of day, the Priest says Low-Mass, Confesses, and Administers, after which it is lawful to eat Flesh. But the Beasts must be kill'd upon *Easter-day*, and not so much as upon *Easter-eve*. They have four other Feasts in the year, wherein they observe the same Ceremony, eating neither Flesh, Fish, Eggs, Butter, nor Oyl for eight days: which four Feasts are *Christmas*, the *Ascention*, the *Annunciation*, and St. *George*'s. Before this last Feast they stretch their devotion to the utmost, for some will fast three days, some five, one after another.

CHAP. X.

Of the ordination of their Priesthood; and their Austerities.

WHen a Father designs his Son to the Priesthood, he carries him to the Priest, who puts the Cope, op'n on both sides, about his Shoulders; after which the Father and Mother take him home again. This Ceremony is repeated seven times in several years, according to the years of the young Child, 'till he come to be of age to say Mass. If he be not design'd for a Monk, but for the Priesthood, after the fourth time of putting on the *Chasuble* or op'n Cope, they marry him: for their Priests marry once, but if that Wife dye, if they intend to marry again, they must give over saying Mass. The six first Ceremonies being over, when the Youth comes to the age of 18 years, at what time they are capable of saying Mass, as well those who are design'd for Monks, as those who are marry'd Priests, they proceed to the seventh and last Ceremony, which must be perform'd by an Archbishop or a Bishop; who invests the young Priest with all the Habits which the Priests wear that say Mass. That being done, he goes into the Church, out of which he is not to depart for a whole year; during all which time he is altogether employ'd in the service of the Church. The Priest who is marry'd, must be five days after he has said Mass before he returns home to eat or drink, or lye with his Wife. And as well the Monks as Priests, when they intend to say Mass again, must remain five days in the Church, without either going to bed or touching any thing with their hands, unless it be the Spoon where-with they eat their meat: not daring all the while to spit or blow their noses. The next five days after they have said Mass, though such days upon which they might otherwise eat Flesh and Fish, they are oblig'd to feed upon nothing else but Eggs without Butter, and Rice boyl'd with Water and Salt. The morning before they celebrate Mass, if the Priest have by chance swallow'd a drop of Water, he must not say Mass.

Their Austerities are such, that many of their Bishops never eat Flesh or Fish above four times a year; but more then that, when they come to be Archbishops, they only live upon Pulse. They have six months and three days in a year wherein they keep *Lent*, or particular Fasts, which you please to call them; and during all that time, as well the Ecclesiastical persons as the Laity, feed only upon Bread, and some few Herbs which grow in their Gardens. There was an *Armenian* of *Zulpha* whose superstition was so great, that he made his Horse to fast with him, allowing him but very little either to eat or drink for a whole week together. As for the poor labouring people, they only feed upon Pulse, boyl'd in Water and Salt: for during their chief *Lent*, they are permitted no more then others, to eat either Butter or Oyl; nay though they lay a dying, it is not lawful for them to eat Flesh upon those days wherein that diet is forbidd'n. They may only eat Wall-nuts or Small-nuts, Almonds or Pistaches, or some such other Fruit that affords no Oyl; and they have this farther liberty, to pound them, and put them among their Pulse or their Herbs, and boyl them with Rice.

CHAP.

CHAP. XI.

Of their Baptiſm.

'TIS the cuſtom of the *Armenians* to Baptize their Infants upon Sunday; or if they Baptize any upon the week-days, it is only in caſe of neceſſity, when they think they will not live. The Midwife carries the Infant to Church, and holds it in her arms, 'till either the Archbiſhop, the Biſhop, or the Prieſt has ſaid ſome part of the Form of Baptiſm. Then he that baptizes takes the Infant which is naked, and plunges it in the Water, and then taking it out again, puts it into the hands of the God-father, and goes on with the Prayers. While he reads them, with the Cotton which he has in his hand he twiſts a ſtring about half an Ell long. He makes another alſo of red Silk, which is flat; then twiſting thoſe two ſtrings together, he puts them about the Child's neck. They ſay, that theſe two ſtrings, one of white Cotton, and the other of red Silk, ſignifies the Blood and Water which flow'd from the Body of CHRIST, when he was wounded with the Lance upon the Croſs. Having ty'd the cord about the neck of the Child, he takes the holy Oyl and anoints the Child in ſeveral parts of the body, making the ſign of the Croſs in every place where he drops the Oyl; every time pronouncing theſe words, *I baptize thee in the name of the Father, the Son, and the Holy Ghoſt.* He firſt anoints the Forehead, then the Chin, then the Stomach, the Arm-holes, the Hands and Feet.

As to the making this Oyl, you muſt know, that every ſeven years, upon the Eve of our *Lady* in *September*, againſt which day they obſerve a ſmall *Lent* of eight days, the Patriarch makes this holy Oyl; there being no perſon but he who has power to make it. He uſes all ſorts of fragrant Flowers, and Aromatical Drugs; but the principal Flower is that which the *Armenians* call in their Language *Balaſſan-Jagué*, we in ours, the *Flower of Paradiſe.* When the Oyl is made, the Patriarch ſends two Bottles to all the Covents of *Aſia*, *Europe*, and *Africa*, without which they cannot baptize.

The Ceremony of Baptiſm being over, the God-father goes out of the Church with the Infant in his arms, and a Taper of white Wax in each hand. According to the quality of the perſon, when the Child is carry'd out of the Church, the Trumpets, Drums, Hautboys, and other Inſtruments of the Country make a hideous noiſe, and go before the Infant to the Parents Houſe, where being arriv'd, the God-father delivers the Child to the Mother. She proſtrates her ſelf at the ſame time before the God-father, kiſſing his feet; and while ſhe continues in that poſture, the God-father kiſſes her head. Neither the Father nor God-father names the Child; but he that baptizes gives him the Name of the Saint whoſe Feſtival falls upon the Sunday on which the Child is baptiz'd. If there be no Saint's day that Sunday in the Almanack, they take the next Name whoſe Feſtival ſucceeds the Sunday of Baptiſm; ſo that they have no affected Names among them. Upon the return of the God-father with the Child home, there is a Feaſt prepar'd for all the Kindred and Friends, and him that baptiz'd the Infant, with whom all the Prieſts and Monks of the Covent, at leaſt of the Pariſh, go along. The poor people were wont to be ſo prodigal at theſe Feaſts, as alſo upon their Marriages and Burials, that the next day they had not wherewithal to to buy Victuals, much leſs to pay what they have borrow'd for ſo needleſs an expence. But now the poor *Armenians* are grown ſo cunning to avoid the Baſtinado's which are giv'n to Debtors upon the ſoles of the Feet, when they cannot pay, according to the cuſtom of *Perſia*; that they carry the Child to Church upon the week-days, without any Ceremony, with tears in their eyes, pretending it to be ſickly and like to dye, and ſo make no Feaſts at all.

If the Women lye in fifteen or twenty days, or two months before *Chriſtmas*, they defer the baptizing the Infant 'till the Feſtival, provided the Infant be healthy. Then in all the Cities and Villages where the *Armenians* live, if there be any River or Pond, they make ready two or three flat-bottom'd Boats, ſpread with Carpets to walk upon; in one of which upon *Chriſtmas-day* they ſet up a kind of an Altar. In the morning by Sun-riſing all the *Armenian* Clergy, as well of that place as of the parts adjoyning, get into the Boats in their Habits, with the Croſs and Banner. Then

they dip the Croſs in the Water three times, and every time they drop the Holy Oyl upon it. After that they uſe the ordinary form of Baptiſm, which being done, the Arch-biſhop or the Miniſter plunges the Infant in the River or Pond three times, ſaying the uſual words, *I Baptiſe, &c.* and the ſame anointings as before: though it ſeems a wonder to me that the extremity of the weather does not kill the Child. The King of *Perſia* is many times preſent at this ceremony when it is perform'd at *Iſpahan*, riding on Horſe-back to the ſide of the River with all his Nobility. The Ceremony being over he goes to *Zulpha* to the *Kelonter*'s Houſe, where there is an entertainment prepar'd for him. Neither is there any place in the World where a King may be entertain'd with leſs charge than in *Perſia*. For if any private perſon invite the King, and that His Majeſty pleaſes to do him that Honour, 'tis but for the inviter to go to the chief of the Officers, and to carry him twenty *Tomans*, or three hundred Crowns, and to tell him withall, that the King has promis'd to accept of a ſmall Collation with his Slave. For then the Governour is oblig'd to ſend to the Houſe of him that treats the King all things neceſſary for the entertainment. Elſe it were impoſſible to be done, in regard the King eats in nothing but in Gold Plate. At the end of the Feaſt the King is always preſented with ſome *European* Rarity, not leſs worth than four or five thouſand Crowns. Or if the perſon have no Rarity to preſent, it ſuffices to offer in a Baſon the value in *Venetian Ducats* of Gold, with all the ſubmiſſion imaginable. Beſides all this, ſome Preſents muſt be giv'n to ſome of the Lords and principal Eunuchs of his train; and others ſent to the Queen Mother, if living, and to the *Sultaneſs*, his Wives and Siſters. Thus though the entertainment may be made with little trouble, yet otherwiſe it proves ſomewhat expenſive; though the *Armenians* of *Zulpha* are well enough able to bear the charge. I was twice at this Ceremony upon *Chriſtmas* day in *Iſpahan*. The firſt time I ſaw *Sha-Sefi*, and the ſecond time *Sha-Abas* the ſecond, who drank both ſo hard, that in their Drink they committed thoſe crimes that very much ſtain'd their memories: For *Sha-Sefi* returning home ſtab'd his Wife, the Mother of *Sha-Abas*. *Sha-Abas* another time returning home in drink, would needs drink on, and force three women to drink with him; who finding he would not give over, ſtole out of his Company. The King perceiving them gone without taking leave, in a mad humour ſent his Eunuchs for them, and caus'd them to be thrown into the Fire, where the poor women were burnt; for there is no reſiſting nor examining the Kings command.

CHAP. XII.

Of the Marriages of the Armenians.

THE *Armenians* Marry their Children before either party have ſeen each other, nay before the Fathers or Brothers know any thing of it. And they whom they intend to Marry muſt agree to what their Fathers or Parents command them. When the Mothers have agreed among themſelves, they tell their Husbands, who approve what they have done. Upon this Approbation, the Mother of the Boy, with two old Women and a Prieſt come to the Houſe where the Mother of the Daughter lives, and preſent her a Ring from him whom they intend to betroth. The Boy appears afterwards, and the Prieſt reads ſomething out of the Goſpel as a bleſſing upon both parties; after which they give him a ſum of Money according to the quality of the Father of the Girl. That done, they preſent the company with drink, and this is call'd a betrothing or affiancing. Sometimes they agree a Marriage when the Children are not above two or three years old; ſometimes two women that are friends being both with Child at one time together, will make a match between the two Children before they are born, if the one be a Boy and the other a Girl. So ſoon as they are born the Contract is made; and when once the Boy has giv'n the Ring, though it be twenty years after before they are Marry'd, he is bound every year upon *Eaſter*-day to ſend his Miſtris a new Habit with all the trimming belonging to it according to her quality. Three

days

days before the Celebration of Marriage, the Father and Mother of the Boy prepare a Feaſt, which is carry'd to the houſe of the Father and Mother of the Girl, where the kindred of both parties meet. The Men are in one place by themſelves, and the Women in another; for they never eat together at publick Feaſts. The Evening before the Nuptials the Bridegroom ſends a Habit to the Bride; and ſome time after he comes to receive what the Mother of the Bride has provided for him, on her part. If the Bride has no Mother, ſome ancient Woman next a-kin dreſſes the Bride. At length the Bride gets upon one Horſe, and the Bridegroom upon another, each Horſe being ſumptuouſly harneſs'd, with Bridles and Saddles of Gold and Silver, if the perſons be rich: thoſe that are poor, and have not Horſes of their own, repair to the Great men, who willingly lend theirs upon ſuch an occaſion. As they ſet out from the Virgins habitation, the Bridegroom goes before with a Veil of Carnation-Tiffany upon his Head, or elſe of Gold and Silver Net-work, the Meſhes whereof are very cloſe, that reaches below the Stomach. He holds in his Hand one end of a Girdle ſome three or four Ells long, and the Bride that rides behind holds the other. She is alſo cover'd with a large white Veil from head to foot, that ſpreads alſo a good way over the Horſe. Under which Veil, that rather ſeems a large white Sheet, the Bride is hid in ſuch a manner, that there is nothing to be ſeen of her but her Eyes. Two Men walk on either ſide of each Horſe; and if they be Children of three or four years old (for ſo young they marry) there are three or four Men to hold them in the Saddle, according to the quality of their Parents. A great Train of young Men, the kindred and acquaintance of both parties, follow after, ſome a-horſeback, ſome a-foot, with Tapers in their hands, as if they were going in Proceſſion: and beſides all theſe, the Drums, Trumpets, Hautboys and other Inſtruments of the Country, all attending to the Church-door. When they are alighted, every one makes way for the Bridegroom and Bride, who advance up to the foot of the Altar, ſtill holding the Girdle in their hands. Then the Bridegroom and the Bride meet, and lean forehead to forehead. Then comes the Prieſt, and turning his back to the Altar, lays his Bible upon their Heads, inſtead of a Desk, a weight ſufficiently heavy, as being a thick ponderous Folio. There he lets it lye while he reads the Form of Matrimony, which Office is moſt uſually perform'd by a Biſhop or an Archbiſhop. The Form is very much like ours. The Biſhop demands the Bridegroom, *Wilt thou have ſuch a one to thy Wife?* then to the Bride he ſays, *Wilt thou have ſuch a one for thy Huſband?* to which they both anſwer with a nod of the Head. The Matrimonial Benediction being giv'n, they hear Maſs; which being ended, they return both together to the Daughters habitation, in the ſame order as they ſet out. Theſe Nuptials laſt three days: where the Women drink more than the Men. The Man goes to Bed firſt, the Woman pulling off the man's Breeches, though ſhe does not lay aſide her Veil 'till the Candle be put out. Let it be what time in the year it will, the Woman riſes before day. So that there be ſome *Armenians* that in ten years after they are marry'd never ſaw their Wives faces, nor ever heard them ſpeak. For though her Husband may ſpeak to her, and all the reſt of her kindred, yet ſhe never anſwers but with a Nod. The Women never eat with their Husbands; but if the Men feaſt their Frinds to day, the Women feaſt theirs the next day.

CHAP. XIII.

How the Armenians *Bury their Dead.*

SO ſoon as any perſon dyes, one appointed for the Services of the Dead runs immediately to the Church to fetch a Pot of Holy-water, which he preſently pours into a great Veſſel full of Water, into which they put the dead Corps. This man is call'd *Mordichou*, or the perſon that waſhes the Dead; which *Mordichou's* are ſo much deteſted among the people, that it is an ignominy to eat or drink with thoſe ſort of people. Whatever the party deceas'd has about him at the time of his death belongs to them, though it be any excellent Jewel; for it is the cuſtom of the Eaſt to lye in their Breeches, Shirt, and Waſtcoat, in regard they never

never make uſe of Bed-cloaths. So ſoon as the Corps is waſh'd, they dreſs it with a clean white Shirt, a pair of Breeches, a Waſtcoat, and a Bonnet, all new, never having been worn before. Then they put the Body in a linnen Sack, and ſow up the mouth of it. That being done, the Prieſts come and take up the Body to carry it to Church, which is attended by all the kindred and friends of the deceas'd, with every one a Taper in his hand. Being come to Church, they ſet down the Corps before the Altar, where the Prieſt ſays certain Prayers; and then ſetting up lighted Tapers round about the Corps, they leave it ſo all night. The next day in the morning a Biſhop or an ordinary Prieſt ſays Maſs, at the end whereof they carry the Body before the door of the Biſhop's houſe, attended as before; at what time the Biſhop comes forth and ſays a Prayer for the Soul of the deceas'd. Then eight or ten of the poorer ſort that are next at hand, carry the Body to the Church-yard. All the way they ſing certain Dirges, which the Prieſts continue, while the Body is let down into the Grave. Then the Biſhop takes three handfuls of Earth, and throws them one after another into the Grave, pronouncing theſe words; *From Earth thou cam'ſt, to Earth thou ſhalt return, and ſtay there 'till our Lord comes.* Theſe words being ſaid, they fill up the Grave. Thoſe of the kindred and friends that will go back find a Collation ready; and if any other perſons will go along, they are not refus'd. For ſeven days alſo they allow Dinners and Suppers to certain Prieſts and poor people, if they are perſons of ability: believing no Soul departed can be ſav'd, unleſs the ſurvivors are at that expence. Whence it comes to paſs, that ſo many of the poor people are ſo miſerable, and Slaves to the *Mahometans*, by borrowing Money to defray thoſe expences, which they are not able to pay again.

When an Archbiſhop or a Biſhop dyes, they add this farther Ceremony, that an Archbiſhop or a Biſhop writes a little Note, and cutting op'n the Sack puts the Note into the Hand of the deceas'd, wherein are theſe words; *Remember thy ſelf, that from Earth thou cam'ſt, and to Earth thou ſhalt return.*

If a Slave dye before enfranchiz'd, when the Body is brought into the Church, the Maſter writes a Note, wherein are theſe words; *Let him not grieve, I make him free, and give him his liberty.* For they believe that he would be reproach'd in the other World for being a Slave, for which his Soul might ſuffer tribulation. If the Maſter be dead, the Miſtreſs does the ſame. If an *Armenian* makes away himſelf, they never carry the Body out of the door of the houſe, but make a hole in the wall, where they can moſt conveniently, and carry him to his Grave without any Ceremony.

The night preceding the Feaſt of the *Holy Croſs*, Men, Women, and Children go to the Church-yard, whither they carry good ſtore of Food, not forgetting their Wine. Immediately they fall a weeping over the Graves of the dead, and after they have ſpent ſome time in that doleful Exerciſe, they all fall to eating and drinking; thus paſſing the whole night by turns, in blub'ring, eating, and bubbing.

As for the poor people, they would think themſelves undone, and the moſt unfortunate in the world, ſhould they want Proviſion and Wine to go to the Church-yards, the night before the Feaſt of St. *George*, where they go to frolick it, rather then to pray for the Dead.

There may be ſome few *Armenians* that embrace *Mahometaniſm* for worldly Intereſt, but they are generally the moſt obſtinate perſons in the world, and moſt firm to their ſuperſtitious Principles.

CHAP. XIV.

Examples of the Conſtancy of the Armenians, *in maintaining their Religion againſt the Perſecutions of the* Mahometans.

IT is the cuſtom of the *Armenians*, that when any one of them apoſtatizes, and deſires to return again to the Church, he cannot have Abſolution but at the ſame City or Village where he firſt abjur'd his Religion.

Now it happen'd that a young *Armenian* being ſent to *Smyrna* with a very conſiderable quantity of Goods, and falling to debauchery, turn'd *Mahometan*, to the

the end he might defraud his Father and his Brethren of their Eſtate, according to *Haly*'s Law, already mention'd. But after he had ſpent good part of the Goods in Debauchery, he return'd to the *Three Churches*, where the Grand Patriarch liv'd, to be abſolv'd from his Fault; but the Patriarch telling him he muſt go to the Biſhop of *Smyrna*, he went accordingly; and in ſome few days after he had undergone the Penance enjoyn'd him, he went to the *Cadi*, and with a great Reſolution, *Sir*, ſaid he, *you know that ſome years ſince I turn'd* Mahometan; *now I come to declare before ye that I have repented, and do repent of the foul Crime I committed, when I deny'd the Saviour of the World, and embrac'd your wicked Law.* The *Cadi*, who thought it had been at firſt only ſome evaporation of Extravagance, endeavour'd to reclaim him by fair words and promiſes; but when he heard him perſiſt in his reſolution, when he heard him curſe and blaſpheme *Mahomet*, he caus'd him to be carry'd to the *Piazza*, where he was cut to pieces immediately. For no perſons go with more courage and joy to ſuffer for their Faith, then the *Armenians*.

In the year 1651 there happen'd to be a Wedding between a young *Turk* and a Virgin of the ſame Nation. To this Wedding was invited an *Armenian* Lady, who was a great friend of the Bridegroom's Mother. The *Armenian* had an only Son of about twelve years of age, that earneſtly deſir'd to go along with her; at firſt ſhe refus'd him, knowing that after the age of five or ſix years, no Youth is permitted to be in company with the *Turkiſh* Women or Maids. But the Boy ſtill preſſing his Mother, and being ſeconded by an Aunt, who to pleaſe her Nephew, told her ſhe might let him go in Girls Apparel; at laſt the indulgent Mother, over-rul'd by the importunity of the Child, took him along with her in a female dreſs. Three days the ſolemnity of the *Turkiſh* Weddings laſt: but the very firſt day, an old *Gipſy-Turk* caſting her Eye upon the young *Armenian*, and finding him too ſparkiſh and too nimble for a Girl, ſuſpected his Sex; and calling his Mother aſide, told her, that by all the geſtures and actions of the Child, ſhe could be no Girl, but a Boy in diſguiſe. The Mother not only deny'd the matter, but alſo ſeem'd highly offended at the old Womans ſuſpition; who as much incens'd to have her judgment queſtion'd, decoy'd the Child among the Eunuchs of the Family, and caus'd him to be ſearch'd; and finding her ſelf in the right, ſpred it preſently about the houſe. Immediately the people cry'd that the Chambers were defil'd, that the *Armenian* Lady had done it in deriſion of their Law; and ſeizing Mother, Aunt, and Youth, carry'd them all before the *Baſha*, demanding Juſtice. The *Baſha* diſmiſs'd the Mother and the Aunt, but kept the Youth ſix or ſev'n days, hoping the rage of the people would be over. But in vain he ſtrove to plead for the Child, though the Father offer'd them half the weight of him in Gold, for the *Baſha* was forc'd to deliver him up into the hands of the marry'd Womans kindred; who carry'd the Child to the Market-place of the City, where they ſtript him ſtark naked; and firſt they flea'd him from his Neck behind down to the Waſt, and ſo left him with a Guard upon him all night. The *Cadi* and *Moullah's* exhorted the Child to turn *Mahometan*, and they would preſerve him from further miſchief. His Mother beg'd him to have pity upon her and himſelf, and to turn *Mahometan* to ſave his life. But neither tears, nor all the tender words that grief and affection could inſpire, could ſhake the conſtancy of the Infant, who with a reſolute utterance anſwer'd, that he had hitherto ſuffer'd, and ſtill would ſuffer patiently; and that nothing griev'd him, but that his Mother ſhould exhort him to deny his Saviour. Next day the pitileſs *Turks* came and flea'd all his Breaſt and his Stomach, and ſo left him all night under a Guard, intending to have flea'd him part by part every day. But the *Baſha* abhorring their Cruelty, came the next day with his Guards, and caus'd his Head to be cut off.

Van is a City peopl'd as well with *Armenians* as *Turks*; ſo that it is a uſual thing for the *Armenian* and *Turkiſh* Boys to play together. One day it unfortunately fell out, that the Boys playing one among another, and flinging Stones at each other, an *Armenian* Boy hit a young *Turk* full upon the Temples, and ſtrook him dead. Preſently the other *Turkiſh* Boys and the Rabble ſeiz'd him, and carry'd him to the *Baſha*; the Father and Mother of the Child ſlain follow'd with hideous outcrys, bawling for juſtice, or that the Boy ſhould turn *Mahometan* to expiate his fault. The *Armenian* Parents offer'd a large ſum of Money to redeem their Child; but the adverſe party obſtinate againſt all accommodation, the *Baſha* was conſtrain'd to deliver

deliver the Child, giving ſentence that the young *Armenian* ſhould endure the ſame death the *Turk* had ſuffer'd, and no other. Immediately the *Turks* hurry'd the poor Child to the place where he had unfortunately ſlain his play-fellow; and after the Parents of the young *Turk* had had the two firſt hits, he was preſently brain'd by a ſhow'r of Stones from the Rabble. Yet as near death as he knew himſelf to be, without any diſturbance at all, he exhorted his weeping play-fellows to ſtand firm to the Faith of Jeſus Chriſt, for which he was going to dye.

Another time an *Armenian* Merchant coming from the *Indies* to Grand *Cairo*, went to the Coffee-houſe according to cuſtom, being a rendeſvous of all the Merchants in the Town. There falling into diſcourſe, by reaſon of the heat of the weather, he took off his Bonnet made after the *Armenian* faſhion of divers Colours, and laid it behind him, keeping his black Cap only upon his head. When the *Moullah* came about to haſten the people to go away according to the cuſtom, which I have already declar'd, the *Armenian* haſtily riſing up, a *Turk*, concealing the Merchant's Bonnet, clap'd his own Bonnet upon his head. Upon that all the *Turkiſh* Merchants that were there came and congratulated the *Armenian* Merchant, telling him, how glad they were to ſee that he had embrac'd the good Law. At which words the *Armenian* ſurpriz'd, takes off the Turbant, throws it to the Ground before all the Company, and ſtamp'd it under foot. This action of contempt ſo enrag'd the *Turks*, that they carry'd him before the *Baſha*, before whom it was in vain to juſtifie himſelf, or to affirm that the Turbant was malitiouſly put upon his head; for the *Turks* ſwore the contrary, and that he took it of his own accord, and therefore he muſt either turn *Turk* or dye for it. Upon his refuſal they put him in Priſon, and in a few days the ſentence was brought him from the *Mufti* and *Cadi*, that he muſt either turn or be burnt alive. The ſeverity of the ſentence overpower'd him at firſt to embrace the *Mahumetan* Law. But four or five years after returning from the *Indies* to *Cairo*, he came where the *Baſha* was ſitting in Council with the Grandees of the Country, and getting as near the *Muſti* as he could, and throwing his Turbant in his face; *There Dog*, ſaid he, *Thou wert the cauſe that I have worn it ſo long, of which I have repented, and do repent from the bottom of my heart; for I know that neither thou nor thy Law are worth a Straw.* At the ſame time the croud laid hold of him, and drag'd him to the *Piazza*, where he dy'd in the midſt of the flames with an admirable conſtancy.

A rich Merchant of *Zulpha*, call'd *Cotgia Soultenon*, was ſo well belov'd by *Sha-Sefi*, that he often went to Dine at his houſe, But one day it fell out that the King having eat and drank to exceſs, upon his return home fell crop-ſick, upon which the report ran that the *Armenian* had poyſon'd him. Which report coming to his ears, fearing leaſt the King ſhould dye, and himſelf be put to cruel Torments, he took a doſe of Poyſon and dy'd. Which when the King, who was well again the next day, underſtood, he was very much troubl'd for his death.

The ſame *Cotgia Soultenon* had a *Cafer* ſent him from *Melinda* for a Slave; who being young and very apprehenſive ſoon learnt the *Perſian* and *Turkiſh* Languages, and was inſtructed in the Chriſtian Religion, and Chriſten'd by the name of *Huzod* or *Joſeph*. After his Maſter's death he turn'd *Mahumetan*, and ſo continu'd twenty years. At the end whereof returning to *Zulpha*, he beg'd pardon of the Church; and all the reſt of his days ſo crucify'd himſelf with Faſting, that every one pitty'd him; and when the *Armenian* Biſhops told him he had done well, he made no other anſwer, but that he was not worthy to live upon the Earth who had deny'd his Saviour, only he hop'd that he would have mercy upon him; and ſo continu'd his auſtere penance 'till he dy'd.

CHAP.

CHAP. XV.

Of the Author's reception at the Court of Perſia *in his ſixth and laſt Voyage, and what he did there during his ſtay at* Iſpahan.

I Arriv'd at *Iſpahan* the 20*th* of *December*, 1664. So ſoon as the *Nazar* was inform'd of my arrival, he ſent the *Kelonter* or chief of the *Armenians* with ſeven or eight more to congratulate my arrival, and to aſſure me of all the kind Offices he could do me. The next day he ſent the ſame *Armenians* with four Horſes; and to tell me that the King had a deſire to ſee what I had brought; for which purpoſe the *Kelonter* had order to furniſh me with men. Thereupon I took Horſe, accompany'd by all the *Franks* that were at *Zulpha*. When I came to Court, I was brought into the place where all the great Ambaſſadors had audience, where I found attending the *Nazar*, and Father *Raphael* ſuperior of the order of the *Capuchins*, ready to deliver me my Box of Jewels which I had left with him in the Covent for more ſecurity. After I had expos'd my Goods upon a fair Table cover'd with a Carpet of Gold and Silver, and that the *Nazar* had diſpos'd every thing in order with his own hand, the King enter'd, attended only by three Eunuchs for his Guard, and two old men, whoſe office it was to pull off his Shooes when he goes into any Room ſpread with Gold and Silk Carpets, and to put them on again when he goes forth. The King had nothing on but a ſingle pair of Drawers of Taffata, chequer'd red and white, which came half way the Leg, his feet being bare; a ſhort Caſſock that came but half way his body, with a large Cloak of Cloth of Gold with hanging-ſleeves down to the Ground, furr'd with Sable Martin. The firſt thing I ſhew'd was a large Candleſtick of Chryſtal of the Rock, the richeſt piece of that nature that ever was ſeen. The next was a ſuit of Tapeſtry hangings held up by ſeveral men, as I had appointed. The *Nazar* then caus'd me to advance and do my obeyſance to the King, who preſently knowing my Face again; *Oh*, ſaid he to the *Nazar*, *This is the* Fringui Aga *who ſold me ſo many Rarities about ſix years ago, when* Mahomet Beg *was Athemadoulet.* After that the *Nazar* ſhew'd him all my Rarities as they lay in order. Among the reſt I beſought His Majeſty by Frier *Raphaël*, to accept of a great Steel Mirror, which when he look'd in, he wonder'd to ſee his Face ſo big. But when Frier *Raphael* had told him the nature of it, he caus'd it to be held to one of his Eunuchs, which had a monſtrous Hawk Noſe, the ſight whereof held him in laughter and divertiſement for above a quarter of an hour. After that the King retir'd, leaving me alone with the *Nazar* and Friar *Raphel.* As for my Jewels I put them up my ſelf, and had a place aſſign'd me to Lock them up and keep the Key, but for my large pieces of Goldſmiths work, the *Nazar* committed them to the truſt of one of the principal Officers of the Houſe.

The next day early in the morning the *Nazar* ſent for me and Father *Raphael*, and made his Secretary write down the price of every thing, according to his demands. He had alſo his own Artiſts to prize them; but that I did not value, in regard I knew the price much better then they. After he had ſhew'd the Jewels, price and all to the King, we were ſeveral times before we could agree; but at length he told me, that the King would give me Twenty-five in the Hundred profit for all the Stones; leaving me the Pearls, which he thought I might put off at a better price in the *Indies*; which was an offer I could not refuſe, and therefore I ſign'd the Agreement according to the *Nazar*'s deſire: Which when his Majeſty had ſeen, he bid the *Nazar* tell me I ſhould be his Jeweller in Ordinary, and that for my ſake all the *Franks* ſhould be the better us'd within his Territories, and that I ſhould have any favour of him that I deſir'd. I beſought his Majeſty to give me his Patent with his Seal affix'd, whereby I might be priviledg'd to Trade in his Dominions, without paying Cuſtom for ſuch and ſuch Merchandize, and in in ſuch manner as I ſhould think fitting. I alſo beſought him graciouſly to grant his Protection to a Nephew of mine, whom I had left at *Tauris* to learn the Language, that he might be ſerviceable to his Majeſty when I was dead and gone.

Thereupon he caus'd my Nephew to be enrol'd preſently as one of his Domeſtick Servants, and order'd the *Nazar* to take particular care of him.

The next day after my agreement with the *Nazar*, the King gave audience in the great Hall of the Palace to the Ambaſſador of the *Uſbeck-Tartars*. All the Lords and Officers of the Crown ſtood in the Court where the Ambaſſador was to paſs: there were alſo nine ſtately Horſes, whoſe Furniture was very rich, and all different. Two Harneſſes were cover'd with Diamonds, two with Rubies, two with Emralds, two with Turquoiſes, and one embroider'd with fair Pearls. Had he been an Ambaſſador from a Monarch for whom the King of *Perſia* had had a greater eſteem than he had for the *Cham* of *Tartary*, there had been thirty Horſes: for according to the value which the King puts upon the Prince that ſends to him, he either augments or abates of the number of his Horſes of State. Every Horſe is ty'd by the Reins to a Nail of Gold faſten'd in the Ground, with a Hammer of Gold lying by. There was another Nail of Gold behind, with a Cord ty'd to it, that held their hinder legs. They ſet alſo before every Horſe a Caldron of Gold, out of which they draw up Water into a great Manger; though all this be only for State, for they never water their Horſes in that place.

Out of the firſt Court the Ambaſſador enter'd into a large Gallery, between a long File of Muſqueteers on each ſide. Thence he enter'd into a Garden through an Alley about eight Fathom broad, all pav'd with great Marble Stones, in the middle of which runs a Channel of Water four Foot wide, with ſeveral Water-works that ſpurted out of the Channel at equal diſtances. On each ſide of the Walk to the Hall where the King ſat, there is a Pond almoſt as long as the Walk, and in the middle of the Pond another ſort of Water-works. Several Officers of the Army were rang'd all along the Alley; and at the end of one of the Ponds were four Lions ty'd; and at the end of the other, three Tigers couchant upon Carpets of Silk, having Men to guard them with Half-pikes in their hands. The Hall took up more ground in length then in bredth, being op'n every way; the Cieling was ſuſtain'd by ſixteen wooden Pillars, of eight pannels every one, and of a prodigious thickneſs and height. As well the Cieling as the Pillars were all painted with Foliage-work in Gold and Azure, with certain other Colours mix'd therewith. In the middle of the Hall was a Vaſe of excellent Marble, with a Fountain throwing out Water after ſeveral manners. The Floor was ſpread with Gold and Silk Carpets, made on purpoſe for the place: and near to the Vaſe was a low Scaffold one Foot high, twelve Foot long, and eight wide, cover'd with a magnificent Carpet. Upon this Scaffold ſate the King upon a four-ſquare Cuſhion of Cloth of Gold, with another Cuſhion behind him cover'd with the ſame, ſet up againſt a great Tap'ſtry-Hanging, wrought with *Perſian* Characters, containing the Myſteries of the Law. On each ſide of the King ſtood ſeveral Eunuchs with Muſquets in their hands. The King commanded the *Athemadoulet* and four others to ſit down by him, and the *Athemadoulet* made me a ſign to ſit down; but the King knowing how little the *Franks* care for ſitting croſs-leg'd, order'd me to be told that I might ſtand upright, if I thought good. The King was clad in a Silk ſtreak'd with Gold: His Cloak was a Gold-ground with Flowers of Silk and Silver, Furr'd with a Martin Sable, the blackeſt and moſt gliſt'ring that ever was ſeen. His Girdle was very rich, and upon his Bonnet he wore a plume of Herons Feathers faſten'd with a tranſparent Jewel; in the middle of the Jewel was a Pear-faſhion'd Pearl, ſet with great Topaze's and Rubies.

About half an hour after the King was ſat, the *Nazar* and the Maſter of the Ceremonies brought the Ambaſſador, who neither himſelf nor any of his Train were very well clad, and caus'd him to ſtay at the foot of the ſteps into the Hall from the Garden. When the Ambaſſador had aſcended the ſteps, he proſtrated himſelf before the King, then advancing nine or ten paces he did the ſame again; after which the Maſter of the Ceremonies caus'd him to ſit down, leaving between him and the King ſpace enough for eight men. After that I obſerv'd that the *Nazar* went often between the King and the Ambaſſador, and between the Ambaſſador and the King; but I could not tell what they ſaid. So that I being by that time quite tyr'd, made my obeyſance to the King, and went home to my Lodging.

The next day the *Nazar* ſignify'd to me that it was the King's pleaſure to favour me with a compleat *Calaat*, or Habit of Honour, and to pay me my money.

The

This is ye God worthy to be praisd.

1

The Kingdome belongs to God

2

ye God most high.

3

The God of Mercy and Compassion

2

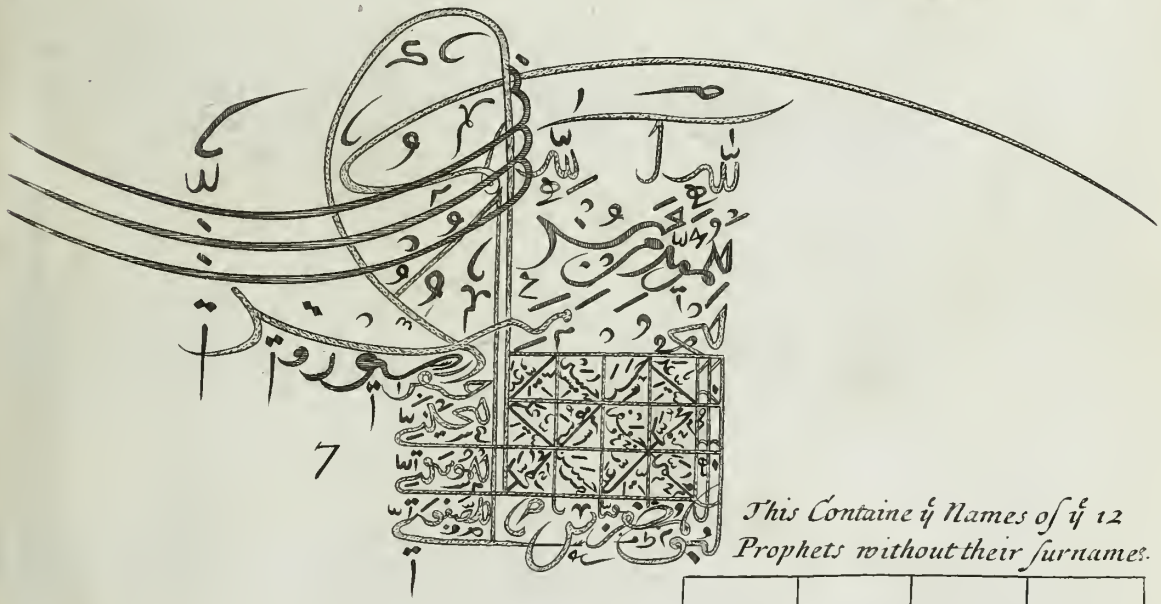
5

O Mahomet O: Haly:

4

the Prophets.

6



7

This Containe ye Names of ye 12 Prophets without their surnames.

Aly	Haſsen	Hoſsein	Alizein
Maham	Jafar	Mouſsa	Aly
Mahomet	Haly	Haſsen	Mahomet

That which is under the Names of the 12 Prophets signifies as follows.

He who at this time enjoyes ye Kingdome The Victorious Abas the second.

7 These great Caracters with those ye are upon the side of the names of the 12 Prophets signifie.

To the Name of God.
God who is the aid of Mahomet.
The King who has all power.
Severat, Jafar, Elfeteseni, Elmouſsi.

These are the names of the four Prophets that haue followed the Doctrine of Haly.



this is y.e m^ch is on y.e Kings seale



C



Mahomet Methi son of Hali Bala of the race of Sophi.

C

This is y.e m^ch is Conteind in y.e seale of the Æmadoulet or first Minister of State & y.e seale in the Originall is sett behind, noe man dareing to fix his seale on y.e side of y.e Kings.

The next day in the Morning being ſent for to the Court, I found the *Nazar*, the Grand Treaſurer, and ſeveral other great Officers expecting me in the Treaſury, where the Money lay ready in ſeal'd Bags. My Sum amounted to three thouſand four hundred and ſixty *Tomans*, of which the Treaſurer would have abated me a hundred and ſixty for Fees. After a long conteſt, I gave him half, and carry'd away my Money; having firſt weigh'd two Bags, *Toman* by *Toman*, and then weigh'd the reſt of the Bags, Bag by Bag.

CHAP. XVI.

Of the Honours and Preſents which the Author receiv'd from the King of Perſia.

THE day following one of the *Nazar*'s principal Officers brought me the compleat *Calaat*, conſiſting of Veſt, Tunick or Super-Veſt, Girdle, and Bonnet. He alſo deliver'd me three Patents, ſeal'd by his Majeſty and the *Athemadoulet*, which exempted me from paying any Cuſtoms within his Kingdom. Another to the *Kan* of *Schiras*, with a little Seal or Signet, commanding him to let me have three Loads of good Wine when I travel'd that way. A third with his Signet, in favour of my Nephew at *Tauris*; wherein the King declar'd that he own'd him as his Domeſtick Servant, and that he was under his Protection.

The Firſt PATENT ran thus:

THE Command of him whom all the Univerſe obeys has been made, That the Beglerbegs *of High Nature, the victorious and great Lords, Ornaments of the Kingdom, Poſſeſſors of Honour, the Judges in high place, practiſers of Juſtice, the* Viſiers *who preſerve Reaſon, and have in their thoughts the removal of Vice, and the Commiſſioners who act in affairs and difficulties of the Palace, the Overſeers of the Roads, and the Conſervators of the good Cuſtoms of the well-order'd Kingdoms of* Kragon *(which God preſerve from all misfortune) MAY KNOW, That whereas the choiceſt of his Reſemblers and Companions,* *Aga TAVERNIER, French *Merchant has brought ſo many Rarities of all ſorts to the preſence and view of the* Lieutenant of the Eagles, *who has all things according to his wiſh, has found the degree of favour and good will. And whereas We have commanded him to perfect ſome Buſineſs for Us, which ſo ſoon as he has finiſh'd, he is to bring to the holy and pure view. Therefore through whatſoever Road or Coaſt of Our Thrice-ſpacious Kingdom the above-nam'd ſhall have a deſire or occaſion to paſs, Let not the Receivers of the Palace, out of any ſeeming expectancy from the above-nam'd, give him any trouble or moleſtation. But let them know, that it is neceſſary for them to give him all honour, and to make much of him, that he may go where he pleaſes. And whereas the Seal of High Nature, the Light of the Univerſe of* Kragon, *of thrice-noble extraction, the Maſter of the Age, has illuminated and adorn'd this Writing, Let them reſt there, and give Credence to it. By the thrice-high Command*, &c.

Kragon: A King of *China*, ſo renown'd for his Juſtice, Victory, and Magnanimity, that ſometimes the Kings of *Perſia* aſſume that Title in their Patents, and ſometimes in honour of him, ſtile themſelves his Lieutenants.

Receivers of the Palace, are Farmers of the Cuſtoms and other Subſidies.

The Second PATENT.

To the Governour of *Schiras*,

THE Command of Him whom all the World ought to obey, is such, That the Illustrious and High Lord, whose Office ought to be honour'd, the Governour and Prototype of Visiers *and Grandees,* Mirza-Mahomet-Sadée, *the* Visier *of* Fars *may be assur'd of Royal Favours when he understands the Contents of this Command. He shall give three Loads of Wine, of that which he has in his custody, to the Cream of his Equals,* Aga TAVERNIER, French *Merchant, and you shall take an Acquittance. All the Grand* Visiers, *and Officers of Customs, and Guarders of Passes also let them not molest him at all, let them take nothing from him, let them permit him to go and come as he pleases, and let them obey him. Given the Month of* Jamady-Elaker, *in the* Hegyra *of* Mahomet 1075.

January,
1665.

The *Cream*, is the Character of an honest man among the Eastern people.

But to return to the *Calaat*. You must take notice, that the *Persians* call a *Calaat*, any Present which one person makes to another inferior to him in dignity; sometimes a Vest alone, sometimes a Tunick with the Girdle only, sometimes a Turbant, or a Horse, with Bridle and Saddle; to those in the Army the King sends a Sword or a Dagger, and all these go by the name of *Calaat's*. Secondly, you must take notice, that when the King sends a *Calaat* to a Governour of a Province, he names himself the person, that is to carry it. For both in *Turkie* and *Persia*, the Receiver of the King's Present is oblig'd to pay the Messenger, in so much that sometimes they hardly scape for a thousand *Tomans*. But when the *Calaat* is sent to any private person, the *Nazar* chooses out of his Domestick Servants one to carry it. I gave twenty-five *Tomans* into Father *Raphael*'s hand, who order'd his business with so good a grace, and so advantageously for my Purse, that he complemented away the Messenger very well satisfi'd with half.

The next day the *Nazar* sent to me to put on my *Calaat*, and to come and do my obeysance to the King, who was that day to go abroad. Thereupon I summon'd together all the *Franks*, and order'd the Trumpets and Drums to be made ready as I rode from the Palace home. For then the people come out to see who the King has honour'd that day, who is always known by his Habit, which is still the newest and gayest of all the rest.

It happen'd, that the King being indispos'd did not go away that day; however I apply'd my self to the *Nazar*, and told him how much I was oblig'd to the King for the honour he had done me, and that I was resolv'd to shew my self before the greatest Monarchs in *Europe* in the Habit he had bestow'd upon me; that they might behold the beauty and richness of my *Calaat*. The *Nazar* fail'd not to repeat my Compliment to his Majesty; who thereupon order'd me the *Persian* Cloak, with hanging-sleeves, and fac'd with sable Martins.

Two or three days after the *Nazar* sent for me again to Court, whither I went, accompany'd by the *Zulphian Franks*, as before. I was no sooner come to the Palace, but the *Nazar* met me in the great Hall, attended by two Officers, who carry'd the Cloak which the King had appointed for me, and presently taking the Cloak out of their hands, he put it about my shoulders, saying these words, *It is the King's pleasure to honour thee entirely.* It was a most magnificent piece of Silk, and very richly furr'd, having been valu'd at eight hundred Crowns. In this I was particularly beholding to the *Nazar*, who might have sent me my Cloak home to my Lodging as well as the *Calaat*; but he was pleas'd to put it upon my back in the Palace with his own hands, to spare me the charges of a new Present. After this the *Nazar* took me by the hand, and led me to the Hall, where the King was sitting upon a

large

large Cuſhion, having no more than twelve Eunuchs for his Guard; ſome with Bows and Arrows, and ſome with Muſquets. By that time I had advanc'd two or three paces in the Hall, the *Nazar* order'd me to fall upon my knees, and touch the Ground with my forehead; then taking me by the hand, he led me within two or three paces of the place where the King was ſitting, where I was order'd to make the ſame obeiſance as before; after that he caus'd me to retire ſeven or eight paces, and there to ſtand. And then it was that His Majeſty was pleas'd to tell me, that he had contriv'd the Models of ſeveral pieces, which he would have made in *France*; and ask'd me whether I would carry them along with me, or whether I would preſently ſend them into *France* to be made up while I diſpatch'd my buſineſs in the *Indies*? I told His Maieſty, that ſo ſoon as he would be pleas'd to deliver them to me, I would ſend them for *France*. After this and ſome other diſcourſe I made my obeiſance, and retir'd toward the door of the Hall. Having thus done my duty to the King, I went and kiſs'd the *Nazar*'s hand; and then taking Horſe at the Palace-Gate, with the reſt of the *Franks* that accompany'd me, we rode home with the Trumpets and Drums of the Country before us. When we came to *Zulpha* with our Torches before us, for it was three hours after Sun-ſet, the Men and old Women came out of their Houſes to ſee us paſs along, and ſeveral preſented us with Fruits, Sweet-meats, and Wine, obliging us to drink almoſt at every Houſe 'till we got home.

CHAP. XVII.

How the King was pleas'd to divertiſe himſelf in the Author's Company.

ABout two days after betimes in the Morning I was ſent for to the Court in that haſt, that I had ſcarce time to make me ready. When I came to Court, I found the *Nazar*, Father *Raphel*, and two *Hollanders*, upon whom the *Nazar* had began to caſt a partitular eye of favour all together. After we had ſtay'd a while, the *Nazar* brought us to the Room where the King was, ſitting upon a low Pallet, with two Mattreſſes cover'd with a rich Carpet. He lean'd his back againſt a large Cuſhion four foot long, having before him eight or ten Plates of Fruits and Sweet-meats. Before him alſo ſtood two Bottles, with long round necks of Venice Chryſtal ſtop'd with Pitch, full of *Sciras* Wine, with a Cup of pure Gold; upon one ſide a kind of a very ſmall Fat and with a handle, within three or four Fingers full of the ſame Wine, with a Gold Ladle that held a good *Chopine* of *Paris*. The Bottles were for the King's drinking; that in the Fat for thoſe that the King did the Honour to drink with him. After we came in and had made our ſeveral obeyſances; ſaid the King to Father *Raphael*, *Raphael*, *bia*, *bia*, that is, *come hither*, *come hither*, who thereupon riſing, and falling upon his knees when he came near the King; *Raphael*, continu'd the King, *if thou wilt drink Wine*, *ſtay here*, *if not*, *be gone*. The Fryar unaccuſtom'd to drink Wine, reply'd that ſince His Majeſty did him ſo great an Honour, he was willing to drink a little. *'Tis very well*, anſwer'd the King ſmiling, *go then and take thy ſeat*. Thereupon the King commanded one of the *Dutch-men* to fill ſome Wine, which he did, but with a trembling hand Heav'n knows, as never having been at ſuch a Feſtival before. And I obſerv'd that having laid his Hat upon the Carpet, the King commanded him to put it on, it being a very ignominious thing in *Perſia* to be bare-headed. Thus the great Ladle went about very ſmartly, conſidering it was but early in the Forenoon: But at length the King bethinking himſelf that the *Franks* were not uſed to drink without eating, gave ſuch order, that immediately they ſpread before us a *Sofra* of Cloth of Gold inſtead of a Table-Cloth; and over that a Leather Covering of the ſame length and bredth, and over that a ſort of Bread as long as the *Sofra*; for had the *Sofra* been ten Ells long, the Bread muſt have been as long. This Bread is no thicker then a piece of Paper, and folds like a Napkin. It is made with a Rolling-

Rolling-pin, and bak'd upon Plates of Tinn'd Copper. This Bread is never eat'n, but only ſerves for a Table-Cloth to preſerve what falls from the Diſhes, and what every man leaves particularly upon his own Plate, which is all wrap'd up in the Leather and giv'n to the poor. Next to that they ſet upon one end of the *Sofra* a ſort of moſt excellent Bread two foot long, and one broad, then which never was better eat'n in the World. By and by follow'd Boyl'd and Roaſt fleſh and fiſh, with two Cheſts of Limons of *Mazandran*, and Granates from *Schiras*.

After we had made a large Breakfaſt, the King was pleas'd to put me upon a diſcourſe of my Travels into the *Indies*, and ask'd me what Princes I had had acceſs to, and how many I knew by their faces? Then cauſing a Satchel to be brought him, he open'd it himſelf, and ſhew'd me ſeveral portraitures in Miniature. Preſently I knew *Sha-Gehan*, *Aurenge-Zebe*, and three of his Sons; the King of *Golconda* and *Viſapour*; *Sha-Eſt-Kan*, and two *Raja's*. Among the reſt he ſhew'd me a *Perſian* Lady's Picture and gave it me; to the end, ſaid he, that your *French* Ladies may ſee how our *Perſian* Ladies are clad. After that he ſhew'd me the Pictures of two *Venetian* Curtiſans, the one a Widow, and the other a Virgin, with a Parrot upon her hand clad after the *French* mode. Upon which the King putting the queſtion to me which I lik'd beſt? I reply'd that ſhe pleas'd me beſt who had the Parrot upon her fiſt. And why not the other ſaid the King? Becauſe, anſwer'd I, ſhe looks like one that had renounc'd the world. Thereupon the King falling into a laughter, and turning toward Father *Raphael*; *Patri*, *Patri*, ſaid he, *is it poſſible that ſuch a Lady as this ſhould have renounc'd the World?* This led us into a diſcourſe of beauty, wherein when the King demanded my opinion, I told him that Womens beauty depended very much upon the Cuſtom of the Country; for that in *Japan* Women with broad faces were moſt in requeſt; in *China* ſmall feet were admir'd; in the Iſles of *Borneo* and *Achen*, Women the blacker their Teeth were, the more they were belov'd; that in the Iſland of *Macaſſer*, to make their Women lovely, they pull out four of their Teeth when they are young, to put in four of Gold in their room; as I have ſeen a Captain of *Java*, who pull'd out four of his fore Teeth, and ſet four Diamonds in their place. In ſhort, I told His Majeſty that in his own Dominions full Eye-brows which meet together were highly eſteem'd; whereas the Women of *France* pull them up by the Roots. But which, ſaid the King, doſt thou like beſt, the black or the fair? Sir, continu'd I, were I to buy Women as I purchaſe Diamonds, Pearls, and Bread, I would always chooſe the whiteſt. With that the King fell a laughing, and orderd me a brimmer in his own Cup, which was a great Honour indeed. From hence we fell into a more ſerious diſcourſe concerning the preſent State of *Europe*, ſpeaking very low, and the reſt of the Company retiring all the while out of hearing. Only I obſerv'd that there was one Lord middle ag'd, and clad after the *Georgian* mode, who ſtood within five or ſix paces behind the King, and that many times as the King drank, he only wet his Lips, and gave the reſt to that Lord to drink, which when he had done, he retir'd again to his place. Upon inquiry I found he was the Kings Uncle by the Mother's ſide.

While we were talking of ſerious things the Curtiſans were bid to retire out of the Hall, which they did, into a Gallery that look'd upon a Garden, where they ſate, where immediately a *Sofra* was laid before them cover'd with Fruits and Sweetmeats, and one of their Society continually powr'd out the Wine which they drank round without intermiſſion: One would have thought they ſhould have been fuddl'd; yet when they came in again, no man could perceive they had been drinking. After they had Danc'd a while, they were order'd to retire again, and the King ſent for his Muſick, which was both Vocal and Inſtrumental; his Inſtrumental Muſick conſiſted of a kind of a Lute, a Guittar, a Spinet, and two or three Baſe Flutes. He had alſo in the Gallery where the Curtiſans were, a large Ebony Cabinet eight foot high, adorn'd with ſeveral Silver figures, which prov'd to be an Organ that went alone. It was part of the preſent which the *Muſcovite* Ambaſſadors made the King, which he order'd to be ſet a going, that we might hear it as we ſate. No ſooner had the Organ ſtop'd, but the Curteſans were call'd in again, and the King caus'd the Gold Ladle to go round, commanding that no man ſhould leave a drop. When every man had done, the King was pleas'd to ask me which of the Curtiſan's I thought to be handſomeſt? Thereupon I roſe up, and taking a

Wax-

Wax-Candle in my hand, I went and view'd them all. The King laugh'd, and being very glad to ſee my face among theirs, *Bring hither*, ſaid he, *her to whom thou haſt moſt a fancy.* In obedience to which, I pick'd out the eldeſt, as I thought, and led her to his Majeſty, who caus'd us to ſit down by him. Then the King pointing to another, *And why*, ſaid he, *did you not chooſe yonder Girl, which is younger and handſomer*; commanding them both to kiſs me one after another, that I might underſtand the difference between the Careſſes of one and the other. But I reply'd, that were I to chooſe again, I would make the ſame choice, believing prudence to accompany age. However I beſought his Majeſty to conſider, that it was not for me to look upon elder or younger, and that though he had giv'n me the liberty to ſend the elder home to my Lodging, yet it was not in my pow'r to accept of his favour, in regard I had a Wife, to whom I never had been unfaithful.

We had thus droll'd together 'till eleven a Clock at night, when the King ſtarted another Queſtion, Whether any one preſent knew how to Sing? It happen'd that there was one Monſieur *Daulier* there, that Play'd upon the Virginals, and pretended to Sing, who immediately began a Court-Air. But his Voice being a high-pitch'd Voice, and for that the *Perſians* are altogether for Baſes, the King did not like him. When I perceiv'd that, being in a merry vein, though I knew not a Note, yet having a good deep voice, and clear, I ſung an old Air that came into my head, which begins,

Fill all the Bowls then, fill'em high,
Fill all the Glaſſes there, for why
Should every Creature drink but I?

The King was ſo pleas'd, that he cry'd out, *Baricala, Baricala*, as much as to ſay, *Oh the works of God!* an expreſſion of admiration uſual among the *Perſians.*

By this time it was very late, and the King growing ſleepy, gave us leave to depart; which we did very willingly, having had hard labour for ſeventeen hours together.

The next night the King fell a drinking again, and there was in his preſence an *Agi* or Pilgrim newly return'd from *Mecca*, and conſequently oblig'd never to drink Wine after that. While this *Agi* ſtaid, there was one of the *Perſian* Lords got ſo impertinently fuddl'd, that he twice ſtruck the *Agi*'s Turbant from his head, refus'd to drink when the King commanded him, play'd the fool with the Curtiſans when they were dancing, and committed ſo many other acts of folly, that the King incens'd at ſuch a continuation of Buffonry, in a great fury, *This Raſcal*, ſaid he, *has loſt all his reſpect, and thinks he is no more my Slave; drag him out by the feet, and throw him to the Dogs to eat.* Immediately four or five of the King's Officers came and drag'd him out of the Hall by the feet, and every body wonder'd he was not thrown to the Dogs, according to the King's Command; but 'tis thought that ſome of the King's Women beg'd for him, ſo that his puniſhment was chang'd.

There was one of the Curtiſans that gave one of her Companions a box on the ear, not in the King's preſence, but in the Gallery where they were drinking together. However ſhe did not ſtrike ſo ſoftly, but that the King heard the noiſe of the blow. Whereupon he commanded her that had giv'n the blow to be had before the *Deroga* or Judge of the Town, whom he order'd to expunge her out of the number of Curtiſans, and to put another in her place; that ſhe ſhould have a hundred *Tomans* giv'n her, and that the *Deroga* ſhould cauſe her to be marry'd.

The next day I waited on the King, and receiv'd thoſe Models which he had beſpoke me to ſend into *France*. They were the Patterns of certain Drinking-Cups and Trenchers, with the Model of a Dagger drawn with his own hand: for he had learnt to draw of a couple of *Dutch-men* that were in his Service. The Dagger

Dagger was to be Goldſmith work enamel'd. When I had receiv'd his Inſtructions, I took my leave of his Majeſty: and then going to wait upon the *Nazar* at his Country-houſe, I took leave of him alſo, who aſſur'd me of his affection upon all occaſions, and did me ſeveral kindneſſes at my departure.

The End of the Fourth BOOK.

THE

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THE FIFTH BOOK

OF THE

PERSIAN TRAVELS

OF

MONSIEUR *TAVERNIER*:

BEING

A Politick and Hiſtorical Deſcription of *PERSIA*:

With the

ROADS

FROM

ISPAHAN to *ORMUS*.

CHAP. I.

The Genealogy of the Kings of Perſia, *of the laſt Race:*

AFter that *Tamerlane* had extended his Conqueſts into *Aſia*, and defeated the Army of *Bajazet*, whom he took Priſoner, together with his Wife, he return'd into *Perſia*, where at that time liv'd a *Cheik*, whoſe name was *Aidar*, a perſon in high reputation for his Holineſs. He was a perſon of great wit, and the firſt in the dignities of the Law, which gain'd him great authority and belief among the people. He gave great honour to *Tamerlane*, and ſhew'd Eminent kindneſſes to all the Officers of his Army; in recompence whereof, *Tamerlane*, who was a generous Prince, and full of gratitude, made a Preſent to the *Cheik* of a great number of Captives, which he brought along with him out of *Turky*. The *Cheik* planted one part of theſe Slaves about *Ardevile*, and ſeated the other near his own reſidence. Now in regard he aſſum'd to himſelf to be deſcended in a direct line from *Mahomet*, he cover'd his head after another manner then all the reſt of the *Perſians*, wearing a kind of flat Bonnet, growing broader and broader to the top, and ſo pleighted, as to make twelve Pleights of a Ruff, in honour of the twelve Prophets. In the middle, a kind of a Pyramid about a fingers length ſeem'd to riſe out of the Bonnet, but was indeed ſow'd to it. Such a Bonnet as this the *Cheik* appointed all the Slaves to wear that *Tamerlane* had giv'n him, and this is that which at this day diſtinguiſhes their Succeſſors from the other *Perſians*. And it is the cuſtom, where *Kans* or Governours of Provinces reſide, that all the *Sophies* both in the City and the neighbouring parts, meet in the *Piazza* every Friday in the afternoon, where they pray to God for the health of the King and the *Kan*, and for the proſperity of the Kingdom; after which the *Kan* ſends

them Victuals to eat, not without ſome other effects of his Liberality.

The *Cheiks* Sons conſidering of what a number of Slaves they were Maſters, and that the greateſt part of the people, prepoſſeſs'd in favour of their Father, out of the opinion they had of his Sanctity, took their part; the more powerfully to engage them, ſhew'd themſelves liberal to all, and when they found themſelves ſtrong enough, revolted againſt *Alamout* King of *Perſia*, their lawful Soveraign. After many Skirmiſhes, at length they gave him Battel near to *Tauris*, wherein *Azimout* was defeated, and ſlain by the hand of *Iſmael Sophi*, the *Cheiks* third Son, who is properly to be accounted the firſt King of that Race: I mean of the Race of them that did not embrace the *Alcoran*, but according to the Interpretation of *Haly*, *Mahomets* Son-in-Law.

To *Iſmael Sophi* ſucceeded *Sha-Tammas* his Son, and to *Sha-Tammas Sha-Iſmael* the ſecond, who reign'd but a ſhort while; for his cruelties conſtrain'd the Nobility of the Country to ſet up in his room *Mahomet-Coda bendé* his Brother; though little skill'd in the affairs of Government or War. Many thought he was blind, but he was only dim-ſighted, through the application of a hot Iron to his eyes, by the Command of his unnatural Brother in the beginning of his reign. He was the Father of *Sha Abbas*, that ſucceeded him, who ſetl'd the affairs of *Perſia* in a very good condition.

Sha Abbas the firſt, by his Valour and good Conduct gain'd the name of Great. When he came to his Throne, upon the North and Weſt ſide he found nothing in his power but the City of *Casbin*; but afterwards, as he was a perſonage of great wit as well as courage, partly by policy, and partly by force, he recover'd ſeveral Provinces to the Weſt, and conquer'd the Kingdoms of *Lar*, *Ormus*, and *Candahar*.

Of many Sons that *Sha-Abbas* had, not one ſurviv'd but only *Sophi-Mirza*, a Prince of great wit, and dexterous at his Arms. All the people lov'd him, which made his Father jealous of him, that he waited for his death to aſcend the Throne. And that which augmented his jealouſie was, for that one day being a hunting, *Sophi-Mirza* drew the firſt arrow at a Boar; it being a capital crime in *Perſia* to ſhoot before the King. However *Sha Abbas* for the time conceal'd his diſpleaſure, unwilling to fly out in fury againſt the Prince, in regard he had no more Sons. But *Sophi-Mirza* having had a Son by a Slave, which pleas'd him, *Sha Abbas's* joy encreaſing as the Child grew, his jealouſie alſo daily encreas'd againſt the Father of the young Prince; ſo that being no longer able to diſſemble his fear, he caus'd his eyes to be put out. Nay his jealouſie went a great way farther; for he now fear'd the blind Prince, and having therefore reſolv'd his death, he commanded a Lord of the Court to bring him his head. The Lord in an aſtoniſhment refus'd to obey the King, and beſought him rather to take away his life, than to conſtrain him to embrue his hands in the blood of his Prince. The King offended at him for his refuſal, baniſh'd him his Court; and the next day gave the ſame command to another Lord, who without any ſcruple put it in execution, and brought him the head of his Son in a Baſon of Gold. That object of pity brought him to himſelf; ſo that not being able to look upon ſo ſad a ſpectacle without tears in his eyes, upbraiding the villany of the Lord, he expell'd him from his ſight, forbad him his preſence for ever, and ſequeſterd all his eſtate, only allowing him a Mamoudi, or nine *French* Sous aday. The other Lord, who had ſo generouſly refus'd to aid him in ſo bloody an act, the King recall'd from Exile, and beſtow'd upon him one of the beſt Governments of the Empire.

Ever ſince that time all the Male Children of the Blood Royal are ſhut up in the Womens *Haram*, where they are bred up in ignorance, having only two or three Eunuchs to teach them to write and read, and to keep them company in their recreations, whether it be in ſhooting with a Bow, or riding about the Gardens upon an Aſs; for they never allow 'em a Horſe: beſides that all that time they are never permitted to ſee the people. In this manner it was that *Sha Abbas* bred up his little Grandſon, many days cauſing him to take Opium to render him more ſtupid. So that when he came to the Throne, after his Grandfathers death, the Phyſicians thought it convenient that he ſhould drink Wine, to reſtore his natural heat, and renew his vigor. *Sha Abbas* reign'd forty years,

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and dy'd at the end of the year 1628. Before he dy'd, he gave command, that he ſhould be bury'd in ſome place unknown to all the world; and that they ſhould ſet his Grandchild upon his Throne, and give him the name of *Sha-Sefi*.

So ſoon as *Sha Abbas*'s eyes were clos'd, the General of the Horſe, and the chief Captain of the Harquebuſſes, with whom the Commands were left, rode in all haſte to *Iſpahan*, and coming to the Palace, deſir'd to ſpeak with the Mother of the Child. The Mother was in a ſad affright, believing that they came to put the young Prince to death. But when they had diſſipated her fears, and that ſhe underſtood that they came to ſet him upon the Throne by the command of his Grandfather, ſhe embrac'd the young Prince, and return'd him into the hands of the Eunuchs. When he was come out of the *Haram*, the two Lords, attended by ſeveral others, ſaluted him King, and acknowledg'd him for their Soveraign. At the ſame time they took off his Clothes and tore them, which in *Perſia* is a mark of mourning; and according to cuſtom, put him on another plain Garment, which he wore till midnight. Then they diſrob'd him again, and put him on his Royal Robes, and ſet him upon the Throne, where all the Lords came and did him homage, and the next day he was acknowledg'd by all the Acclamations of the people. For when the Royal Habit is put upon the new King, the Drums, Trumpets, Timbrels, Hautboys, and other Inſtruments, make a din in a peculiar place of the *Meydan* appointed for that purpoſe. Which is the Signal to give notice to the people to meet the next morning, to acknowledg the new King. *Sha-Sefi* for many years was a Novice in the art of Government. But time opening his eyes, the firſt remarkable thing which he did, being at *Casbin*, was to cut off the head of *Ali-Kouli-Kan*, that great Captain who had conquer'd the Kingdoms of *Lar* and *Ormus* for *Sha Abbas*; and the heads of three of his Sons. After that, returning to *Iſpahan*, he cut off the heads of ſeven of the principal Lords of his Court; and by little and little took the Government into his own hands. Of thoſe Lords whom *Jani-Kan* was the chief.

For 'tis thought that *Sha Abbas* had left a private order with *Mirza Také*, and the Dowager *Sultaneſs*, to rid themſelves of thoſe Lords ſo ſoon as *Sha-Sefi* ſhould be ſetl'd in his Throne, and that they had plac'd Governors in all places where in the King might confide. Theſe Lords having ſmoak'd the private order of *Sha-Abbas*, and believing that the time of execution drew near, prevented the *Athemadoulet Mirza Také*; for meeting one morning before the Palace-door, they kill'd the Porter, and entring his Bed-Chamber, ſtab'd him before he could riſe. After this execution, they went to the King, whom *Jani-Kan* boldly told, that they had ſlain *Mirza Také*. The King at that time diſſembling his anger at ſo bold an enterprize, and an attempt upon the Royal Authority, anſwer'd him, that he had done very well, and that he had prevented thoſe orders which he intended to have giv'n him. The *Sultaneſs* his Mother then govern'd the Kingdom, together with the *Athemadoulet*, from whom ſhe receiv'd four hundred Ducats in Gold every day for her little pleaſures; and held a private Council with him in her *Haram*, where he had free admiſſion, as being cut cloſe. In this Council it was, that theſe two perſons overthrew in the night whatever the Lords concluded in the day; chang'd the Kings mind, and over-rul'd his thoughts as they pleas'd themſelves, by vertue of that power which they had over him. Eight or nine days after, as theſe Lords were ſitting in Council with the King, an Eunuch enter'd, which was the ſignal for the King to get out of the way; and as ſoon as the King was gone, the Chamber was fill'd with Eunuchs, that ruſhing in immediately fell upon *Jani-Kan* and his Accomplices, and cut off their heads. Their heads and bodies were immediately expos'd to the view of the people in the *Meydan*; and for that it is not the cuſtom in *Perſia* to take any cognizance of what the King does, the moſt part of the people, ſpurning the heads with their feet, cry'd one to another, *See the heads of thoſe Dogs that have diſobey'd the will of the King.*

I told ye, that *Mirza Také* was clean cut; which occaſions a particular ſtory: He was Governour of *Guilan* in the Reign of *Sha Abbas*, and having abus'd one of his Pages, the young Ladd ſtole ſecretly to *Iſpahan*, and made his com-

plaint to the King; who having heard it, immediately ſent him to be Governour of *Guilan*, in the place of *Mirza Také*, and order'd him to ſend him his head by one of the Officers, which he diſpatch'd along with him. The King alſo, in regard the Page was very young, appointed him a perſon able to adviſe him in his affairs. In the mean while *Mirza Také* miſſing his Page, and making no queſtion but he was gone to make his complaint to the King, which would of neceſſity prove his ruin, if not prevented; he reſolv'd to divert the ſtorm by puniſhing himſelf, and caus'd that part to be cut clean off that committed the crime. At the ſame time, and in that bad condition wherein he then was, he caus'd himſelf to be put into a Litter, and taking his Chirurgeon along with him, he gets to *Iſpahan* by another way which was not uſually travel'd, for fear of meeting the Page, and cauſing himſelf to be carry'd into the Palace in that pitiful and languiſhing eſtate, deſir'd to ſpeak with the King, who was ſurpriz'd at his arrival. But the *Kan* having preſented him in a Plate of Gold with the undoubted marks of his repentance, beſought his Majeſties pardon. Whereupon the King conſidering the rigor and extraordinary puniſhment which he had inflicted upon himſelf, ſent him back to his Government, and recall'd the Page, whom he otherways gratifi'd. And this was the man whom *Sha Abbas* upon his Death-bed order'd that *Sha-Sefi* ſhould make *Athemadoulet*, as being the fitteſt for the employment of any perſon in his Kingdom.

Sha-Sefi not content to have rid himſelf of the Lords that had preſum'd to invade his Authority, was reſolv'd to have the head of *Ali-merdan-Kan*, Governour of *Candahar*; of whom he was jealous, by reaſon of his vaſt riches, his Plate being all Gold, and his Houſe as magnificently furniſh'd as the Kings. But the King could not bring about his deſign; for the *Kan* being preſs't to come to Court, and believing it was only to take away his head, to free himſelf from the danger, deliver'd *Candahar* to the Great *Mogul*, by whom he was kindly entertain'd, and highly careſs'd. Neither was *Ali-merdan-Kan*'s wealth of his own getting, but left him by inheritance, as being deſcended from the ancient Kings of *Candahar*, who were originally *Tartars*. Now whatever favours or advancement the Great *Mogul* beſtow'd upon *Ali-merdan-Kan*, the ſame did the *Perſian* King beſtow upon his two Sons; whereas all the world believ'd, that after ſuch a piece of Treaſon committed by their Father, the King would have ript up their bellies. This piece of policy of *Sha-Sefi* was very advantageous to *Sha-Abbas* the ſecond, when he beſieg'd *Candahar* with fifty thouſand men. For the greateſt part of the *Moguls* Army being compos'd of *Perſians*, they remembring how kindly *Sha-Sefi* had us'd the two Sons of *Ali-merdan-Kan*, made little reſiſtance againſt the King of *Perſia*, who enter'd *Candahar* in a ſmall time. The Great *Mogul* troubl'd at the loſs, ask'd *Ali-merdan-Kan*, by what means he might retake *Candahar*; who preſently made anſwer, that it would be very eaſie, if he could find ſuch another Traytor as he had been.

But to return to *Sha-Sefi*; his Reign was very violent, of which I will give you this Example:

One day the King returning from the *Kelonters* Houſe in *Zulpha*, having drank to exceſs, commanded that the *Sultaneſs* ſhould come to him; who underſtanding that he was in drink, made no great haſte, ſo that the King in the mean time fell aſleep. But waking again ſoon after, and not ſeeing the Queen, he call'd for her a ſecond time; of which when ſhe had notice, ſhe came immediately. When ſhe came into the Chamber, ſhe perceiv'd the King aſleep, and in expectation of his waking, hid her ſelf in a Nich behind the Hangings; where generally the Mattreſſes and Coverlets are laid by. The King waking, and not yet perceiving the *Sultaneſs*, in a great chafe demanded why ſhe was not yet come. The Queen-Mother, who was a *Georgian* Slave, and mortally hated the young *Sultaneſs*, who was the Daughter of the King of *Georgia*, and therefore diſdain'd by her, took an occaſion to put her out of the Kings favour; and having firſt ſpok'n ill of her, made a ſign to the King to let him underſtand that the young Queen was hid in ſuch a Nich. Upon that the King riſing in a great fury, ſtab'd the poor Princeſs with his Dagger four or five times in the belly, and hardly knowing what he had done, went to bed again. The

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next day, forgetful of the fact, he call'd for the Queen; but when they told him what had happen'd, he began to be deeply ſenſible of his error, and ſorrow'd exceſſively; and at the ſame time ſent an expreſs order through his Territories, that no man ſhould drink Wine, and that the Governours ſhould break all the Wine-Veſſels wherever they found any, and ſpill the Wine. But this order did not laſt above a year.

During the Reign of *Sha-Sefi*, the *Kan* of *Erivan* ſent him a Colt, which I ſaw, which was begot by a Mule. Not long after the King dy'd of a Surfet, with exceſs of drink ing, after he had reign'd fourteen years.

Sha Abbas the ſecond was ſet upon the Throne at *Casbin*, with the uſual Ceremonies, at the end of the year 1642, and made his entry into *Iſpahan* in the beginning of the year following. Upon the day of the Solemnity all the Citizens were order'd to be in Arms, and to march out of the City, where they were fil'd off upon each ſide of the Road. In the ſame manner were all the ſtanding Infantry and Cavalry rang'd for five Leagues together. All the Road for two Leagues together without the City was cover'd with Tiſſues of Gold and Silver, with Carpets of Silk, and other rich Stuffs; all which coſts the King nothing. For the *Sha-Bander*, who is like our Mayor, takes care to tax every one what he is to furniſh toward that Solemnity. The *Engliſh* and *Hollanders* went alſo forth to meet the King; among whom I was one. When we came near the King, *Jani-Kan*, General of the Cavalry, gave the King notice who we were. Whereupon we all alighted, and the King holding his Leg ſtretcht out of his Stirrup, we all kiſs'd his Boot. When he came where the way began to be ſpread with rich Carpets, he found the Grand *Mufti* and the Grand *Cadi*, attended by a great number of *Moullahs*, who made a Prayer after their manner. Prayers being ended, the King rode on, the *Athemadoulet* being on the left hand, which is the moſt honourable, and the General of the Cavalry on the right, yet not even with him, but ſo as that their Horſes heads reach'd to the Crupper of his. There was no perſon but the King that rode over the Tiſſue, that Honour belonging to him alone; nor is the way ſpread above the breadth of the Stuff; and as ſoon as the King is paſs'd over it, the people fall to ſcrambling, and carry away every one what they can get for themſelves.

About a quarter of a League from *Iſpahan* is a Garden, with a Great Room over the Gate, where the King made a halt, thinking to have made his Entry into the City. But an Aſtrologer came to him, and told him, that the hour was paſt, and that he muſt tarry three days before the hour would prove propitious again. So that he was conſtrain'd to betake himſelf to the Garden of *Hezardgerib* till the time came; whither the Nobility alſo were all forc'd to come betimes in the morning, and to ſtay till the evening. The day that the King made his Entry, the way from the Garden to the City was alſo ſpread with Carpets. For three days together the Fire-works play'd in the *Meydan*; and round the *Piazza* from top to bottom were lights hung out; and in the principal Inns, the richeſt Merchants had adorn'd the Doors and Windows of their Chambers, according to the Mode of the Country; and I believe it coſt the Chief of the *Holland* Company, above nine hundred Tomans.

In the year 1643, came the Prince of the *Usbecks* in perſon to deſire aid of *Sha Abbas* againſt his Children, who had caus'd his own Subjects to rebel and make war againſt him. His eldeſt Son firſt took Arms, and getting the advantage of a Battel, the other Brother treacherouſly took part with him; which nothing diſmay'd the Father, to whom the chief of the Nobility ſtill adher'd. Toward the end of the year 1642, the Prince loſt another Battel and his left eye, which was ſhot thorough with an Arrow; which conſtrain'd him, ſo ſoon as he was cur'd of his wound, to come and crave ſuccour from the King of *Perſia*; which he eaſily obtain'd. *Sha Abbas* deſigning to receive him honourably ſent above ten thouſand Horſe as far as *Caſhan*, which is four days journey from *Iſpahan*, and five or ſix thouſand Foot two days journey from thence to meet him. Every day he was attended by different Officers. Every day they ſet him up a new Tent, and ſpread new Carpets; and every day chang'd the twelve Horſes that were led before him, whoſe furniture was all over cover'd with Jewels. For a League and a half from the City the way was ſpread with

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all ſorts of Silk Stuffs to the very Palace; and the King of *Perſia* went himſelf to meet him, as far as where the Stuffs were begun to be laid. Though *Sha Abbas* was very young, yet he was reſolv'd to ſhew, that he look'd upon himſelf as a potent King in the peaceable poſſeſſion of his own Dominions, and that he went to meet a dethron'd Prince, that came to deſire his Aid. For ſo ſoon as he perceiv'd the King of the *Tartars*, he made a ſhew of ſpurring on his Horſe; and being come up to his Horſes head, he put his foot out of the Stirrup, as if he intended to have alighted, but did not. The *Tartarian* Prince, as old as he was, preſently leap't to the ground from his Saddle to ſalute the *Perſian* King, who return'd him ſome ſlight Compliments about his having alighted; at which time the *Athemadoulet* and other Lords remounting him, the two Kings rode together upon the Silks, the King of *Perſia* giving the left hand to the *Tartar*. The King of *Perſia* very generouſly lent him a conſiderable aſſiſtance of 15000 Horſe, and 8000 Foot, and ſixty thouſand Tomans in Money. The *Tartar* in Exchange gave him one of his Provinces bordering upon *Perſia*, which yeilded him a very good Revenue, in regard the Inhabitants were all Shepherds, or *Turcomans*, that breed an infinite number of Cattel, wherein the wealth of that Province conſiſts.

While he reign'd, he had a preſent made him from the Governour of *Schiras*, of a wild Aſs, whoſe Skin was as red as Scarlet, having a Horn growing out of his forehead about a foot long.

Sha Abbas reign'd about twenty-four years, and dy'd at *Tehzon*, of an inflammation in his throat, which came by exceſſive drinking. His body by his own order was buri'd at *Kour*. So ſoon as he was dead, the Lords that were about him, ſent advice of his death to the Prince that now reigns, by the *Topigi-Baſha*, who is General of the Muſqueteers, and *Mirza Bayad* the Cheif of the Aſtrologers. So ſoon as they came to the door of the *Haram*, they deſir'd to ſpeak with the Mother and the Son; who believ'd them come upon ſome diſmal deſign. But they preſently confirm'd them to the contrary. For as ſoon as the Prince came forth of the *Haram*, they fell at his feet, and ſaluted him King, declaring the death of his Father. Whereupon the Prince immediately tore his Garment according to the cuſtom. And indeed they have another cuſtom, that as ſoon as the new Prince comes after much entreaty out of the *Haram*, he throws himſelf to the ground, at the door of the *Haram*, and then riſing and ſitting upon his heels, one of the Lords that are ſent, girds the Scimiter about his waſte, ſaying theſe words, *May it pleaſe your Majeſty to remember your Slave, that had the Honour to gird you with this Scimiter.* Which done, he goes and ſets the Trumpets a ſounding, and the Drums beating, whereupon all the people in the morning come running to the Gate of the Palace, crying out, *Patſha Salamalek, I ſalute thee Emperor.* Which is all the Ceremony us'd when any King of *Perſia* aſcends the Throne. For I never ſaw any Crown ſet upon the head either of *Sha Abbas* or *Sha Seſi*. Only in *Perſia* they gird on the Scimiter, as in *Turky* they put on the Bonnet of the *Sophi's*, which is very richly ſet with Jewels, but has not the leaſt reſemblance of a Crown. The ſame Ceremony of girding on the Scimiter, is us'd to the *Mogul*, the Kings of *Viſapour* and *Golconda*; and they alſo put the Bonnet upon their heads, which is ſet with the richeſt Jewels in the poſſeſſion of thoſe great Monarchs.

Sha-Seſi the ſecond, ſome time after his coming to the Throne, fell dangerouſly ſick, not having ever enjoy'd a perfect health before. Now it is the cuſtom in thoſe Countries, that upon ſuch an occaſion all the Lords of the Court, and Governors of Provinces, give a ſum of money, according to their willingneſs and liberality. This ſum is uſually in Gold, which they put into a Baſon very richly ſet with pretious Stones, and bear it three times over the Kings head, pronouncing theſe words, *Patſha Baſhena Olſon, This money is ſacrific'd for the health of the Kings head.* If the King recover all that money is giv'n to the poor, to which the King and his *Haram* add very liberally. But if the King dies, the money is put into the Treaſury, and the poor have nothing. The twentieth of *Auguſt* 1667, was the critical day of his diſtemper, and every one thought he would have dy'd. Upon which all the Grandees of the Court ſeeing him in that condition, went to the *Moſquee* call'd *Babaron*, which is without the City, to pray

pray for his health, and altogether gave near a thouſand Tomans to the poor. The next day they commanded the Chriſtian *Armenians* to pray for the recovery of the King. Whereupon as well the Eccleſiaſticks as the Laity went to their prayers upon the ſide of the River which is between *Iſpahan* and *Zulpha*. They alſo ſent their *Kelonter*, with fifty Tomans in Gold, to bear over the Kings head; though the *Armenians* pronounce not the ſame words as the *Perſians*, ſaying only, *Berai te Sadduk*, *deſtin'd for Alms*.

Thus the danger being over in a few days, they made it their buſineſs to recover him to a perfect habit of health; but in regard the King continu'd in a languiſhing condition, and for that the Phyſicians could not diſcover the cauſe of the diſtemper, the King began to beleive that it proceeded from the ignorance of the Phyſicians; for which reaſon ſome of them had receiv'd none of the beſt entertainment already. At length it came into the thoughts of ſome others of the Phyſicians, who were afraid for themſelves, that in regard *Perſia* was thus doubly afflicted, with Famine and the Sickneſs of the King, both at one time, it muſt of neceſſity be the Aſtrologers fault, that miſs'd the favourable hour when the King ſhould have aſcended the Throne. Thus being troubl'd at their diſgrace, pretending to have no leſs skill in future knowledg than the Aſtrologers, who had not chos'n a true time for the King to aſcend the Throne, they concluded that for the perfect recovery of his health, and the reſtoring of plenty to the Nation, it was neceſſary to renew the Ceremony at a lucky hour, and to change his name. This propoſition pleas'd the King and his Council. The Phyſitians and Aſtrologers joining together, obſerv'd the firſt unlucky day, which would certainly be follow'd by another that would prove fortunate. Now there being among the *Gaures*, ſome that pretend themſelves deſcended from the *Ruſtans*, who were ancient Kings of *Perſia* and *Parthia*, that very morning one of thoſe *Gaures* ſetting himſelf upon the Throne, with his back againſt a wooden Figure which repreſented him to the life, all the Grandees of the Court came and did him homage as their King, as he had order'd them to do. This action laſted till the favourable hour was come, which happen'd a little before Sun-ſet. Then it was that an Officer of the Court came behind and cut off the head of the wooden Figure, while the *Gaure* immediately took his heels and fled. Preſently upon that the King appear'd in the Hall, upon whoſe head when they had put the Bonnet of *Sophi*, and re-girt him with the Scimitar, he aſcended the Throne, and took the name of *Soliman*. He was forc'd to act this Comedy to ſatisfie the Law, which contriv'd that he ſhould change his Name, and take a new poſſeſſion of his Throne, by ejecting a Uſurper that had wrongfully claim'd it. For which reaſon the *Gaure* was ſet up as Pretender, as laying claim to the ancient Lineage of the *Perſian* Kings, and being of a different Religion. From that time the King recovering, and the Famine decreaſing, the Phyſicians were in great repute, and the Aſtrologers were caſt out of favour, except two or three of the moſt skilful.

Sha-Soliman before his coming to the Crown, had convers'd with none but Women and black Eunuchs; from whom he could not learn the art of Ruling. At preſent he only divertizes himſelf with his Wives in going a hunting, very rarely troubling himſelf with buſineſs, but relying wholly upon his Miniſters of State. He will not be ſeen for ten or twelve days together; all which time there are no Petitions to be preferr'd, nor Complaints to be made.

CHAP. II.

Of certain particular Actions which denote the Vertues and Vices of the Kings of Persia, *from* Sha Abbas *the first to* Sha-Soliman *the present King. And first of* Sha-Abbas *the Great.*

SHa-*Abbas*, who was a passionate Lover of Honour, sought all ways imaginable to furnish his Empire with the supports of wealth and good Government. He would not suffer any *Indian* or *Banian* to live as a Trader in his Dominions; they having crept in since under the Reigns of *Sha-Sefi* the first, and *Sha-Abbas* the second, who came very young to the Throne. Neither had *Sha-Abbas* any reason to permit them to trade in his Kingdom; for they are worse Usurers than the *Jews*, and seldom it happens, but that they have all the Money in the Nation, which they take up at nine or ten in the hundred, and let out again upon pawns at two and a half *per Cent.* a month. From such devouring Pests and Vipers as these, *Sha-Abbas* thought it but reasonable to preserve his people; so that before these Vermin crept into *Persia*, the Money was all in the hands of the *Armenians* of *Zulpha*. And indeed those *Banians* have been the ruin of many poor people, of which I will only bring one example among many.

I was at *Ispahan* in the year 1662, when one of those *Banians* lent six or seven Tomans *per Cent.* a month to a poor *Persian*, who had utter'd several pieces of Linnen upon the place. Those *Banians* will have their interest paid every month; but the *Persian* had slipt three or four, having no Money to pay, in regard his Debtor could not pay him. Thereupon the *Banian* dunn'd him perpetually, and threaten'd to have him drub'd till he pay'd it, according to the *Persian* custom. The Mother of the *Persian* troubl'd to see her Son haunted in that manner, one morning as he was going to the *Meydan*, bid him, if he met the *Banian*, that he should be sure to bring him home, and she would pay him his interest, and some of the principal, with some Money that she had sav'd of her own. Toward evening the *Banian* met his Debtor, whom he readily follow'd home upon promise of payment. The Mother desir'd him to set upon the *Coursi*, which is the place where they make their fires, it being cold snowy weather, and set fruits before him to eat. While he thus eat and warm'd himself, night came on apace, and the woman putting him in hopes of payment, spun out the time so long, that the *Banian* not being unaccustom'd to cold weather and late hours, was easily perswaded to stay all night at the *Persians* House. When 'twas time to go to bed, the *Banian* threw himself upon one Quilt, and the *Persian* upon another. About two hours after midnight, the Mother comes softly into the Chamber, with a sharp Razor in her hand, intending to have cut off the *Banians* head; but unfortunately mistaking, kill'd her own Son instead of the *Banian*. The *Banian* having had such an escape, stole cunningly out of the House, and declaring the murther to the *Divan-beque*, or the Chief Justice, He caus'd the woman to be apprehended, and brought before him; who confessing the fact, he commanded her to be ty'd to the tail of a young Mule, and to be dragg'd about the City till the Mule had kick'd her to death.

In the year 1667, eight or ten days before I departed from *Ispahan*, there was a *Banian* found buri'd in a Street near the *Capuchins* house; they had cut off his arms and legs, and so put him into the hole; but buri'd him so shallow that the Dogs scrap'd away the Earth, and discover'd him; but who committed the fact, was not then known.

Sha Abbas was not only willing that all the trade should be in the hands of his Subjects, to make profit thereby, and to draw the Money into his Kingdom, but he would not suffer it to be transported when it was brought in. He saw that the Pilgrimages of his Subjects to *Mecca*, their Expences and Presents carry'd out abundance of his Ducats of Gold; therefore more politick than religious, he strove to hinder those Pilgrimages as much as in him lay; and going

going himſelf in perſon to *Meſhed* in Pilgrimage to the Tomb of *Iman-rez* already ſpoken of, over which one of the Legs of *Mahomets* Camel hangs as a a great Relict; and upon his return relating and giving out ſtrange Miracles of *Iman-rez*, on purpoſe to divert his Subjects from going to *Mecca*.

Among the reſt of the cunning knacks that *Sha-Abbas* made uſe of, to know how ſquares went in his Kingdom, without truſting too much to his Miniſters, he oft'n diſguis'd himſelf, and went about the City like an ordinary inhabitant, under pretence of buying and ſelling, making it his buſineſs to diſcover whether Merchants us'd falſe weights or meaſures or no. To this intent one evening going out of his Palacein the habit of a Countryman, he went to a Bakers to buy a *Man* of Bread, and thence to a Cook to buy a *Man* of Roſt-meat, (a *Man* is ſix Pound, ſixteen Ounces to the Pound). The King having bought his Bargains return'd to Court, where he caus'd the *Athemadoulet* to weigh both the Bread and the Meat exactly. He found the Bread to want fifty-ſeven Drams, and the Meat forty-three. The King ſeeing that, fell into a great chafe againſt three or four of them that were about him, whoſe buſineſs it was to look after thoſe things; but eſpecially againſt the Governour of the City, whoſe Belly he had caus'd to have been ript up, but for the interceſſion of certain Lords. Beſides the reproaches that he threw upon them for being ſo negligent in their Employments; and for their little affection to the publick good, he laid before them the injuſtice of falſe weights; and how ſadly the cheat fell upon poor men, who having great Families, and thinking to give them eight hundred Drams of Bread, by that fraud depriv'd them of a hundred and forty three. Then turning to the Lords that were preſent, he demanded of them, what ſort of juſtice ought to be done thoſe people? When none of them daring to open their mouths, while he was in that paſſion, he commanded a great Oven to be made in the *Piazza*, together with a Spit long enough to roaſt a man; and that the Oven ſhould be heated all night, and that they ſhould make another fire to be kindl'd hard by the Oven. The next morning the King caus'd the Baker and the Cook to be apprehended, and to be led quite thorough the City, with two men going before them, who cry'd to the people, We are going to put the Baker into a red hot Oven made in the *Piazza*, where he is to be bak'd alive, for having utter'd Bread by falſe weights; and the Cook is to be roaſted alive, for having ſold meat by falſe weights. Thus thoſe two men ſerv'd for an example not only to *Iſpahan*, but to all the Kingdom, where every one dreaded the ſevere juſtice of *Sha-Abbas*.

CHAP. III.

Of what fell out moſt memorable in the Reign of Sha-Sefi *the firſt; and particularly of the death of* Iman-Kouli-Kan, *and his three Sons.*

Iman-Kouli-Kan was the laſt *Kan* of *Schiras*, whoſe Government extended over the Province of *Lar*, to the Golf of *Perſia*, under the Reign of *Sha-Abbas*; theſe *Kans* being the moſt potent in all *Perſia*. *Iman-Kouli-Kan* was he who in the Reign of *Sha-Abbas* conquer'd the greateſt part of the Kingdom of *Lar*, and the Kingdom of *Ormus*, with all the Coaſt of the *Perſian* Golf, from *Cape Jaſques* to *Balſara*.

This *Iman-Kouli-Kan* was prodigiouſly rich, belov'd and reſpected by all the world; beſides he was wonderfully magnificent, his expences almoſt equalling the Kings; which occaſion'd *Sha-Abbas*, who diſcours'd with him one day particularly upon that Subject, to tell him, that he deſir'd him to ſpend every day one *Mamoudy* leſs than he, that there might be ſome difference between the expences of a *King* and a *Kan*.

The noble qualities of this *Iman-Kouli-Kan* had gain'd the affections of the people; for he was magnificent and liberal; highly recompenc'd brave Soldiers and Students; he lov'd Strangers, and had a particular care to cheriſh Arts and Sciences. To which purpoſe he built a fair Colledg at *Schiras*, for the inſtruction of Youth; and ſeveral Inns, as well in the City as upon the Road, for the benefit of Travellers. He caus'd Mountains to be cut thorough to ſhorten the way; and join'd others by Bridges, of ſuch an adventurous Structure, that it is hard to conjecture how ſuch prodigious Arches could be made over ſuch vaſt Precipices and Torrents.

Now in regard *Iman-Kouli-Kan* was ſtrick'n in years, he ſeldom went to Court, chuſing rather to continue in his Government, where he was belov'd and reſpected by all men. But the King being young, and the Government of the Kingdom in the hands of the Queen-Mother and the *Athemadoulet*, who were extreamly jealous of the *Kan*, thoſe two perſons link'd together in intereſt for the maintenance of the Kings Authority and their own, fretted to ſee the *Kan*'s Court almoſt as ſplendid as the Kings; and that nothing of the Revenue of *Schiras*, *Lar*, *Ormus*, or any part of the *Perſian* Golf came to the Kings Coffers, as being ſolely at the diſpoſal of the *Kan*; but that on the contrary, the King was oblig'd to ſend him Money to pay the Army. But that which troubled the Queen-Mother moſt of all, was the pretention of the *Kan*'s eldeſt Son to the Crown, whowas alſo a perſon of a daring and ambitious courage. For the Kings of *Perſia* eſteem it a great Honour to beſtow upon any *Kan* or great Lord, one of their Wives out of their Royal *Haram*; and *Sha-Abbas* had given to *Iman-Kouli-Kan* one of his own proper Wives, whom he lov'd extreamly. 'Tis thought that when ſhe left the *Haram* ſhe was three months gone with Child by *Sha-Abbas*, for ſomewhat above ſix months after ſhe was bedded by the *Kan*, ſhe lay-in of a Son, of which the King was the reputed Father, and who being born before *Sha-Sefi*, pretended a right before him to the Throne. By vertue of this claim, contrary to the will of *Sha-Abbas* in favour of *Sha-Sefi*, this ambitious Lord, who only paſs'd for the *Kan*'s eldeſt Son, vehemently ſollicited his Father to ſeize upon *Sha-Sefi*, and to make himſelf King, or at leaſt to op'n a way for him to the Throne. Now it happen'd, that one day being a hunting with the young King near *Schiras*, the impatient young Lord coming to his Father; Sir, ſaid he, ſee now the opportunity that offers you the Throne; for I will go preſently and bring you *Sha-Sefi*'s head. But the *Kan* holding his Son by the Arm, told him, that he would never conſent to the death of his King; proteſting to him, rather to dye a thouſand deaths; adding withall, that it was the Kings will to appoint *Sha-Sefi* to ſucceed him, as being the Son of his Son, and conſequently his lawful Heir; that the

the young Prince was recommended to his care, and in regard he had promis'd and ſworn, he was ſo far from falſifying his truſt, that he would maintain his poſſeſſion to the laſt gaſp.

This generous reſolution of the *Kan* broke the young Lords deſign upon the Kings perſon. However the *Sultaneſs* being not ignorant of the train that was laid for the young King, and againſt the repoſe of the Kingdom, thought it her wiſeſt way to prevent the blow, and to rid her ſelf of ſuch perſons as had conſpir'd the death of the King. The *Kan*'s two other Sons took part with him they call'd their elder Brother. And as for the *Kan* himſelf, though he were upright in his Loyalty, yet his power, his wealth, his reputation among the Souldiery, and the affection that the people bare him, concurr'd together not only to render him ſuſpected, but guilty. The *Sultaneſs* and the *Athemadoulet* took counſel together, which way to divert the ſtorm that threaten'd the Kings head, to whom they repreſented, that he was not ſafe in his own perſon ſo long as *Iman-Kouli-Kan* and his three eldeſt Sons liv'd. The King eaſily believ'd them, and reſolv'd to be rid both of Father and Sons together; but the difficulty was to get 'em to Court, wherein opportunity it ſelf aſſiſted them. For at that time *Amurath* the Great *Turk* at the head of a vaſt Army, was already advanc'd within the Confines of *Perſia*, had tak'n *Erivan*, and had ruin'd *Tauris*. Upon the firſt news of this march, the King ſends for all the *Kans* and Governours to attend his perſon, with all the Forces under their command. Among the reſt, the *Kan* of *Schiras* receiv'd the ſame orders; who thereupon aſſembl'd all his Troops, both Horſe and Foot, who were not only the moſt numerous, but the beſt diſciplin'd and ſtouteſt Souldiers of all *Perſia*. As he was upon his march to *Casbin* with his three Sons, the eldeſt having well conſider'd of affairs; Sir, ſaid he, *We are making haſt to the King, to the end our heads may the ſooner fall at our feet. Perhaps my Son*, reply'd the *Kan*, *thou maiſt ſpeak the truth; but to this day I never was a Rebel againſt the King, I have done whatever he commanded, and whatever may happ'n I will obey him till death.* The *Kan* arriving at *Casbin*, was by the King welcom'd with great demonſtrations of joy. Some days after, he took a general Muſter, and then made a great Feaſt which laſted three days, to which all the great Lords and *Kans* that were at *Casbin* were call'd. The three Sons of *Iman-Kouli-Kan* were of the number; but the Father excus'd himſelf, as well by reaſon of his age, as alſo repreſenting to his Majeſty, that it better befitted him to employ his time in taking care of his affaires, and in praying for his Majeſty; however if it were his Majeſties expreſs command, he would not fail to obey; to which the King return'd for anſwer, that the *Kan* of *Schiras* was at his liberty to do as he thought fit. The third day of the Feaſt the King roſe from his Seat, and going out of the Hall, without ſpeaking a word to any perſon, went into a Room hard by. Half an hour after, three ſturdy reſolute Fellows with ſome other Ragamuffin attendants, entring the Hall with their Scimeters drawn, ſeiz'd upon the *Kans* three Sons, and cut off their heads. They were put into a Gold Baſon, and preſented to the King; who commanded the Fellows to carry them to their Father, and as ſoon as he had ſeen them, to take off his head to make the fourth. The Aſſaſſinates found him at his prayers; but being interrupted to ſee the heads of his three Sons, he deſir'd leave only to conclude, which having done, with a countenance undiſturb'd, and without any other words or expreſſions in his mouth than what is uſually ſaid among the *Perſians, Let the Kings will be done*, he ſubmitted to a death which he might have eaſily avoided. The four heads were brought back to the King, to be ſent into the *Haram* to his Mother. So ſoon as he had taken off the heads of the Father and the three Sons, the King diſpatch'd away certain *Chappars* or Couriers, with order to the Lieutenant of the *Kan*, to put to death all the reſt of the Children. The command was obey'd, and they were all put to death, but only two that were at Nurſe, whom their Nurſes ſo well conceal'd, that never any tidings could be heard either of the Nurſes or of the Children.

After the death of *Iman-Kouli-Kan*, the Province of *Schiras*, with its dependances, has been govern'd by a *Vizir*, who agrees with the King what Rent to pay him yearly. In the years 1665 and 1666, the *Vizir* gave him fifty

thouſand Tomans a year. But in the year 1667, the King abated him eight thouſand Tomans, in regard he had taken from him a ſmall part of his Government to pleaſure a Favourite.

Beſides what the Governour of *Schiras* pays to the King in ready Money, he is oblig'd every year to ſend him a preſent of all the rarities that grow or are bred in the Province. Theſe Preſents conſiſt in Horſes, of which there is the beſt breed of any Province of *Perſia*. In Granates, Oranges, and Lemons, ſweet Oils and Waters of ſeveral ſorts, eſpecially Oil of Roſes, with which the women rub their bodies and heads; and the water of a certain Flower that grows upon a tree not much unlike our Willows, which water is call'd *Arak-Bilmitſhe*, which is a great refreſhment to thoſe that uſe it; beſides other Oils and Eſſences which the Governour is oblig'd to preſent. Yet were he only oblig'd to preſent the King, the expence might be born well enough; but for fear of being diſplac'd by any other Favourite, he is conſtrain'd to make Friends of all the other great Lords and Favourites at Court; which there is no way to do, but by continual preſents. Whereas the ancient *Kans*, who were a kind of petty Soveraigns in their Governments, were only wont to ſend a few Baskets of new Fruits in their ſeaſon for the ſervice of the Kings Table. To defray this expence, the Governours are forc'd to tyrannize over the people; who when they come, as many times they do, two or three Villages together, to complain to the King, are forc'd after long waiting, to return with empty Purſes home again, by reaſon that they who ſhould give them admiſſion, are the only perſons that debar them from it; and patiently to ſubmit to the Extortions of the *Vizir*; which is a piece of policy practis'd likewiſe by all the other *Kans* and *Governours* of the *Perſian* Provinces. As for *Sha-Sefi* himſelf, he was very ſevere, and one whoſe puniſhments oft'n amounted to acts of cruelty. One day being a hunting, a poor Countryman appear'd from behind a Rock, with a paper in his hand, being deputed by the Village to make ſome complaint to the King. But while the poor man cry'd for juſtice, the King without making any anſwer, ſhot two arrows into his body and ſlew him. That which mov'd *Sha-Sefi* to this act of cruelty, was becauſe he had ſome of his Wives with him in company. For then there is no mercy to thoſe poor people that happ'n to be in the way where the King chances to paſs by; no not for them that are in the Country round about, where the Eunuchs have order to kill all men they meet. When the King gives notice of his intention to carry his Wives into the Country, this is call'd *Courouk*; and there is nothing more troubleſome nor more inconvenient in the world to the poor people that live in the Villages through which theſe women are to paſs; for upon notice giv'n them, they muſt leave their Houſes for a League or two of either ſide. When there is a *Courouk* at *Iſpahan*, let the weather be never ſo bad, the people muſt leave their Houſes, and if they have no Friends in ſome diſtant quarter to retire to, they have no way but to repair to the Mountains. Such is the exceſs of the jealouſie of the Kings of *Perſia*; which indeed derives it ſelf to all his Subjects, who will not permit their women to be ſeen by any but their own Husbands.

The *Perſians* both men and women are ſo addicted to take Tobacco, that to take their Tobacco from them, is to take away their lives. So that if the King ſhould prohibit Tobacco for any time, he would loſe a good part of his revenue. However *Sha-Sefi* in a humor having once forbidd'n Tobacco to be taken in any part of his Dominion, his Spies (that are in every City) found in the *Indian* Inn two rich Merchants of that Nation ſmoaking their noſes. Immediately they were ſeiz'd, bound, and carry'd to the King, who commanded forthwith that Juſtice ſhould be done upon them in the *Meidan*, which was that they ſhould pour melted lead down their throates till they were dead.

The people thought the King had only intended to have ſcar'd them, and would have repriev'd them upon the place. Inſomuch that four *Banians* went to the *Athemadoulet*, and offer'd to pay two thouſand Tomans into the Kings Treaſury, ſo that he would be pleas'd to ſpare the two Merchants lives. The chief Miniſter made the propoſal, but the King falling into a paſſion, and asking the *Athemadoulet*, *whether thoſe Indian Dogs thought that a King of* Perſia *would*

ſell

ſell Juſtice, ſent a ſecond order for the execution of the Merchants without delay.

The ſame *Sha-Sefi* having giv'n command that the Eyes of a young Lord of the Court ſhould be put out, one of the principal Officers of the Houſe being preſent, and ſeeing the Executioner prick the eyes of the unfortunate young man with the point of a ſmall knife, ſhut his own eyes and turn'd away his head, as abhorring ſuch a ſpectacle. The King perceiving it, and vex'd to ſee thoſe ſigns of pity, and a diſlike of an act that he approv'd; *What*, ſaid he in a fury, *art thou afraid to puniſh the wicked?* And at the ſame time commanded his eyes to be pull'd out of his head.

It is a cuſtom, that if any man points at the King as he paſſes along in the Street, or upon the Road, he muſt loſe his hand. One day *Sha-Sefi* being in the Country, two Merchants of *Conſtantinople* were upon the Road, where the King and his Train were to paſs. They ſtopp'd to ſee the King, and when he came near, one of the Merchants pray'd his Friend that oft'n had ſeen him, to ſhew him which was he. The other knowing that only the King wears the Heron tops in his Bonnet, innocently lifted up his hand to diſtinguiſh him, by pointing, from the reſt of the Lords that follow'd him. For which act two Horſement came preſently to him, and cut off his hand with a Scimiter.

CHAP. IV.

The tragical and memorable Story of Ralph Sadler, *Native of* Zurich, *in the Reign of* Sha-Sefi, *who had retain'd him in his Service.*

RALPH *Sadler*, born in *Zurich*, was a Watchmaker by Profeſſion, who put himſelf into the ſervice of the Emperors Reſident at the *Ottoman* Court, with whom he went to *Conſtantinople*. This man I deſir'd to take along with me into *Perſia*; and coming to *Iſpahan*, he ſet himſelf to work, and made a ſmall Watch about the bigneſs of half a Crown; which being a neat piece of work, the *Engliſh* would needs buy, to preſent it to *Iman-Couli-Kan*, paying the price demanded, which was two hundred Crowns. *Iman-Couli-Kan* preſented it to the King; who was mightily pleas'd with it, in regard it was the leaſt ſtriking Watch that ever had been ſeen by the King, who therefore carry'd it hanging about his Neck under his Clothes, in a Gold Chain. One day the King happening to wind up his Watch, and turning the Key the wrong way, broke the Fuſil, for which he was ſo much troubl'd, that he ſent for the Watchmaker from *Iſpahan* to *Casbin*; whither when *Ralph* came, he preſently made the Watch as good as ever. The King thus ſatisfy'd in his work and in his perſon, order'd him a Penſion of thirty Tomans, and Diet for him and a man, and proviſion for two Horſes; commanding him withall to make ſome new pieces of work. Now a skilful workman in the ſervice of the *Perſian* King, has this advantage, that if he pleaſes the King, beſides his Wages that are duly paid, the King out of his liberality beſtows on him a preſent, which uſually amounts to a third part or half his Wages; or elſe his Wages are rais'd, which is more advantageous than a preſent.

Ralph was oblig'd every morning to wait upon the King at his riſing, to wind up his Watch; and was ſo much in the Kings favour, that every morning when he came out of the Kings Chamber, he had a Glaſs of Wine preſented him, as a mark of eſteem. And indeed the King had ſuch an affection for him, that to retain him in his ſervice he often ſollicited him to turn *Mahometan*.

The Embaſſador of *Holſtein* coming to *Iſpahan*, and ſeeing *Ralph* ſo much in favour with the King, endeavour'd to gain his Friendſhip.

Thus *Ralph* oft'n keeping company with the Embaſſadors, and having one time tarry'd till late at night upon the debauch with them, returning home to his

his Lodging, where he kept a young *Neſtorian* girl, in the Court of the Houſe met a young *Perſian*, Brother to one of the Kings Porters. The *Perſian* knowing himſelf guilty, and ſurpriz'd to ſee *Ralph* ſo ſoon return'd, skip't over the Wall into the Garden and fled. The next day *Ralph* (who knew who he was) told his Brother of it, and deſir'd him to ſpeak to the young *Perſian* not to come any more to his Houſe; for if he did, he muſt expect what follow'd.

Some days after, the Embaſſadors treated all the *Franks*; when *Ralph* beginning to be warm, call'd the young *Perſian* to mind, and ſlipping home without taking his leave, open'd the door ſoftly, and found the young *Perſian* again with his Miſtris. Thereupon *Ralph* calling his Slaves to help him, bound his arms, and ty'd him to a Tree in the Court; and ſo leaving him there, went to bed. By and by one of *Ralph*'s Servants, who knew the *Perſian*, fell a jeering him; which ſo incens'd the *Perſian*, that he having his feet at liberty, and the fellow within his reach, gave him ſuch a kick upon the bottom of his belly, that he firſt ſwooned away, and then dy'd. The other Slaves ſeeing him fall, waken'd *Ralph* with their cries, who thereupon ſnatching up a Piſtol that was charg'd with a brace of Bullets, ſhot the *Perſian* into the head. The *Perſian* being thus ſlain, *Ralph* went in the morning to wind up the Kings Watch; and being ask'd by the King, as he was wont to do, what news in *Iſpahan*, told him plainly what he had done, and the reaſon why. The King upon his report told him, he had done well according to the ſtrictneſs of the Country.

The *Athemadoulet* at that time was *Mirza-Také*, who hated *Ralph*. For the *Armenian* Merchants having preſented the *Athemadoulet* with ſeveral Watches at a time, it happen'd that once he ſent to *Ralph* above thirty Watches together to be mended. For which the *Athemadoulet*, to gratifie him, and knowing that he kept four or five Servants, and ſeven or eight Horſes, ſent him fifteen or twenty Camels load of Straw and Barley for his Horſes. But *Ralph* ſlighting ſuch a preſent as that, *Go* (ſaid he to the *Athemadoulets* Servant) *tell thy Maſter, that I am neither a Horſe nor an Aſs, and therefore let him eat his Preſent himſelf.* Which meſſage ſo provok'd the *Athemadoulet*, that he ſtudy'd nothing but revenge.

Thereupon the *Athemadoulet*, whoſe buſineſs it is to attend the King when he riſes, and to report to him the news of the Town, told him, among the reſt, what *Ralph* had done. The King reply'd, that *Ralph* had confeſs'd it to him already. and that he had pardon'd him, in regard he had reaſon to do as he did. But the *Athemadoulet* made anſwer, that *Ralph* had minc'd the matter; and repreſented the ſtory to the King far otherwiſe than it was, making the worſt of it he could upon *Ralph*'s ſide; and the more to incite the King, he put him in mind of the fair occaſion he had to force him to turn *Muſſulman*, there being no way to expiate his crime, but by turning *Mahometan*, or ſuffering the Law. The King thus over-rul'd, ſent for *Ralph*, told him, he was now better inform'd of the crime he had committed, and that he muſt either turn *Mahometan* or dye. Thereupon the King ſent him to Priſon. Eight days after, the King (who had a great love for him, and therefore troubl'd that he muſt be conſtrain'd to put him to death, unleſs he would turn *Mahumetan*,) ſent for him again, and offer'd him two thouſand Tomans, after a powerful perſwaſion by words, but all ſignify'd nothing. Upon that he ſent him back again to Priſon. But yet remembring that he had once approv'd the fact, he ſent for *Ralph* a ſecond time, and offer'd him ten thouſand Tomans, and a Wife out of his *Haram*, with all her Jewels; all which *Ralph* refus'd, with the ſame reſolution as before. The King incens'd at the fierceneſs of his reſolution, deliver'd him to the Brother of the party ſlain, to execute the Law upon him. The *Holſtein* Embaſſadors were reſolv'd to have beg'd his life; but the *Athemadoulet*, ſmelling their deſign, would not permit them Audience. However, the King commanded all the *Franks*, and all the *Armenian* Clergy to be preſent at the Execution, to ſave all his blood, and put him in a Coffin; he commanded alſo, that he ſhould be buried at *Zulpha* in the *Armenian* Church-yard, and have a Tomb made over him.

Thereupon *Ralph* was lead to the *Meidan*, with that triangular Inſtrument of Wood which the *Perſians* call a *Palenk*, about his neck. This *Palenk* was the cauſe

cauſe that the Brother of the deceas'd, who was to be the Executioner, not only miſs'd his firſt blow, but wounded himſelf in the Leg, while his Skain being born off by one of the ſides of the triangular Inſtrument, by the force of the blow lighted upon himſelf. Whereupon the people making a great ſhout hinder'd farther execution for that time. The King being advertis'd thereof, remanded him to Priſon, and after a few days ſent for him a third time into his preſence; but though the King offer'd him a thouſand Tomans, and that the Lords urg'd him to turn, though it were but for a while, and in outward appearance; yet neither threats nor promiſes could move the *Zurickian*, who was thereupon executed at the end of *October*, 1637.

All the *Franks* willingly contributed to raiſe him a Tomb; which was cover'd with a ſmall *Duomo*, ſupported with four Pillars, ten or twelve foot high. The *Armenians* have made him a Saint; ſo that when they are ſick of a Feaver, they come and make their devotions at this Tomb; and every time they come, they carry away a piece of a Stone; ſo that the Tomb wants repairing every year.

The *Athemadoulet*, to the end the King might be the leſs ſenſible of the want of him, had told the King, that his Majeſty would find no great miſs of him, in regard he had a Servant who was almoſt as good as himſelf. But ſome few days after, the Kings Watch that he always carry'd about him, being out of order, and *Ralphs* Apprentice not being able to remedy the fault; the King for madneſs that he had been the Watchmakers death, threw the Watch at the *Athemadoulets* head. *There*, cry'd he, *Dog as thou art, by thy advice I put* Ralph *to death, the moſt skilful man of his Profeſſion that ever will come into my Kingdom. Thou deſerveſt for thy counſel, to have thy belly ript up. But I ſwear by my Throne, that from this time forward I will never put a a Chriſtian to death for his Religion. And I queſtion whether any of you would have had the ſame courage to have dy'd for the Law of* Haly. And indeed they have been very cautious ever ſince; nor has any of the *Franks* been put to death, though they have flown out before the King in words and actions raſh enough.

CHAP. V.

Of ſome particulars under the Reign of Sha-Abbas *the ſecond.*

Sha-Abbas the ſecond, Son of *Sha Sefi*, was no leſs cruel then his Father; and would be no leſs punctually obey'd.

He had two Siſters, which he marri'd to two of the richeſt Lords of his Kingdom, though of a very mean extraction. Some time after, the King underſtanding that they were both with-Child, order'd Phyſick to be given them to deſtroy the fruit of their Wombs. About three months after, he was told that they were big again; then he ſuffer'd 'em to be brought to bed; but commanded that they ſhould not give the Children any nouriſhment, but let 'em ſtarve to death.

The ſame *Sha Abbas* caus'd the tongue of one that fill'd him Tobacco to be cut out for a word ſpok'n idly. For the King calling for Tobacco, one of the Pages ran haſtily for it to him that had it in charge, and bid him diſpatch; who anſwer'd him briskly, *Gehennemé ſabreijlé*, that is, *to Hell, have a little patience.* The King being inform'd of it, commanded his tongue to be cut out. The poor man deſir'd him that was the Executioner, to cut it as deep as he could in his throat, and to leave it very ſhort; by which means he ſpoke ſome words muffling.

The people cry'd out againſt the *Nazar*, who being a perſon of low extraction, and advanc'd to that high dignity in a ſhort time, grew ſo proud that he contemn'd all the Lords of the Court. There was no dealing with him about

about any buſineſs, unleſs he were firſt preſented; and he paid no body without making ſome advantage of it. Every body had reaſon to complain; yet no perſon knew how to come at the King to make their complaints. At length they bethought themſelves of making their application to two black Eunuchs, who had the Kings ear in the night. One was call'd *Aga-Saron*, who was the *Meter* or Maſter of the Wardrobe; and the other *Aga-Kafour*, or high Treaſurer. Theſe two Eunuchs ſeeing the King in a good humour one night, let fall certain words concerning the *Nazar*, and his management of affairs, and thence ſlid into a diſcourſe of his injuſtice, that caus'd the people to cryout againſt him, and ſpeak evil of his Government. Now it happen'd one morning that the King intending to go a hunting, the Grand Maſter, who had always a large train attending him, coming to the Kings Tent, the *Meter* deny'd him entrance. About the ſame time the King came forth, and ſeeing the *Nazar*, commanded his Officers to take off the Bonnet from the head of that Dog that took Gifts from his people; and that he ſhould ſit three days bareheaded in the heat of the Sun, and as many nights in the Air. Afterwards he caus'd him to be chain'd about the neck and arms, and condemn'd him to perpetual impriſonment, with a Mamoudy a day for his maintenance; but he dy'd for grief within eight days after he was put in priſon.

Jafer-Kan, being a generous Lord, and one that kept a magnificent train, was Governour of *Aſterabat*. At firſt he was very mild, but at laſt he began to exact ſuch ſums from the people, that his oppreſſions were very heavy; nor were theſe violences of his conceal'd from the Kings ear; who being one day drinking with ſome of his Lords, and ſeeing the Maſter of his Muſick in the Room, who was a merry droll, and had always ſome pleaſant news or other to tell the King; his Majeſty was pleas'd to ask him, what the people ſaid of *Jafer-Kan*; adding withall, that he had made him Governour of ſeveral Provinces, and had never heard any complaint of him before, but that now he was accus'd of ſtrangely tyrannizing over the people. The Muſick Maſter being a meer flatterer, and knowing that *Jafer-Kan* was extreamly belov'd by the King, confidently averr'd, that the Governour was falſly accus'd, and that he had always known him apter to give than to receive. There was at the ſame time in the Room, an *Agis* call'd *Manouchar-Kan*, lately return'd from a Pilgrimage to *Mecca*; him the King alſo ask'd, what was his opinion of *Jafer-Kan*, and his Government, being a perſon that had been long acquainted with him; to whom the *Agis*, thinking to pleaſe the King, return'd the ſame anſwer, that the Muſick Maſter had giv'n. Whereupon the King, who had been well inform'd of the *Kans* behaviour, turning toward the Lords that were preſent, *what think you, ſaid he, of theſe two Flatterers, that abſolutely know the contrary to what they ſpeak?* And at the ſame time commanded two of the Muſick Maſters teeth to be pull'd out of his mouth, and to be driv'n into the head of the *Agis*; which had like to have coſt him his life, being a very old man. As for *Jafer-Kan*, he was diſgrac'd for a time, but being a perſon endow'd with noble qualities, valiant, generous, and pleaſing in converſation, he was recall'd to Court, and knew ſo well how to make his tale good, that his Majeſty gave him the Government of *Shemelouboſtan*, of which *Semeran* is the Capital City. *Shemelouboſtan* ſignifies a Country manur'd to bear fruit. Nor is there any Province in *Perſia* that ſo abounds in Paſtures and Caſtles, that daily fall to ruine.

Jafer-Kan being reſtor'd to favour, the King ſent for ſeveral Lords of the Court to come and drink with them. He alſo commanded five *French* Artificers which he had in his ſervice to wait upon him, a Goldſmith nam'd *Sain*, two Watchmakers *Lagis* and *Varin*, and two Musket-makers *Marais* and *Bernard*. After they had heated themſelves a little with Wine, the King drew a Ruby out from off his finger, which I ſold for him a hundred Tomans, and a Diamond Jewel worth thirteen or fourteen hundred Tomans, which he gave to *Jafer-Kan*, with whom he was whiſpering at the ſame time. Now though the *Nazar* were at a diſtance, yet without doubt ſomewhat of the diſcourſe was heard; inſomuch that the Wine emboldning him, he told the King aloud, that if he would let him have but four thouſand Horſe, he would cut all that Rabble to pieces. The King bid him hold his tongue and go to ſleep; teſtifying his

his diſpleaſure at his diſcourſe. For the *Nazar* conjectur'd that the King was talking to *Jafer-Kan* about the incurſions which the *Usbeck Tartars* often made from *Meſhed* ſide. As for the *Franks* three of the five were gone home to ſleep, *Sain*, *Lagis*, and *Bernard*: *Maras* and *Varin* ſtay'd behind in the Room. But *Marais* being of a humor that when he was drunk he could not hold his tongue, and having heard what the *Nazar* ſaid, he likewiſe took upon him to tell the King, that if the King wanted a General, there was none fitter to make a General than *Jafer-Kan*, and preſently began a long repetition of his praiſes. The King commanded him to hold his tongue, which he did for awhile, but then falling again into his former impertinencies, the King commanded him to be dragg'd out of the Room by the feet, and that they ſhould rip up his belly. Thereupon *Marais* was ſeiz'd upon by the *Meter*, who having a great kindneſs for the *Franks*, and knowing that the King had a ſingular love for *Marais*, delay'd the execution of the Kings command, pulling his Cloathes off very ſlowly; and finding that the King did not riſe to go into his *Haram*, which is the ſign of no pardon to be given, he caus'd him to be dragg'd as near the perſon of the King as he could, thereby to try whether the King would have compaſſion on him or no; while certain Lords took the boldneſs to implore the Kings mercy in his behalf. At laſt when the King ſaw him dragg'd along, he commanded the Officers to let him go, and withall order'd him to put on his Cloathes again, and reſume his place.

The King of *Perſia*'s eldeſt Son comes very raw to the Throne; and his firſt divertiſement is to make ſhort journeys into the Provinces, thereby by little and little to gain the knowledg of ſuch things as concern him. Above all things he never fails to viſit the principal Church of the *Armenians* at *Zulpha*. That which makes him ſo curious, is his deſire to ſee the *Armenian* women, who are very handſom; being alſo further incited thereto by the *Sultaneſſes*, who are glad of any recreation. And then he has a *Courouk* through all *Zulpha*, at what time all the men muſt retire to *Iſpahan*, or to their Friends at a diſtance. *Sha-Abbas* the ſecond went ſeveral times in that manner to *Zulpha*; and one day among the reſt, upon the report of the beauty of the Wife of the Kelonter *Gorgia Safras*, Son of Kelonter *Gorgia Nazar*, the King having ſeen her, lik'd her very well, and deſir'd her to go along with the *Sultaneſſes*, who carry'd her into the *Haram*, where ſhe continu'd fifteen days, and then return'd home with a fair Neck-Lace of Pearls, which the King gave her when ſhe went away.

To ſay the truth of *Sha-Abbas* the ſecond, he was a man too much given to drink, and too much govern'd by his paſſion; otherwiſe he was a lover of juſtice, and very magnificent and generous to Strangers.

CHAP. VI.

Of the misfortune of Mahomet Beg *in the raigne of* Sha-Abbas *the ſecond,*

MAhomet *Beg* was born at *Tauris*, the Son of a Taylor, who bred him a Scholar. He had a quick apprehenſion, and was naturally enclin'd to vertue; and being deſirous to advance himſelf in the world, he had the good luck to obtain the employment of *Major-Baſhi*, or chief of the Eſſayers and Refiners of Money, who has a power to viſit all places where money is coyn'd. After that, he became acquainted with the *Aila Verdi Beg*, or Mr. *Godſgift*, the Kings chief Huntſman, by the title of *Mert-Shekar-Baſhi*, who gladly preſented him to the King, to whom the King was very thankful, ſo ſoon as he had found the noble Qualities of the perſon he had preſented. Thereupon ſo ſoon as *Mahomet Ali-Beg*, grand Maſter of the Kings Houſe dy'd, the King beſtow'd that Employment upon *Mahomet Beg*, who not only gain'd the favour of his Majeſty, but the good will of all the Lords of the Court. He had a great reſpect for them all, without medling with any of their employments, and ſuppreſt his revengeful ſpirit, not finding it ſeaſonable as yet to diſcloſe his paſſions.

Kalife Sultan at that time *Athemadoulet* hapning to dye, the King conferr'd that place upon *Mahomet Beg*, who at firſt behav'd himſelf in that employment to the ſatisfaction of all men. He apply'd himſelf particularly to the ſearching out of Mines; for there had a report ran among the people for many years, that if certain mountaines nine or ten miles from *Iſpahan* toward the Weſt were well digg'd into, their might be found ſtore of Gold, Silver and Copper. To which purpoſe he made uſe of a *Norman*, whoſe name was *La Chapelle de Han*, who vanted at that time to have great skill in Chymiſtry, Mines and Minerals, for which reaſon he was recommended by the Governor of *Iſpahan* to the *Athemadoulet* then at *Casbin* with the King, who preſently ſent him back again to the Governour to furniſh him with all things neceſſary for his Expences, and for the work which he undertook in the Mountains. Thither went *La Chapelle*, and after fifteen days toyl return'd to *Iſpahan* with two or three hunder'd weight of earth, and ſet up furnaces to draw out the metal. The *Athemadoulet* was ſo wiſe as to give order to the Governour of *Iſpahan*, and three or four more perſons of Quality to overview the Norman, to ſee that he play'd no foul play. But though there was not ſo much as a half peny worth of ſilver in all the earth from the bottom to the top, though the *Perſians* watch'd him ſo narrowly as they did, he made a ſhift to ſhuffle in an *Abaſſi* among the earth, as it was in the furnace without being perceiv'd. Nevertheleſs the *Athemadoulet*, to whom it was carry'd, preſently found out the cheat, though he took no notice of it, hoping to make better uſe of the Norman in other things; only he forbad him to dig any more in that place, in regard the expence would exceed the profit.

La Chapelle, who was very skilful at putting off his merchandize, and one who knew to make the beſt uſe of the leaſt ſmackering that he might perhaps have in Mechanicks, and the power of Motion, had the cunning to amuſe the *Athemadoulet* for ten years together, being a paſſionate Lover of new Inventions; and the better to inſinuate himſelf into the Kings favour aſſum'd to himſelf the Invention of ſeveral Rarities which he ſhew'd the King, who thereupon allow'd him a very handſome penſion. Thus encourag'd, he undertook to caſt Canons, bring the water to the top of the Kings houſe, and ſeveral other things, yet when all his deſigns fail'd for want of Art, and that he found he could do no more good in *Perſia*, reſolving for *India*, he dy'd at *Ormus*.

The *Athemadoulet* miſſing of Gold and Silver Mines, apply'd himſelf to the diſcovery of Copper Mines, wherein he was more fortunate; for in thoſe Mines he alſo found veins of Azure, of which there is a great quantity conſum'd in painting the *Groteſco Flouriſhes* upon the Ceilings and Arches of their Houſes. He alſo found out a Mine of Lead near *Yerde*: and being ſtill upon new diſcoveries, he found out

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a Mine of Talk, Stone, Allum, and Coles,but of neither ſo good as in other Countries. He was ſo obſtinate in the ſearth of Metals, that if any perſon had an occaſion to ſpeak with him, let him be never ſo buſie npon never ſo important affairs, it was enough to bring him ſome ſtones of a ſuppoſed Mine, or ſomething rare either for Colour, Figure or Weight. He alſo gave full power to them that brought him any tidings of a Mine to go to the place, and to preſs the Countrymen from their labour to dig in the Mountains and break up rocks: and if they found nothing he caſt the fault upon the ignorance of the Labourers.

He alſo apply'd himſelf to the ſtudy of Mechanic Motions. He would have found an Invention, whereby the half Vail that hangs in the Kings *Megeler*, or Council Chamber, and is drawn to and fro by certain Officers in the Summer, to gather the cool Air, ſhould have bin made by Engine-work. Then he took a fancy for water Engines, the moſt neceſſary thing in the world for *Perſia* to relieve the drowth of the Country, but wanting neceſſaries, as Beams, Rafters, Wheelwork, Cordage and Iron, he could not begin thoſe Engines, the figures whereof *La Chapelle* had left him in a Book.

But as Mahomet *Beg* was ſtudious in theſe things, ſo was he Ambitious and Revengeful to that height that he could not obſerve a moderation in his reſentment againſt thoſe that had given him any diſtaſte. In his height of Paſſion he caus'd ſeveral *Kans* to be depriv'd of their Provinces, and by confiſcating their Eſtates reduc'd them to utmoſt neceſſity.

The *Kan* of *Erivan* had a Son who was a lovely and a well proportion'd Gentleman, and always attended at the Kings Elbow.One day that the King was drinking with ſome Lords, he commanded the *Kan* of *Erivans* Son to carry a Gold Cup full of Wine to the *Athemadoulet*, who perceiving that he had enough already, made a ſign with his eye to the young Lord to return it back. The young Lord paſſing by the King told him ingeniouſly that the *Athemadoulet* had no deſire to drink, whereupon the King commanded him to go and powre the Wine into his boſome. As the one vvas oblig'd to obey, the *Athemadoulet* vvas forc'd to ſuffer, and to permit the young man to open his boſome and povvre dovvn the Wine; for not daring to ſhevv his Anger, he vvas forc'd to diſſemble the beſt he could for that time. But having reſolv'd to revenge the affront upon the *Kan* of *Erivan* Father of the young Lord, vvho had only done vvhat the King commanded him, he reſolv'd to lay hold upon the opportunity that preſented it ſelf,knovving that there vvere ſeveral complains come againſt him from the *Armenians* of *Erivan*. Thereupon the *Athemadoulet* ſends for the *Kelonter*, encourages him in his ſuit, and gives him inſtructions hovv to proceed. To this end Mahomet *Beg* appoints him to meet him ſuch an hour at the Kings Stables, whither the King preſently coming, the *Kelonter* threw himſelf at the Kings feet, and beſought him for Juſtice againſt the *Kan* of *Erivans* oppreſſions: while Mahomet *Beg* fail'd not to heap up aggravations againſt the Governour, and the King, though he had heard but one ſide,as eaſily condemn'd him upon the Accuſation of the *Kelonter* and his Prime Miniſter. Thereupon an Officer of the Kings, call'd *Negef-Couli-Beg*, a man of a quick and active ſpirit was commanded to go in all haſte, and ſeize upon the Perſon of the *Kan*. Who being come to *Erivan* found him upon his ſeat of Juſtice, confiſcating and condemning to fine and Corporal puniſhment a near Kinſman of the *Kelonters*. The Meſſenger boldly enter'd into the *Megeler* or Council Chamber, goes directly to the *Kan*, told him he was the Kings priſner, and gave him a blow with his fiſt upon the neck, about which he was to wear the Triangle of great thick pieces of wood already deſcrib'd, into which the neck is enclos'd, while the Arms and Hands of the Priſner are put through another piece of wood that croſſes the Triangle, which is a great pain to the Priſner. Thus was the *Kan* carry'd night and day to *Iſpahan*, but when he came there the King ſhew'd him more mercy, and allowed him his houſe for a priſon, yet not ſuffering him to go to the Bath, nor to ſhave his hair, nor to ſtir out of the Apartment where his women were. Theſe are penalties impos'd upon thoſe that fall into diſgrace at Court, whom the King ſhuts up in their houſes, intending no ſeverer puniſhment. For the *Kan* being belov'd by the King was reſtor'd to his favour, and to his former charge of ſuperintendant of the Kings *Moſquee*.

Neither did this fright'n others from bearing up againſt the Power of Mahomet *Beg*, though every one had not the ſame ſucceſs. For ill it far'd with the Governour of *Schiras*, who was call'd *Mirza Haddi*. He was a perſon of great wealth and knowledge, and one day in Council took upon him to tell *Mahomed Beg*, that he was not of his opinion, and withall to lay before him his defects, and ill conduct. But the Primce Miniſter ſo deeply lay'd to heart the boldneſs of *Mirza Haddi*, that he reſolv'd to revenge himſelf by all means imaginable. He ſuborn'd falſe witneſſes, and other perſons to make complaints before him of the Governour of *Schiras*. There was a neceſſity for the party accus'd to appear before *Mahomet Beg* as his Judge, but the Governor truſting to his Innocence, nere minded the rage of his adverſary, not believing he could receive any injury from him. In the mean time *Mahomet Beg* inform'd the King what he pleas'd himſelf, and overpow'ring him by his authority, confiſcated all *Mirza Haddi's* Eſtate, and ſent him to priſon to the Houſe of the *Nazar*, who was call'd *Iſmael Beg*. When he came there they hung him upon Tenter-hooks by the feet againſt the wall, and drub'd him ſo long, that he was forc'd to be carri'd into another Room upon a Slaves back. His Lieutenant and an Eunuch, that had bin his Treaſurer, were ſerv'd in the ſame ſawce, and all three put into a high Chamber that ſerv'd inſtead of a priſon. His Vizier or Lieutenant was releas'd in a ſhort while, but *Mirza Haddi* and his Eunuch were ſtill kept cloſe.

Nor is the manner of his revenging himſelf upon *Mir-Kaſſem-Beg*, the *Deroga*, or Provoſt of *Iſpahan* leſs remarkable. While *Mahomet Beg* was only *Majer-Baſhi*, there was ſome gold Plate ſtoll'n out of the Kings Kitchin. Thereupon the *Deroga* ſent his Officers to ſeize upon all the Goldſmiths in *Iſpahan*, that knew nothing of the matter, as being utterly innocent of the Robbery. In the mean time he put them all in priſon, and lockt them cloſe up, intimating to them that he was reſolv'd not to releaſe them without a good ſum of money. The poor Goldſmiths thus ill us'd, apply'd themſelves to the *Majer Baſhi*, who ſent his Officers to entreat the *Deroga* to conſider that the Gold-ſmiths were innocent of the Robbery, and that being in ſome manner under the Juriſdiction of the *Mayer-Baſhi*, as being Artificers in Gold and Silver, he ought not to refuſe to diſcharge them at his requeſt. But the *Deroga* not ſeeing the money come, bid the Officers of Mahomet *Beg* tell their Maſter that he knew what belong'd to his Employment, and further, ſaid he, *Let the Taylors Son meddle with his own buſineſs; tell him withall*, added he, *that if he pleaſes I will ſhew him his Siſter's drawers*. For a little before the *Deroga* had by his Spies ſurpriz'd her toying in a Garden with two young Lords, from whom he ſqueez'd a conſiderable ſum of money. *Mahomet Beg* not powerful enough then to proſecute his revenge, let it ſleep, but when he came to the height of preferment, he remember'd the *Deroga*, and bethought himſelf which way to ruin him. Nor was it long ere an opportunity offer'd it ſelf. For there being a report that the Enemy appear'd about *Candahar*, a Frontier Town of *Perſia* upon the *Mogulls* Territories, the *Athemadoulet* adviz'd the King to raiſe a good number of Souldiers about *Iſpahan*, as being luſty nimble fellows and us'd to labour, and to ſend them to *Candaliar*, to be ready againſt all accidents. The King having an entire confidence in the *Athemadoulet*, order'd him to loſe no time, but to commit the management of the Levies to ſuch perſons as had perfect knowledge of the plain Country. Then *Mahomet Beg*, ſtudying his revenge, told the King that there was no perſon fitter for the employment than the *Deroga*. *Mir Kaſſembeg*, who according to his cruel and covetous humor, ſoon abus'd his Commiſſion, the thing which he, who had procur'd it, chiefly deſir'd. For whereas the King intended that none ſhould be enroll'd but thoſe that were willing, the *Deroga* forc'd every body, eſpecially the Sons of the richeſt Farmers, who rather than part with their Sons gave the *Deroga* his own demands to ſpare them. When *Mahomet Beg* had got matter enough againſt the *Deroga*, he underhand ſtirr'd up the Country people to make their complaint, giving them to underſtand that it was contrary to the Kings intention to have them tormented in that manner, that his Commiſſion was only to liſt thoſe that would go of their own accord. The Villages, eaſily encourag'd, ſent their Deputies to *Iſpahan*, whom he kindly receiv'd and preſented the ſame hour to the King. His Majeſty having heard them, and *Mahomet Beg* having ſeconded their complaint, the King order'd that they

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ſhould make an exact liſt of what the Commiſſioners of the *Deroga* had robb'd them of. *Mahomet Beg* loſt no time, but by vertue of his Authority and the Kings command, ſent his Officers into all the Villages to take the Oath of every Countryman to the end they ſhould declare the truth, under the penalty of a Fine and Corporal puniſhment, of what had been exacted from them to the utmoſt *Shayet*. This Oath was to be put in Paper, ſign'd by every one that made it, in theſe words, *Let my head be confiſcated to the King, and my goods to his* Divan, *if I obey not punctually the Order of his Majeſty*. The accompt being made of all the money for which they had compounded with the *Deroga*, it was preſented by *Mahomet Beg*, who aggravated the Tyranny of the *Deroga*, and repreſented to his Majeſty that for thirty years he had thus devour'd the Territories of *Iſpahan*. Thereupon by the command of the King, who was then at *Iſpahan*, the *Deroga* was to be carry'd into the *Meydan*, and being ty'd up by the heels to receive a certain number of Baſtinado's upon the feet for ſo many Fridays one after another; and moreover the nerves of his heels were to be cut, and his ankles to be boar'd thorough. The Kings command being thus ſeal'd, Mahomet *Beg* committed the execution thereof to his truſty Inſtrument *Negef-Couli-Beg*, who coming to *Iſpahan* aſſembl'd the chief of the City, together with the *Vizir* or Governour, and the *Deroga* or Provoſt, who thought of nothing; being met, before they broak open the Kings Seal they made a publick Prayer for the proſperity of the King; which being ended, the *Vizir* open'd the Letter and read it with a loud voice. When the *Vizir* came to read the Sentence againſt the *Deroga*, he was ſeiz'd with aſtoniſhment; at what time *Negef-Couli-Beg* coming to the *Deroga*, and ſtriking him upon the Neck with his fiſt, threw him down under his Horſes feet, and caus'd him to be bound according to cuſtom. Immediately he was hurri'd to the *Piazza*, where he receiv'd ſo many Baſtinado's upon the ſoles of his feet that his nayls fell off. The next Friday they brought him to the ſame place, where they repeated the ſame Execution, and boar'd his ankles. The *Deroga* being very ancient, his pains put him into ſuch a condition as mov'd *Negef-Couli-Beg* himſelf to compaſſion, who wrote preſently to Court, that the continuance of ſo much torment, would infallibly be the death of the old man. Upon that the King order'd that there ſhould no more be done to him; only that he ſhould be ſhut up in the inner part of his Houſe with his Wives, depriving him of his employment, but leaving him his Eſtate.

But *Mahomet Beg*, not having yet compleated the revenge he ſought, was reſolv'd after he had thus tormented him, to deprive him alſo of his Eſtate. To which purpoſe he advanc'd to the Office of *Deroga*, a *Georgian* Renegado who was call'd *Padada-Beg*, whom he taught all the tricks imaginable to pick the peoples pockets. The deſign of *Mahomet Beg* in this, was to let the King underſtand, that if the new *Deroga* could heap up ſuch a ſum of money in five or ſix months, what a prodigious ſum muſt *Mir-Kaſſembeg* have heap'd up in ſo many years. In ſhort, the new *Deroga* inſtructed and encourag'd by *Mahomet Beg*, levy'd unjuſtly ſuch a vaſt number of fines, committed ſo many extortions and rapines upon the people, that at the end of ſix months the people began to tumult at the Palace gate. The *Divan Bequi*, who is the firſt Miniſter of Juſtice, took the peoples part; whereupon *Mahomet Beg* perceiving he had been too haſty in his deſign to be reveng'd upon the *Divan Bequi*, who had croſs'd his deſigns, one morning caus'd ſeveral files of Muſqueteers to be drawn up at the Kings *Haram*. The King ſurpriz'd at the ſight, *Mahomet Beg* told him that his Majeſty was not ſafe ſo long as the *Divan Bequi* ſtirr'd up the people to Rebellion: which ſo incens'd the King, that he caus'd the Groom Porter to go immediately and pull out the *Divan Bequi's* eyes, which was immediately done; nor did the old man ſay any more, but with his face all beſmear'd with his own goar, deſir'd the ſervant upon whoſe arms he lean'd, to turn him toward *Mecca* that he might pray for the proſperity of the King. All his goods were confiſcated and brought into the Treaſury; but *Mir Kaſſem-beg* ſtill enjoy'd his, though he was forc'd to ſpend the remainder of his days in his own houſe.

Thus *Mahomet Beg* preſerv'd himſelf ſtill in the Kings favour, and had remov'd all thoſe perſons from the Court that had no kindneſs for him, and was indifferently ſafe, till *Mir-Tchekar-Baſhi* another favourite, whom the King highly lov'd, began

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to make head againſt him. Theſe two haughty ſpirits would not give an inch one to another: and both equally ſtrove to poſſeſs the Kings favour, to have the diſpoſal of Affairs. *Mir-Tchekar-Baſhi*, who had brought *Mahomet Beg* into Favour, being the elder pretended a reſpect due to his years, and *Mahomet Beg* pretended more due from him by reaſon of his place. During this conteſt ran a report of a rebellion upon *Georgia* ſide. Whereupon the *Athemadoulet* perſwaded the King to ſend *Mir-Tchekar-Baſhi*, lately made *Koular Agaſi* or General of the Slaves toward *Georgia*, that ſo he might remove his Rival from Court. The Favourite ſets forward with a flying Camp, but not finding any Enemy that oppos'd him, wrote back to the King that he ſaw no appearance of an Enemy, and that therefore it was a needleſs thing to tire the Souldiers in a Country where there was no face of War, and begg'd his Majeſties leave to return. The *Athemadoulet* on the other ſide labour'd to hinder his return by preaching to the King the advantages of the ſtay of thoſe forces in thoſe parts.

In this interim the *Usbek Tartars* had made inroads upon the Frontiers of *Caraſſan*, and had ſlain ſeveral of *Manoutchecks* people, who was governor of the Province. *Mahomet Beg* who was his Kinſman, gave the King to underſtand that the *Kan* of *Coraſſan* had behav'd himſelf valiantly, but conceal'd the defeat of the *Kan*. On the other ſide the *Koular Agaſi* ſent Letter upon Letter to the King, but perceiving that none of them came to the Kings hands, he ſent to *Iſpahan* one of his diſcreeteſt and moſt truſty ſervants, who coming to Court intermix'd himſelf among the reſt of the Lackeys. The *Athemadoulet* ſpying an unknown face, and being always miſtruſtful, demanded who he was? To whom the Meſſenger anſwer'd that he was a poor Souldier upon the frontiers of the Kingdom, who becauſe he could not get his pay there was come to Court to ſee if he could there get any recompence for his ſervice: upon which reply the *Athemadoulet* took no farther notice of him. Preſently after, the young man meeting the *Meter* told him he had Letters of importance to deliver into the Kings own hand, of which the *Meter* giving notice to the King, the meſſenger was immediately call'd in. The King having read the Letters which diſcover'd to him what the *Athemadoulet* had conceal'd from him touching the no neceſſity of keeping forces upon the Frontiers of *Georgia*, and the loſs which the *Kan* of *Koraſſan* had receiv'd, tranſported with choler againſt his prime Miniſter, ſent for him, and after he had moſt bloodily revil'd and reproach'd him, he was within a little of killing him with his own hands. But the *Nazar* and ſome other Lords there preſent took the boldneſs to repreſent to the King the long ſervices which *Mahomet Beg* had done the Kingdom, and that ſince his Majeſty had rais'd him from the duſt to the higheſt honours of the Kingdom, it would not be for his honour to deſtroy at one blow a perſon that he had lov'd, and might ſtill be uſeful to him. This diſcourſe ſomewhat appeas'd the King, ſo that he only gave him in cuſtody to the *Nazar*. Three days after the King exil'd him to *Kom*, with all his Family, not permitting him to ſhave himſelf, go to the Bath, or to come abroad. This Exilement laſted for ſeveral years. But my Letters from *Perſia* in the year 1674. enform'd me that *Sha Solyman*, the preſent King, has reſtor'd him to his Primier Dignity, and that he ſtill governs as *Athemadoulet*, the King finding no man more capable than himſelf.

CHAP.

CHAP. VII.

Of the Rebellion of the Prince of Jaſque, *a Vaſſal to the King of* Perſia; *in the raigns of* Sha-Sefi *I. and* Sha-Abbas *II.*

BEtween *Cape Jaſque*, and *Cape Guadel* which are the two moſt Southern points of *Perſia*, there lies a mountainous and merſhie Country, which extends it ſelf from the Ocean toward the Province of *Kerman*, and in ſeveral places is inacceſſible. It is poſſeſs'd by three petty Princes, the one a Mahumetan, the other two toward the Eaſt both Idolaters. The firſt is the moſt potent of the three, and neareſt to the Province of *Ormus*.He alſo aſſumes the title of Prince of *Jaſque*,as his Anceſtors did before him. Now after *Sha-Abbas* the firſt had conquer'd *Ormus*,he went about to have made himſelf maſter of all the coaſt that extends it ſelf beyond *Cape Jaſque*; but meeting with reſiſtance, he only obtain'd that the Prince of the Country ſhould acknowledge the King of *Perſia* for his Lord, and that as his Vaſſal he ſhould pay him an annual tribute. And indeed during the raign of *Sha-Abbas*, who knew how to make himſelf fear'd, the Prince of *Jaſque* pay'd his tribute very orderly. But *Sha-Sefi* ſucceeding his Grandfather very young, this tributary Prince ſhook off his yoak, and refus'd to pay. Which not being regarded in the raign of *Sha Sefi*, the Prince of *Jaſque* thought to do the ſame in the raign of *Sha Abbas* the ſecond. But at length after he had refus'd to pay for ſome years, the *Kan* of *Ormus* pretending the Country to be under his Juriſdiction, and that the Kings honour was concern'd in the Princes refuſal, incited *Sha Abbas* to ſend forces againſt him to reduce him to obedience. The King granted the Commiſſion to him that had undertaken the buſineſs: who preſently gathering together an Army of 20000 men, the moſt part Horſe, thought to have ſurpriz'd his Enemy.To which purpoſe that he might take the neareſt way, he march'd directly toward *Cape Jaſque*. But as it was the ſhorteſt cut, it was the moſt dangerous; inſomuch that the *Kan*, who hunted all the way he march'd, according to the cuſtom of *Perſia*, had the misfortune to fall into a bogg, where he was ſtifl'd, together with 20 or 30 horſemen more. The death of the *Kan* being divulg'd, the Army retreated back again: but as ſoon as the King receiv'd the news, he ſent the Brother of the deceas'd *Kan* to ſucceed him. In the mean while the Rebel Prince believing within himſelf, that he was not to be thus at quiet, and expecting to be attack'd by the new *Kan*, ſtood upon his guard. And indeed the new *Kan* march'd with all the ſpeed he could, and enter'd the territories of the rebellious Prince, but being beat'n was forc'd to make more haſte back again to *Ormus*, with the loſs of an abundance of men.

The Prince of *Jaſque* puft up with this ſucceſs, did not believe that the *Perſians* would be ſo haſty to come again: and thereupon he reſolv'd upon a Voyage for *Mecca* to give the Prophet thanks for his Victory. To which end he embarqu'd at the neareſt place he could to *Cape Jaſque*, thence to make ſail toward *Arabia*. But the Governor of *Kan* underſtanding his deſign by his ſpies, way-laid him by Sea, took him and brought him to *Ormus*. At that time the heats being exceſſive, the Governour was retir'd, according to cuſtome, to the Mountains ſome ten or twelve Leagues from the City, whither the Prince was carry'd and brought to the *Kans* tent. But while the *Kan* was expecting the return of the Meſſenger which he had ſent to the King for orders what to do with the Priſner, the Princes wife hearing of her husbands misfortune, and being a woman of a manlike courage, taking along with her about five or ſix hundred horſe,with little noiſe and by long marches ſhe at length fell unawares upon the *Kan* about midnight, kill'd him with her own hand, cut in pieces the greateſt part of his men, whom ſhe found aſleep, carry'd away ten or twelve of his wives, and ſet her husband at liberty in ſpite of the *Perſians*,who had not time to rally themſelves.

The news of this defeat coming to Court, the King being highly incens'd, ſent away the third Brother to be governour of *Ormus*, with ſpecial command to the Gover-

Governours of *Schiras*, *Lar* and *Kerman* forthwith to raiſe 30000 horſe to revenge affront and reduce the Rebel. The *Kan* of *Ormus* march'd at the head of that Army, and gave Battel, but the Prince being ſuccour'd by the other two Idolatrous Princes his neighbours, the *Perſians* were again beaten. Only the Prince of *Jaſque* loſt his Lieutenant General, a valiant Captain, and a very good Souldier.

The King underſtanding that the Lieutenant General was the *Kans* Priſner, gave him leave to do with him what he would, in revenge of his Brothers death: who thereupon devis'd the moſt cruel torments that ever were heard of. For he firſt caus'd the body of the Lieutenant General to be larded with lighted Candles, and then ſetting him upon a Camel order'd him to be led ſoftly about the ſtreets every day in the very heat of noon. A torment almoſt inſufferable, which the heroic Indian nevertheleſs endur'd with an invincible courage. After the *Kan* had tormented him in this manner three days together, the chief of the *Holland* Company and other ſtrange Merchants abhorring ſo much cruelty, begg'd of the *Kan* to ſurceaſe his rigour, who readily granted them their requeſt.

CHAP. VIII.

Obſervations upon the raigne of Sha Soliman *the preſent King.*

Ali-Couli-Kan had bin three or four times exil'd from the Court, for ſpeaking with two much liberty. For he was bold and could not keep his tongue between his teeth. For which reaſon he was call'd the Kings Lyon, who was wont to chain him up when he had no occaſion for him, and to let him looſe when he had any buſineſs for him to do. The laſt time he was exil'd, he was kept five or ſix years in a Fortreſs out of which he had never ſtirr'd: but one day, having a ſmooth tongue, he overperſwaded the Commander to give him leave to go a hunting with him. When he return'd, with the help of ſome of his ſervants, he fell upon the Commander, and gave him ſo many Baſtinadoe's upon the feet, that he had like to have kill'd him: telling him withall, that it was to teach him his duty not to let a man go that the King had committed to his charge. *Sha Sephi*, though very young, hearing of this, and deſirous to ſee *Ali-Couli-Kan*, notwithſtanding all the endeavours of the Grandees to hinder his return, commanded him to be ſet at liberty, and that he ſhould have a better allowance to live upon. Two or three days after, the King ſitting in Council, the whole Aſſembly was amaz'd to ſee *Ali-Couli-Kan* enter, who approaching his Majeſty with a profound reverence, told him that the Lyon being now let looſe was humbly come to kiſs his hands. Thereupon the King fell a laughing, and caſting a favourable glance upon him told him he had done well. Nor was it long ere the King finding him no leſs pleaſant in converſation, then a valiant and expert Captain, made him Generaliſſimo of his Armies, as he had bin in the raigne of *Sha Abbas*.

When the Court ſaw *Ali-Couli-Kan* ſo well receiv'd, every one then labour'd to teſtifie their joy for his return. They ſent him Horſes, Mules, Camels, rich Carpets, and every thing fit to furniſh a Lords houſe. But all this while he wanted money, which becauſe he could not meet with among the *Perſians*, he was forc'd to have recourſe to the *Armenians*, of whom he deſir'd to borrow five or ſix hunder'd Tomans. As for the *Kalenter* he would have had the ſum lent, but the reſt would not. Thereupon the King taking a walk to *Zulpha*, *Ali-Couli-Kan* put it into his head to go and ſee the great Cathedral belonging to the *Armenians*, where ſeveral Biſhops with ſeveral Monks reſide. The King entring into the Church, where the Biſhop ſtood ready at the head of the Clergy to receive him, and ſeeing all things new and ſtrange, as coming but lately out of the womens *Haram*, ask'd his favourite what ſort of people thoſe were clad in ſuch an extraordinary manner. *Ali-Couli-Kan* told him they were Devils, *Devils*! ſaid the King, *What*! added he, *doſt bring me into a houſe of Devils*? The King thus incens'd againſt the *Armenians*, re-

reſolv'd to force 'em to turn *Mahumetans*. But *Ali-Couli-Kan*, being a *Georgian*, repenting that he had rais'd the Kings indignation to ſo high a pitch, and not believing it would be any advantage to him for the *Armenians* to turn *Mahumetans*, contented himſelf only with frighting them, which was enough to bring the *Armenians* upon their knees, and to make them come and beg the Interceſſion of his authority. Which favour, as he order'd it, coſt the *Armenians* ten thouſand Tomans to the King, and four or five thouſand Tomans to his Favourite.

The 23. of *September* 1677. the King made a Cavalcade, then which there could be nothing imagin'd more magnificent. All the richeſt Furniture was brought out of the Exchequer into the *Meydan*. The golden buckets to water the Horſes. The golden Fat out of which they take the water, together with the buckles, harneſs and nails of gold, to which the Horſes are ty'd. After the King had play'd at Mall, as I have already deſcrib'd, and had alſo ſhot at the Goblet upon the top of the Maſt in the middle of the *Meydan*, he went and ſate in the *Divan*, which is over the Gate call'd *Ali Capi*, where he had the paſtime to ſee Lyons, Bulls, Bears, Tygres and Rams fight. But that which was moſt admirable, was to ſee a man ſtand upright upon the Saddle while the horſe ran full ſpeed, which he did three times the whole length of the *Meydan*. The firſt time, 'tis true, he fell, but the two laſt times he ſtood firm.

On day the ſame *Ali-Couli-Kan* preſented two handſom Youths to the King, which had both delicate voices. The King hearing them ſing, was very much troubl'd that he could not make uſe of them in his *Haram*, which *Ali-Couli-Kan* obſerving, ſent for a *French* Chirurgeon, and promis'd him a great reward if he could cut the youths and ſave their lives. The Chirurgeon for lucre of a large recompence, cut them both and cur'd 'em very well. Which done, *Ali-Couli-Kan*, preſented the two youths to the King, who was ſurpriz'd to ſee them, but was well pleas'd that he had got two ſuch new attendants in his *Haram*. But ſee the reward of ſuch a wicked action. *Ali-Couli-Kan* dy'd ſoon after. The Chirurgeon never was pay'd: and being advis'd to preſent a Petition to the King by the Meter, the Meter ask'd him whither he would turn *Mahometan*: which when the Chirurgeon deny'd to do, the Meter bid him be gone like a Raſcal, telling him withall that he did not think the Religion of the Chriſtians had permitted ſuch acts of villany. The two youths were born at *Caſhan*, and had both Fathers and Mothers, and were promis'd in Marriage. When their Parents heard of it, they came to *Iſpahan*, to weep over their Children. Which the King obſerving, to appeaſe their ſorrow, gave them a Penſion during life.

CHAP. IX.

Of the Government of Perſia.

THE Government of *Perſia* is purely Deſpotick or Tyrannical. For the King has the ſole powre of life and death over all his Subjects, independent from his Council, and without any Trials or Law-proceedings. He can put to what death he pleaſes the chief Lords of the Kingdom, no man daring to diſpute the reaſon: nor is there any Soveraign in the world more abſolute then the King of *Perſia*.

The King deceaſing and leaving Male Iſſue behind him, the Eldeſt aſcends the Throne, while his Brothers are kept in the *Haram*, and their eyes are put out: and if there be the leaſt ſuſpicion of any contrivance againſt the King, they are forthwith put to death without any farther examination. And not only they, but the Children alſo of the Kings Brothers and Siſters. I remember when I firſt travell'd into *Perſia*, they were not ſo rigorous, but were contented to move a red hot iron to and fro before their eyes. But *Sha-Sefi* perceiving his command had bin negligently executed, and that the poor unhappy Princes had ſome ſight left them,

he order'd their eyes to be digg'd out of their heads. *Sha-Sefi*'s cruelty went yet farther, for he ſpar'd not his Eldeſt Son *Sha Abbas*, the lawful Heir to his Throne, ordering one of his Eunuchs to move an Iron before his eyes,no man being able to tell the reaſon.But the Eunuch compaſſionating the young Prince,did indeed move an Iron, but not a red hot Iron before his Eyes,and teaching him to counterfeit himſelf blind, preſerv'd his ſight till his Father lay upon his death-bed: at which time his Father was very penitent, for having put out the eyes of his Eldeſt Son, to whom the Throne of right belong'd. The Eunuch ſeeing the King ſo ſadly afflicted and ready to give up the ghoſt, aſſur'd him that he would reſtore the Prince to his ſight, and to comfort him at his death, brought the Prince with perfect eyes to the bed ſide. The ſight of which prolong'd the Kings life till next day; and gave him time to command all the Grandees of the Court to obey *Sha Abbas* his Eldeſt Son, as his lawful Succeſſor and their King.

But to return to theſe blind Princes; There were ſeveral at *Iſpahan* when I was there: and I knew one particularly, who is ſtill alive, and is a perſon of excellent natural parts. As blind as he is, he is a great lover of Curioſities, and has built him a Houſe in *Iſpahan*, which is worthy a mans ſight. He is overjoy'd when any perſon brings him any rarities out of *Europe*, feeling them in his hands, and cauſing his Eunuchs, which are very apprehenſive, to tell him the meaning of every thing. He is a great admirer of Clock-work and Watches, and can tell by his finger when a Watch is right in the Caſe. To know what a Clock it is, he has little points ſet up in the Dial-plate, and a half hand, to the end he may not be deceiv'd which part of the hand points to the hour. By means of certain figures which he makes of ſoft wax, and ſets in order upon a Table, he will caſt up an accompt very exactly. Several other good qualities I admir'd in him; and it griev'd me to ſee a man reduc'd to that miſerable Condition, only becauſe he was of the blood Royal of *Perſia*.

Though the Employments of the Kingdom generally fall from Father to Son, yet the King if he pleaſes may bequeath the Governments of Provinces or any other dignities to any of his *Goulams* which are his Slaves, if he find them capable, and thinks they may be fit for his ſervice. The Father to leave the Employment to his Family, labours by degrees to introduce his Son, and to obtain the Survivorſhip for him. But if the Father dye, and leaves the Survivorſhip to an Infant, there is generally a perſon of Age and Experience ſent along with him. Some there are alſo that obtain employments by preſenting the Favourites at Court.

The State of *Perſia* is diſtinguiſh'd like moſt of the *European* States, into three Bodies. The firſt is that of the Sword, which anſwers to the Nobility, and comprehends the Kings houſhold, the *Kans*, and all the Souldiery. The ſecond is that of the Quill, comprehending all thoſe that belong to the Law and the Courts of Juſtice. The third is compos'd of Merchants, Handicrafts-men and Labourers.

CHAP.

CHAP. X.

Of the firſt of the three Orders or States of Perſia, *which comprehends the Kings Houſhold, the* Kans *or Governours of Provinces, and the Souldiery.*

THE Primier Miniſter of the Kingdom is call'd *Athemadoulet*, or the ſupport of Riches. His office is the ſame with the Grand *Vizir's* in *Turkie*, and may be compar'd to the ancient *Mayors* of the *Palace* in *France*. In regard all the affairs of the Kingdom paſs through his hands, he ought to be rather a Gownman then a Souldier: and herein he only differs from the Grand *Vizier*, who is always to be at the head of the Army, and for every ſlight fault or diſtaſte is ſubject to be ſtrangl'd by the Grand *Signior*. Whereas in *Perſia* where the Government is milder, the Prime Miniſters generally dye in their beds, or if they are Depos'd, they are only exil'd to ſome frontier City, where they live as private men.

When the King is young, the Prime Miniſter has a hard game to play, for then the Favourite Eunuchs and the Sultaneſſes diſannul and cancel in the night whatever orders he makes in the day time.

The *Nazar* or *Seer* has the charge of all the Kings goods, of his breeds of horſes, of his moveables, of his Cloaths and Plate: much like the grand Maſter of the Kings Houſe in *France*.

The *Mehter*, who is always a white Eunuch, is the firſt Gentleman of the Kings Chamber, and follows the King with a kind of bag hanging by his ſide full of handkerchiefs. And as he is always at the Kings elbow, if he have the Kings ear, it is eaſie for him to befriend or do unkindneſſes, as his inclination leads him. During the minority of the King, ſome of theſe *Mehters* have been known to govern the Kingdom.

The *Mir-Akhor-Baſhi*, or Grand Eſquire, has the Charge of the Kings Stables, which as well as the Gate of *Ali-Capri*, are a place of Refuge, and whoever ſaves himſelf therein, let it be for Murther or Debt is ſafe. All the Horſes in the Kings Stable are mark'd with a hot iron upon the left hip, and thoſe that belong to private perſons upon the right. Thoſe that the King gives to them that ſerve in his Armies, have the Kings mark, and are not to be ſold, but they may be chaffer'd away. If any of thoſe Horſes happens to dye in a Horſe-mans hands, he muſt flea off the Kings mark, and carry it to the under Officers of the General of the Cavalry, to have another, otherwiſe he would be forc'd to buy another at his own expences. Thoſe people by laying the skin in the water, know, though by what art I cannot tell, whither the Horſe dy'd of age or ſickneſs, or whither he were malitiouſly kill'd. For in times of Peace there are ſome Horſemen that will kill their Horſes, to ſave the Charges of keeping any more than themſelves: then at the next Muſter they bring the skin of their Horſe, with the mark on, to the Officers, and get another, unleſs they be found out. Nor are their Horſes only mark'd, but their Scimitars, Muſquets, Bows and Quivers, all which they muſt ſhew to the Commiſſioners every Muſter.

Sha-Abbas the ſecond being at *Casbin* in the year 1654, took a general view of his Cavalry, which laſted for ten or twelve days. For the King ſitting in the Portal of one of his Gardens, with his Officers ſtanding about him, every day caus'd ſo many troopers to ride by him: which were all ſtout active men and well mounted. Every Souldier gallop'd ſingly by him; and coming juſt under the King, he ſhot an Arrow againſt a Butt of Turf that was thrown up upon his left hand, and when the Muſter was over, the King advanc'd the Pay of every Horſeman, who according to the ſentence of the Judges had ſhot neareſt the mark.

I was then at *Casbin*, and I remember one Souldier, who quite contrary to what the other Horſe-men did, walk'd his Horſe along by the King, and never ſhot, but only lay'd his hand upon his breſt, and then upon his forehead, which is the

Ceremony of Salutation us'd by the King. He was a very homely fellow, with a flat tawny countenance: ſo that his behaviour and his preſence offending the King, in a chafe he commanded that black raſcal to be caſhier'd out of his ſervice. Immediately they took away his Horſe and his Arms, and were going about to have drubb'd him,but that the General of the Cavalry made them a ſign to let him alone. Immediately the General gave the King to underſtand that he was one of the beſt Souldiers in the Army: as he had ſignally made it appear at the Sieges of *Erivan* and *Candahar*. Upon that the King caus'd his Horſe and Arms to be reſtor'd him again, and commanded him to ride by him as the reſt of the Souldiers had done. When he came againſt the Butt, inſtead of obeying the Kings command, he turn'd his Horſe to the right and left, without ſaying a word. The General fearing he would offend the King again, bid him ſhoot. *What ſhall I ſhoot at*? Sir ſaid he. *Againſt the place where all the reſt have ſhot*, anſwer'd the General. Then the Souldier ſhaking his head and ſmiling, *'Tis not my way*, ſaid he, *to ſpend my Arrows againſt a wall; for I know how to make uſe of 'em better againſt the body or head of the Enemies of my King. I would then ſhoot thrice before another could ſhoot once.* At the ſame time he draws out two Arrows out of his Quiver, one of which he held in his mouth, and put the other to his bow: and then ſetting ſpurs to his Horſe he out-rid the Butt for the nonce, to ſhoot backward, which he did, and hit the very middle of the white, then turning his horſes head and paſſing the Butt as before, he ſhot the ſecond Arrow into the ſame hole, whence they had pull'd the firſt Arrow. Then the General approaching near the King, told him that by what he had heard and ſeen, he might well believe that Horſeman to be as brave a Souldier as any in the Army: which his Majeſty confeſs'd, and from three Tomans advanc'd his pay to 15 Tomans.

The *Mir-Shikar-Baſhi*, or the Grand Maſter of the Hunt, who is alſo employ'd as Grand Falconer. He has under him a thouſand Officers, and a great number of Birds of prey,and manag'd Hawks.

The *Seguan Baſhi* receives the orders of the Grand Maſter of the Hunt. He has charge of the Doggs, Lyons, Leopards, and other Beaſts for Chace.

The *Kindar Baſhi*, who has charge of the Kings Saddles.

The *Zinkan-Courlſhiſi* is the chief of the Querries, that hold the Kings ſtirrup, when he gets a Horſeback.

The *Kelege-Courlſhiſi* carrys the Kings ſword.

The *Oriaje-Courlſhiſi* carrys his Bow and Arrows.

The *Vakanviez* is as it were the chief Secretary of State: an employment never conferr'd but upon a Favourite. He alſo reads all Petitions and Papers that are repreſented to the King.

The *Kaſnadar-Baſhi* is he that keeps all the Money which is in the Kings Coffers, whom we call the High Treaſurer.

The *Iſhik-Agaſi-Baſhi* is the Grand Maſter of the Houſhold,who has ſeveral Officers under him.

The *Mehmender Baſhi* is the Maſter of the Ceremonies.

The *Hakim-Baſhi* is the Kings chief Phyſitian,by whoſe allowance all the Phyſitians of the Kingdom are licens'd.

The *Munedgin Baſhi* is the chief of the Aſtrologers.

The *Divan-Bequi* is the chief Juſticiar, as well in Civil as in Criminal cauſes, and he keeps his Court either in *Ali Capi*, or in the Kings Houſe, where his Majeſty ſometimes preſides himſelf when he pleaſes. Before him as being an Officer of great Authority all the Criminals in the Kingdom make their appeal,and he makes out proceſs againſt the *Kans*,and other Grandees of *Perſia*.

The *Deroga* is much like the Lieutenant Criminal in *France*, from whom it is lawful to appeal before the *Divan Bequi*. He has an eye upon Robberies, Batteries and Murthers, and he has power to ſuppreſs Houſes of Debauchery. If he catch any debauch'd perſons, he has power to give them the Baſtinado, or to fine them: and moſt commonly he ſpares corporal chaſtiſement to puniſh their purſes.

The *Sofragi-Baſhi* is he that ſpreads the *Sofra* before the King.

The *Chirakgi-Baſhi* is he that has charge of the Wine: chiefly the *Schiras* wine, which is particularly kept for the King, who ſeldom drinks any other. Nor can any

any particular perſon in *Schiras* make Wine till the Court be firſt ſerv'd, and that with the leave of the *Chirategi-Baſhi*; there being none but the *Franks* and *Jews* that make it.

The *Meſheal-Baſhi* is the chief of the Torch-bearers; who furniſhes the Court with Candles, which are all of Wax. To this *Meſheal-Baſhi* belong all the fines of thoſe that play at Cards or Dice, the Law of *Mahomet* forbidding all Games of hazard. This Officer has ſeveral inferior Officers under him, who go from place to place to ſpy where they can find any perſons at play: and he has power to break open any houſe, unleſs the Maſter be of great Quality.

The *Kahuergi-Baſhi* is he that has care of the *Kahué*, the Roſe-water, and other diſtillations which the *Perſians* drink; as *Bilmiſhe*, made of the buds of brown Sallows.

The *Kara-Setaſhe* is the King's Chirurgeon, or Barber, who lets him Blood, and ſhaves his Head; and cannot part with his place to another.

The *Capigi-Baſhi* is the great Porter, who has under him ſeveral other Officers.

The *Melikultugagear* is he that has charge of the Stuffs for the King's Houſhold, and puts them out to the Taylors. He takes an account of the ſhreds and old habits, which ſerve to make Clothes for the Souldiers, deducting for them out of their pay.

The *Gelander-Baſhi* is the chief of the Foot-men.

The *Mir-abe*, or the Prince of the Seals, is the Superintendent of the Seals; and for profit, is one of the beſt employments in the Kingdom. He has the ſale of the Canal-water to the Countrey-men; for which he makes the Farmers pay a ſevere rate.

The *Karkrone* is the Houſe for the Royal Manufactures, where the Gold and Silver-Carpets are made, as alſo thoſe of Silks and Worſted, together with Tiſſues, Velvets, and Taffeta's. There are other Workmen that make Coats of Mail, Bows, Arrows, Scimitars, and other Arms. In other Apartments are Limners that paint in Water-colours; Lapidaries, and Goldſmiths, that only make Silver-Rings. For in regard the *Perſians* cannot ſay their Prayers when they have any Gold about 'em, they never wear Jewel or Ring of Gold, becauſe it would be troubleſome to pull 'em off, and lay 'em up ſo many times a-day. And therefore the King of *Perſia* cauſes all his Jewels to be ſet in Silver, as we ſet all our Stones in Gold. As for working Goldſmiths, they have none in *Perſia*; all their Gold and Silver-Plate being wrought by the Copper-ſmiths in round figure, for they have not the art to frame an Oval.

The *Nakkaſhe-Baſhi* is the Serjeant-Painter, who only works in miniature; they cover their Pictures with a Varniſh made of Maſtich ſteep'd in a certain Oil that diſtills from a Rock that points upon the *Caſpian*-Sea not far from *Shamatri*. It diſtills out of the Rock at firſt like water; but afterwards it thickens till it become as thick as Sallet-Oil, preſerving ſtill its whiteneſs. There are alſo three other Rocks not far from the former, from whence this Oil diſtills; but it is thicker, and of darker colour.

The *Negeach-Baſhi* is the chief of the Joyners.

The *Embardar-Baſhi* has the charge of the King's Granaries, and other Proviſions, having ſeveral Officers under him.

The *Odondar-Baſhi* is the Maſter of the Woodyard.

The moſt part of theſe Officers have their diet in the King's Houſe, or elſe an allowance of Diet from thence.

The *Tuſhemal-Baſhi* is the Clerk of the Kitchen. He orders what ſhall be ſerv'd up to the King, and when the Table is clear'd, he ſticks his Knife in the beſt diſh, and orders it to be carri'd home to his own Houſe.

Now for the Officers of War, the principal are; Firſt, the *Sepeh-Salar*, *Generaliſſimo* of the King of *Perſia*'s Armies, who is never conſtituted but in time of War; which being ended, his employment ceaſes. His place in Council is immediately next to the *Athemadoulet*.

Now in regard the Militia is divided into three ſorts, there are alſo three Generals. The three Bodies of the Militia are the *Corſchis*, the *Gonlams*, and the *Tufenlegis*.

The

The *Corſchis* are deſcended from a forreign race, which have ſtill a great repute for their Valour. Theſe people live in Tents, like the *Turcomans*; and they ſend their Youth betimes to the King. They furniſh their Youth alſo with all neceſſaries, and maintain them till they come to be taken notice of by the King. They are all Horſe-men, well paid, and well look'd to, and are many times advanc'd to the Supreme Dignities of the Kingdom. They are generally call'd *Keſel-Baſhi*, or *Red-heads*, becauſe that formerly they wore red Bonnets. It is ſaid that the King has about 22000 of theſe *Corchis* in pay, all good Souldiers, that do wonders in Battel. *Sha-Abbas* the firſt did what he could to aboliſh this Militia, and to ſet up the *Goulams* in their ſtead. His hatred againſt them was only becauſe he thought them too powerful; for he was wont to ſay to his Favourites, that nothing but the Puiſſance of the *Corchis*, could oppoſe the Royal Power. Thereupon he took away ſome of their Priviledges, and gave them to the *Goulams*; but he could not bring about his deſign any farther.

The General of the *Corchis* is call'd *Corſchi-Baſhi*, and ought to be one of their Body; nor can the King impoſe another upon them. The *Mim-Baſhi* commands a thouſand Men, the *Yux-Baſhi* commands a hundred, and the *Om-Baſhi* commands ten. The *Corſchi-Baſhi* has 150 *Tomans* a year; the *Mim-Baſhi* ſixty-two; the *Yuz-Baſhi* thirty, and the *Om-Baſhi* fifteen. The pay of every Horſe-man is from nine to fifteen *Tomans* a year. Beſides, every year the King makes a general Muſter, and then he gives to the *Corſchis* a third part more than their uſual pay; however, to ſome more, to others leſs, either according to favour or merit. When the King has reſolv'd to put a great Man to death, he commits the execution of his command to a *Corſchi*.

The *Gouler-Agaſi* is General of the *Goulams*, or Slaves. For indeed they are either Slaves, or the Sons of Slaves of all ſorts of Nations, who do the King very good Service They are for the moſt part runnegade *Georgians*; and there are about 18000 of theſe *Goulams*, being all Horſe-men; whoſe pay is from five to eight *Tomans* a year. The *Corſchis* are very good Husbands; but the *Goulams*, as ſoon as they have receiv'd their pay, fall a drinking and ſwaggering; whereas the other, if he has a *Piaſter* to ſpare, will buy a Sheep with it: For in regard they live in Tents, their Riches conſiſts in Flocks. The greateſt part of the Court of *Perſia* is made up of theſe two Bodies. The *Goulams* have this peculiar to themſelves, that they are very rarely known to revolt. For being all Slaves, and of different Nations, there are no ties of Affection or Kindred between them: And if the King has an occaſion to puniſh any of them, the chief of their Body is to execute his orders. The *Goulams* carry no other Arms beſides a Bow and Arrows, with a Skain. Though ſome wear Coats of Mail, and Head-pieces: others Vambraces and Battel-Axes. Theſe Horſe-men never entrench in the Field like ours in *Europe*, nor have they any Field-Marſhals to aſſign them quarters. For after the chief have taken up the beſt places, the reſt ſet up their Tents as neer as they can to the Pavillion of the General.

The *Tufenkgiler-Agaſi* is the General of the *Tufenkgis*, who compoſe the third Body of the Militia. This part of the Souldiery was but lately inſtituted, being compos'd of men taken from the Plough, as being moſt fit for labour. They are Foot-men with only a Scimiter and a Musket. But when they march, they have a Horſe or a Mule between three or four, to carry their Baggage and Proviſions. Their pay is not above four or five *Tomans* a year. And for their Officers, their pay is more or leſs according to their Quality and Command. They are in no great reputation, being laugh'd at by the old Souldiers, as being a company of poor Countrey-men, that dare not look an enemy in the face. Not but that the Infantry of *Perſia* is able to do good ſervice; though, as numerous as they are, the King never makes uſe of them, but in caſe of neceſſity. When he marches in perſon, he ſends for eight or ten thouſand, which he ſends for out of what Province beſt pleaſes him, and they prove very uſeful to the Army, as Sutlers. This Infantry is compos'd of the Countrey-men that live in Tents, abiding in the Mountains all the Summer, and betaking themſelves in the Winter to the hot Countrreys. Every Tribe or Family knows how many men it ought to ſet out. And there is not a Foot-man that has not his new-Suit in his Cheſt, and his Musket and Scimiter in very good order. They are well train'd, and well diſciplin'd; for every three

three months the Governor of the Province takes a review of all the Souldiers in his Province, and cauſes them to be exercis'd in his own preſence. They are order'd to ſhoot at a mark, and they that hit it, are ſure to have ſome reward from the Governor. When the King ſends for any part of his Infantry, they preſently know who is to lead 'em; and they are all luſty, and well clad, never putting on their beſt Clothes but when they muſter, or march into the Field. They pay to the King little or nothing: for of all their Cattel great and ſmall, they pay but one in the hundred to him, and one *Abaſſi*, or 18 *Sous* of our Money.

The *Eſhek-Agaſi*, or chief of the *Keſheksbi's*, who are the King's Guards, and carry a Musket with a very wide bore. They were but lately inſtituted by the *Athemat-doulet*, when he intended to deſtroy the *Divan-begui*. This Officer has about 2000 men under him, of which he diſpoſes every night a certain number, round about the Palace. When the King ſits in Council, he ſtands there with a Battoon in his hand, and throws himſelf to the ground when the King beckons to him to come and receive any command from his mouth. The *Topigi-Baſhi* is the Maſter of the Ordnance, and chief of the Sea-affairs, but he has little to do in either employment. For, as for the Cannon, there are only ſome two or three pittiful Guns in ſome of the Frontier-towns: And for Ships, there are none in *Perſia* but what come from *Europe* or the *Indies* to *Ormus* or *Balſara*. The *Perſians* themſelves have no other Ships than ſome few large Barks in the *Perſian*-Gulph, and in ſome parts of the *Caſpian*-Sea, where they keep a Fleet againſt the *Usbeck Tartars*, the *Kalmoukes*, and other people.

As for the *Kans* or Governors of Provinces, they are generally choſen out of the body of *Corſchi's* and *Goulams*; who are handſom perſons, and generally much more Valiant than the natural *Perſians*. For the natural complexion of the *Perſians* is not good, as may be ſeen by the *Gaures*, the original Inhabitants of the Countrey, who are for the moſt part tann'd, and ill-ſhap'd. So that there is hardly a *Perſian*, from the King to the meaneſt of his Subjects, who is not a *Georgian*, or ſprung from the loins of *Georgians*. For they fetch a great number of Slaves out of *Georgia*; by the frequent Marriages of whichwomen, the *Georgian* Valour and Beauty are become Natives of *Perſia*.

The *Kans* or Governors of Provinces are as ſo many petty Kings, fear'd and reſpected by all the people. And when they are ſettl'd, they are never depos'd, but upon repeated complaints of their exceſſive Tyranny. There are ſome of theſe Governments that yield the *Kan* ſeven or eight thouſand *Tomans*. But they are bound to preſent the King every year at *Nourons*, or New-years-tide.

Under the *Kans* there are alſo Governors of leſſer quality, who are alſo immediately preferr'd by the King, and cannot be depos'd by any perſon but himſelf. If they abuſe their Authority, the complaints brought againſt him are firſt carri'd to the *Kan*,; which, if they concern the Government of the Kingdom, the *Kan* is bound to inform the King thereof. But if the complaints are not conſiderable, then the *Kan* may do Juſtice himſelf, and make the *Sultans* know their duty.

There is yet a third ſort of Governors, call'd *Aſephs*, who are the King's Lieutenants in places where he had *Kans* in former times; or where he ought to have them ſtill, but only to ſave charges. For in the Provinces where *Kans* Govern, they and their Officers, almoſt equalling in name and number the Officers of the King's Houſhold, devour all the profits of the Province, but what the *Kan* is oblig'd annually to pay.

By what I have wrote as well concerning the King's Houſhold, the Governors of his Provinces, and the Officers of his Army, it may be eaſily concluded that the King of *Perſia*'s Court is the moſt magnificent and glorious of all the Courts of *Aſia*; and beſides, that it is the moſt Polite and Civil of all the *Orient*.

CHAP. XI.

Of the ſecond Order, containing all thoſe that belong to the Eccleſiaſtical Law, and their Courts of Juſtice; and, in general, of all the Gown-men; ſuch as are chiefly the Officers of the Chamber of Accounts.

THE ſecond of the three Eſtates of *Perſia* comprehends the Gown-men, ſuch as are the Doctors of the Law, the Officers of Juſtice, and thoſe of the Chamber of Accounts.

As the *Athemat-doulet* is the Prime Miniſter in Temporals, the *Sedre* is the Prime Miniſter in Spirituals, and the High-Prieſt of the Law. However, he does not pretend to take place before the *Athemat-doulet* either in Council, or in the publick Ceremonies. There is this difference between the *Sedre* and the *Mufti* in *Turkey*, that in *Perſia* Eccleſiaſtical Dignities are no bar from Civil Employments; ſo that the *Sedre* is many times made *Athemat-doulet*.

The Dignity of *Sedre* is not limited to one ſingle perſon, but may be divided between two, in regard there are two ſorts of Legacies, the one from the King's of *Perſia*, the other from particular perſons. Therefore for the more careful Superintendency over theſe two ſorts of Legacies, there are ſometimes two *Sedres* appointed. The one is call'd *Sedre-Kras*, particular or peculiar *Sedre*, who manages all the Revenues of the Royal Foundations, and diſtributes them to the *Mullaks* and Students according to their merit. The other is call'd *Sedre-il-mankoufat*, who has the management of private Foundations. In the year 1667 the King created two *Sedres*, and marri'd them to two of his Siſters.

The *Sedre* has two men under him, whoſe Authority is almoſt equal to theirs. The one is call'd *Sheik-el-ſelom*, and the other *Cadi*: and theſe are they that decide all controverſies in Religion, judge of Divorces, make Contracts and publick Acts. Theſe two Dignities are in the King's nomination: and in all the principal Cities of the Kingdom there are two of theſe Eccleſiaſtical Judges for all matters that concern the Law.

To every *Moſquee* there belongs a *Pichnamaz*, who is always firſt there before Prayers begin; and he teaches the people to Pray by learning of him, having their eyes always fix'd upon him to that end. This *Picknamaz* is the ſame with him whom the *Turks* call *Iman*. The *Moullah's* are the Doctors of the Law, as are the *Hodgia's* in *Turkey*, and they are well paid out of the Legacies giv'n to the *Moſquees*, for reading every Friday, and interpreting the *Alcoran* to the people. He that reads, ſits in one Chair; and he that interprets, in another, ſomewhat lower upon the left-hand of the Reader. They are alſo bound to teach the Sciences to all thoſe that require it: and, as a mark of Sanctity, they wear a great white Turbant, with a ſingle Chamlet-habit of the ſame colour. Their gate is grave, and their diſcourſe very ſerious; yet all this is but pure hypocriſy. When they light into any conſiderable company of people, they preſently riſe, and exhort 'em to go to Prayers. At the ſame time they waſh their heads, their hands, and their feet, and ſpread a felt upon the ground, or if they are poor, a ſingle mat. Upon this, at one end, the *Maulla* kneels, at the other lies a flat Stone about the bigneſs of the paulm of a man's hand, which was brought from *Mecca*. Which Stones the *Moullah's* always carry about 'em; for being commanded while they are at their devotions often to kiſs the ground, they rather chooſe to kiſs a Stone brought from ſo holy a place, than the prophane Earth. They have a kind of a Mariners compaſs, which directs them punctually where *Mecca* ſtands, to the end they may know which way to turn when they ſay their Prayers. The Prayer which the *Moulla's* make, ſeems to be accompani'd with a great deal of zeal, and they take great notice all the while whether the company be attentive or no. Some *Perſians* are ſo ſuperſtitious, that a *Vizir* of *Schiras* ſuffer'd his leg to rot off, becauſe he would not let a Chriſtian Chirurgeon touch him, for fear of being defil'd.

There

There belongs alſo to every *Moſquee* a *Monteveli*, who looks after the repairs of the Building, and the Proviſion of what belongs to the *Moſquee*; together with a *Mouazen*, who cries morning and evening from the top of a Tower, *That there is but one God, and that* Mahomet *is his Prophet.*

Colledges, the *Perſians* call *Medreſe*; where there are a great number of Scholars bred up at little charge, out of the Legacies left to the Foundations. They allow them a Chamber without any Furniture, they being to provide a Coverlet and a *Mattreſs* for themſelves. They have no certain Maſters, but ſometimes they go for their inſtructions to one, ſometimes to another, ſeldom to the Principal of the Colledg, who is call'd *Monderes*, and is generally the greateſt Blockhead of them all. But there are ſeveral other perſons in every good City that are forward to teach the Sciences to purchaſe honour to themſelves. For which reaſon they are very liberal, to get a great company of Followers together, who are as ſo many Trumpets to publiſh the wiſdom of their *Akroom* or Doctor. But when their Liberality ceaſes, the Trumpets want breath at the ſame time.

Now, as to their manner of ſtudying, the Student firſt reads two or three lines, and then the Doctor Expounds. Then another reads two or three lines more, and ſo one after another; every one riſing up out of reſpect after he has done reading, and ſtanding upright till the Doctor bids him ſit down again. One of theſe Doctors ſhall teach all manner of Sciences in one day; for he is not learned that cannot talk of all. And certainly had the *Perſians* thoſe advantages of Books, and that method of ſtudy which we have in *Europe*, they would prove to be men of great underſtanding: for with thoſe little helps they have, they will give a good account of their own Theology, of Logick, Phyſick, and the Mathematicks, wherein they ſtrive to reach the bottom of things as deep as they can. Their Books are for the moſt part the works of an ancient *Perſian* Author, whoſe name was *Kodgia Neſir* in the City of *Thouſs*, in the Province of *Koraſſan*. 'Tis very probable he was well skill'd in the *Greek* and *Arabick*, having tranſlated into *Perſian* ſeveral Books out of thoſe two Languages. They have ſome pieces of *Ariſtotle* which are accounted the beſt in the Weſt: The *Almageſtes* of *Ptolemy*, which they call *Mageſti*; ſome tractates of *Euclide*, ſome fragments of *Archimedes*: the *Opticks* of *Ebne*, *Heiſter*, and other excellent Books. Some have affirm'd that they have been skill'd in the doctrin of *Sines* and *Tangents* for above this 800 years: and indeed they are very curious at this day in Mathematical Inſtruments. They have alſo a great inclination to Poetry, the chiefeſt grace whereof they believe to conſiſt in deſign of accidents, and high compariſons, obſerving rhime as we do. As for Phyſick, they have *Galen*, whom they call *Galenous*; *Averroes*, whom they call *Aboualt*, or *great Father*; and *Hermes Triſmegiſtus*, whom they call *Ormous*. The moſt conſiderable of their Hiſtorians is *Ronze el Sapha*, who wrote a Chronology from the Creation of the World to his time; wherein there are abundance of fables, but little truth. He ſays that the World was inhabited by Devils for an infinite number of years before the Creation of *Adam*, and that God for their enormities depriv'd them of their power upon earth, and gave it to man to manage. Their Books, though deer, are very common, and every Trades-man buys 'em, being very ambitious to learn the Sciences themſelves, and to encourage their children to do ſo too. They ſend them betimes to the School, which they call *Meklebe*, of which there are ſeveral in every Quarter. They make a hideous noiſe in their Schools, repeating their Leſſons altogether aloud, while the Maſter corrects every Boy that does not keep along with the Cry. As for the children of perſons of Quality, they have Tutors at home, never ſtirring out of doors till they are 18 years of age, unleſs it be to go a hunting or a ſhooting now and them. Hence it comes to paſs, that the Children are diſcreet, civil and modeſt; ſo that you ſhall never hear an ill word come out of their mouths.

In the Chamber of Accounts are many Officers, whom I look upon as Gown-men. All the Books and Regiſters paſs through their hands, particularly ſuch Papers as concern'd the King's Revenue. All which are regiſter'd in the Chamber of Accounts at *Iſpahan*, which is call'd *Defter-Kronc*. As to the Fee-Lands call'd *Moulkerbar*, which belong to particular perſons, they owe to the King a certain

annual Rent, which the Governors of Provinces exact with a ſevere extortion.

The *Meſtempti* and the *Memalek* are they that value the Rent of all Lands in Demeſn, which is one of the principal charges of the *Defter-Kroon*. They alſo take cogniſance of all the King's Farms, Quit-Rents, Proviſions and Expences of Receivers and Collectors. There is alſo a *Meſtempti* to value Legacies.

The *Nazer* controuls the *Meſtempti* and the *Memalek*, and his hand is requir'd to all Papers of diſpatch.

The *Deroga* or Provoſt of the *Defter-Kroon* is to proſecute and puniſh all that are guilty of falſe Receipts, or of Exaction.

Into this Office are deliver'd all the Grants and Aſſignations of the wages of the King's Officers. Every man comes and receives his own; or ſends for it to thoſe places upon which this Money is aſſign'd.

In every Village or Borough there is a *Reis*, or chief of the place, to whom the Officers apply themſelves for their Money: for ſhould they terrify the Countrey-man, he would run quite away, and pay nothing. The greateſt cheat in this Chamber of Accounts, is, that in regard the Officers keep the Roll of the Officers wages, they will give them divers Bills to receive little parcels at ſeveral places diſtant from one another, till the Sum be made up; to which trouble rather than the Kings ſervant will be put, he will give a good gratuity to the Officer to pay him all together. But becauſe the Officers are not able to ſatisfy all that come, there are certain *Thahsilders* or hoarders up of Rent, who buy for ready Money as cheap as they can, ſuch Bills as private men come to receive at the Chamber; and when they have got a good number together, they go and receive them altogether at the Chamber, and make great advantage. By this miſgovernment of the *Defter-Kroon*, ſeveral perſons are very much oppreſt. For he that has but 30 *Tomans* a year, ſhall be forc'd to give a good ſhare out of it to have the reſt in ready Money; which has been often the ruine of the *Perſian* Army, through the abuſes and defalcations put upon the poor Souldiers. During the Reign of *Sha-Abbas* the 1; and toward the beginning of the Reign of *Sha-Sefi* his Son, the Exchequer was better regulated; but when the *Perſians* came to be at Peace with their Neighbours, the King and his Lords have minded nothing leſs than the payment of the Souldiery.

The greateſt part of the Lands in *Perſia* belong to the King, and are only farm'd by private perſons. The reſt of the Lands are meaſur'd, and every Land pays ſo much a meaſure. The King alſo has a vaſt income by the Merchandizes that pay Cuſtom and Toll. The Port of *Bander-Abaſſi* alone brings him one year with another, when leaſt, beſides accidents, neer upon 20000 *Tomans*.

CHAP.

CHAP. XII.

Of the third Eſtate of the Kingdom, comprehending the Tradeſmen and Merchants: as alſo of the Trades, Manufactures, and Commodities of Perſia.

THe Commerce of *Perſia*, as in all other Kingdoms, conſiſts in the Trade of the Country and Forraign Traffick. Only with difference, that the Country Trade is in the hands of the *Perſians* and *Jews*, the forraign Traffic in the hands of the *Armenians* only, who are as it were the Kings and the Noble mens Factors to ſell their ſilk.

As for the Handicraft trades, there are ſome Corporations that pay a certain yearly duty to the King, as Shoemakers, Cutlers, Smiths, and others. Some are free, as the Joyners and Maſons: though he get by their labour as much as others pay him in money. For when the King requires twenty Maſons for a work which is in haſt, the *Marmar Baſhi* who is their Chief, ſummons them together, and they that give moſt are excus'd. For when the King requires but twenty, he ſummons forty: and thus every man lives by his calling. The practice is the ſame with the Chief of the Joyners, and all other Trades, who are Officers pay'd by the King, and never work unleſs they pleaſe themſelves, commanding all that are under their Juriſdiction. As for Carpenters and Joyners work, the *Perſians* know little what belongs to it, which proceeds from the ſcarcity of Wood, that does not allow them materials to work upon. So that for Chairs, Tables and Bedſteads, there are no ſuch things to be ſeen in *Perſia*: the Joyners buſineſs being only to make Doors and Frames for Windows, which they make very neatly of ſeveral pieces of wood join'd together, ſo that a man can hardly put a Tennis Ball through the holes where they put the glaſs. Nor can it be expected that the *Perſians* ſhould work like other *Europeans*, having no other Tools then a Hatchet, a Saw, and a Chizzel, and one ſort of Plainer, which a *Frenchman* brought among them.

Their nobler Arts are Writing, for Printers they know none. All their Books are writt'n, which is the reaſon they ſo much eſteem that Art. There was an *Armenian* who had ſet up a Printing-Preſs at *Iſpahan*, and had Printed the Epiſtles of St. *Paul*, the ſeven Penitential Pſalms, and was going about to Print the whole Bible, but not having the way of making good Ink, and to avoid the ill conſequences of the Invention, he was forc'd to break his Preſs. For on the one ſide the Children refus'd to learn to write, pretending they wrote the Bible themſelves, only to get it the ſooner by heart: on the other ſide many perſons were undone by it, that got their living by writing.

The *Perſians* uſe three ſorts of hands, the firſt is call'd *Neſtalick*, or the Set-hand: the ſecond *Shakeſte* or *Divanni*, which is their Court-hand: the third *Neskre*, or the Running-hand, very like the *Arabic*. They write with ſmall *Indian* Reeds; and ſay, that to write well, a man ought to lean ſo ſlightly upon his Pen, that ſhould a fly ſtand upon the other end it would fall out of his hand. When they write they hold their Paper in one hand to turn it according to the motion of the Pen, otherwiſe they could not make their daſhes large and free, as the Character requires. They make their Paper of Cotton Fuſtian, very courſe, brown, and of no ſtrength, for the leaſt folding tears it. They ſleek it with a ſleek ſtone, and then rub it over to make it more ſleek. Their Ink is made of Galls and Charcoal pounded together with Soot.

The *Perſians* reck'n four Languages among 'em. The *Perſian* call'd *Belick*, that is, ſweet and pleaſing. The *Turkiſh*, call'd *Sciaſcet*, or the Rodomontado Language. The *Arabian*, to which they give the Epithite of *Feſchiſh* or Eloquent: and the fourth, call'd *Cobahet*, or the Speech of the Country people. The *Perſian* in uſe among the Gentry is compos'd almoſt of all *Arabic* words: by reaſon that the *Perſian* is very barren. But the Gibbriſh of the Country people is ſo corrupt that they in the City can hardly underſtand 'em. The *Arabian* is the Language of the Learned, in which tongue their Books are written. The Language of the Court

is *Turkiſh*, but much more ſoft and elegant then at *Conſtantinople*. As for the *Perſian* Language, it is ſpoken in the Courts of the Great *Mogul*, and the Kings of *Golconda* and *Viſapour*, in all which Courts a Noble man would take it for an affront to be ſpok'n to in the *Indian* Language.

As for their Painters they only paint in miniature, and for Birds and Flowers they will draw them indifferently well: But for figures and ſtories they know not what belongs to any ſuch thing.

The *Perſians* are moſt excellent Artiſts for manufactures of Gold, Silk and Silver, of which their rich Carpets and Tiſſues are made: nor do their Gold and Silver Manufactures ever grow black or looſe their luſter by long wearing or lying by. There are abundance that work in Silk ſtuffs of all ſorts, and others that make Bonnets and Girdles of Gold and Silk. Others there are whoſe buſineſs it is to faſt'n flowers of Gold and Silver to their Taffata's, with gum water, of which the women make Shifts and Drawers. And now they begin to make ſuch large quantities of Taffata's, that they care not for the ſtuffs which are brought out of *India*, though they be much finer.

They alſo make great quantities of Linnen Cloth of all ſorts of colours, upon which they faſt'n ſeveral flowers with gum water, and ſome figures, though the Law forbid it. Which they learnt to do upon the *Armenians* carrying out of *Europe* ſome ill-favour'd cuts and pieces in diſtemper which they bought here without judgment: theſe pieces they hang before their doors, and thoſe hollow places in the walls where they put their Quilts and Carpets when they riſe.

The *Perſians* are excellent Artiſts at Damaſquing with Vitriol, or engraving Damask-wiſe upon Swords, Knives, and the like. But the nature of the Steel which they make uſe of, very much contributes to their Art, in regard they cannot perform the ſame work neither upon their own nor ours. This ſteel is brought from *Golconda*, and is the only ſort of ſteel which can be damaſqu'd. For when the workman puts it in the fire, he needs no more then to give it the redneſs of a Cherry, and inſtead of quenching it in the water as we do, to wrap it in a moiſt Linnen cloth: for ſhould he give it the ſame heat as to ours, it would grow ſo hard that when it came to be wrought it would break like glaſs. I ſpeak this to undeceive thoſe people who think our Scimitars and Cut-laſſes are made of ſteel of *Damaſcus*, which is a vulgar error; there being no ſteel but that of *Golconda* that can be Damask'd.

The *Perſians* are alſo excellent Artiſts at making Bows and Arrows, and ſuch other weapons as are us'd in that Country. As for Bridles and Saddles their Artiſts far exceed ours, eſpecially in their ſowing, which they do ſo neatly and with ſo much art with a kind of back-ſtitch, that it looks almoſt like an embroidery. There are an infinite number that live by dreſſing Seal-skins and Goat-skins, the firſt to make boots for the Gentry and better ſort of Merchants, the latter for the poor people.

There is alſo a ſort of earthen ware made at *Kerman* which is very fine, and being brok'n looks as white within as without. It does not endure heat ſo well as *Porcellane*, which has this quality, that if you powre never ſo hot liquor into a *Porcellane* cup, neither the foot nor the brims a-top will be any thing the warmer.

There are abundance of poor people that get their living by mending glaſs Tobacco-pipes, for when they are brok'n they join them together again with a certain maſtic made of lime, and the white of an egg, then with a Diamond-pointed piercer they make holes in the glaſs, and bind the pieces together with a thin Latten-wire.

The moſt conſiderable commodities of *Perſia* are the Silks which come out of the Province of *Guilan*. But there is not ſo much tranſported out of *Perſia* as men imagin. For formerly great quantities of Velvets, Tiſſues and Taffata's were tranſported out of *Perſia* into theſe parts: but now we make them better and cheaper in *Europe*.

There is alſo a vaſt quantity of flat ſilk tranſported out of *Perſia* into *Turkie*, *Muſcovy* and *Poland*, which the women uſe in embroidery: for the Colours being lively, they embroider their ſhifts, hankerchers, vails, and other linnen with it.

The Seal-skins and Goat-skins which are dreſs't in *Perſia* are tranſported by the *Hollan-*

Hollander into *India* and *Japan*. Great quantities alſo of both are tranſported into *Muſcovy* and *Poland*.

The *Ronas*, that famous Root, of which I have already ſpoken, is tranſported over all *India*, where there is alſo a great vent of *Perſian* fruits pickl'd in Vinegar, as alſo of their ſweet waters.

Their Piſtaches grow in great abundance about *Casbin*; Almonds from the Territories of *Yeſd* and *Kerman*, Raiſins from ſeveral parts of the Kingdom, eſpecially from *Schiras*: And their purgative Prunes, which they call *Alonbacara*, from the Frontiers that border upon *Tartary*.

Great ſtore of Quinces candied, and boxes of Marmaled made at *Balſara*, are thence tranſported into *India*, where they are bought up by the *Mahometans* and *Portugueſes*. For the *Banians* will eat none, for fear they ſhould by accident bury a fly in their ſtomachs.

Great ſtore of dry'd Fruits are brought out of the Country of the *Medes*, and tranſported to *Tocat*, to *Diarbequir*, *Nineveh* and *Dagdat*. Among the reſt a ſort of ſmall Abricots, very pleaſing to the taſte, which being boyl'd in water make a pleaſant ſyrrup, and are the only diet for the ſick in thoſe parts.

There are alſo great ſtore of painted Calicuts made in *Perſia*, which being courſe, are only worn and made uſe of by the poor, ſo that there is very little tranſported out of the Country, but what is carried into *Turkie*.

The *Perſians* alſo make a great deal of money of their Cattel; and to begin with their *Camels*, they ſell vaſt numbers of them into *Armenia* and *Natolia*. But the Governours of the Provinces are very unwilling to part with them; which very much abates the trade. For the *Turks* very highly eſteem the *Perſian Camels*, as being ſtronger than their own. They alſo ſell great ſtore of Horſes and Mules; but that trade is not ſo conſiderable, the chiefeſt part being only ſent into *India*.

As for their Sheep, 'tis a wonderful thing to ſee what prodigious numbers come out of the Province of the *Medes* and the Higher *Armenia*, and the Forraign Merchants come as far as *Tauris* and *Hamadan* to fetch them away. They drive them as far as *Conſtantinople* and *Adrianople*, and the greateſt part of the Mutton which is ſpent in *Natolia* and *Romania* comes out of *Perſia*, which very much enriches *Perſia* with ready mony. But when Lamb is in ſeaſon, as we travel with the Caravans, we meet at every turn with flocks after flocks, the leaſt of which conſiſts of a thouſand Lambs: and in regard there are ſome of thoſe Lambs that are weary, and lag behind, we buy them at a very cheap rate, the Shepheards that are not able to carry them, being glad to be rid of 'em.

Formerly the Merchant Fewellers brought ſome Turquoiſes of the old rock out of *Perſia*; but for theſe 15 years laſt paſt there have bin none found. The laſt time I was there I could only meet with three, which were but reaſonable. As for thoſe of the new rock, they are of no value, becauſe they do not keep their colour, but turn green in a little time.

CHAP.

CHAP. XIII.

Of the Juſtice and Policy of the Perſians.

THe Juſtice of the *Perſians* is very exact and very ſpeedy. Suits are determin'd upon the place without any need of Advocates or Proctors. Not but that the Officers of Juſtice are eaſie to be corrupted, but in their unjuſt exactions, which they carry as ſecretly as poſſibly they can, they are ſooner ſatisfi'd then the *Turks*: and if their injuſtice be diſcover'd, upon complaint to the King they are puniſht without mercy.

The *Kans* do Juſtice in their Provinces, as repreſenting the Kings perſon. Beſides that, the King has a *Divan Begui* in every City, and the *Kan* places under him a *Deroga*, who is like the Lieutenant Criminal in *France*. He has under him an *Aatas*, who is a kind of Captain of the watch; who goes about the ſtreets in the night to hinder diſorders, and carries all people to Priſon that he finds abroad at unſeaſonable hours, if they cannot give a good accompt of themſelves. There is alſo a *Kelonter*, that is, the chiefeſt or greateſt, who ſeems to reſemble the Tribune of the People among the *Romans*, or the Provoſt of Merchants in *France*. The *Kelonter* is only reſponſible to the King, who places one in every City, and it is his buſineſs to defend the People from the injuſtice and oppreſſions of the Governours.

Murther is ſeverely puniſh'd, nor will money ſave the Criminal. When the Murtherer is tak'n, they carry him before the *Divan Begui*, who makes quick work. For he delivers him to the Parents or kindred of the perſon ſlain, who carry him to the place of execution, and without any compaſſion torture him to death.

I remember the *Kan* of *Schiras* had a Favourite, who falling in love with a young *Perſian* Gentleman, would needs endeavour to have the uſe of his body. One day meeting upon the Road together, and lying at night under the ſame Tent, the Favourite about midnight came to his bed ſide, and after many ſollicitations would have forc'd him. But being violently reſiſted, the Favourite for madneſs to ſee himſelf diſappointed, and liable to be diſcover'd, ſtabb'd the young Gentleman to the heart, and fled to the Mountains. The Murther being divulg'd, the Mother, Widow and Siſter of the young man repair'd to the *Kan* for Juſtice, who willing to ſave his Minion, offer'd them money: but they ſcorning his proffer, threaten'd to complain to the King. The *Kan* being thereupon conſtrain'd to purſue his Favourite, at length took him and ſent him to *Iſpahan*, telling them that he would not judge of the Affair, but refer it to the King. The Mother, Widow and Siſter immediately follow'd the Murtherer to *Iſpahan*; and demanded Juſtice of the King with that eagerneſs, that though the King had an inclination to have ſpar'd the *Kan's* Favourite for his Maſters ſake, he was forc'd to abandon him, and to bid them pay themſelves with his blood. Immediately he was carri'd to the *Meydan*, where the Widow firſt ſtabb'd him to the heart with a Dagger, then the Mother took her turn, and after the Siſter; and then holding a Cup to receive his blood, drank every one a cup full to quench the thirſt of their revenge.

Nor are they ſo exact in the puniſhment of Murther only; for they puniſh diſorders in houſes of Debauchery with a proportionable ſtrictneſs, of which I will give the Reader two examples. A young *Hollander*, coming to *Iſpahan*, preſently put himſelf into a *Perſian* habit; and going in the evening to a houſe of good fellowſhip, met with certain *Perſians*, with whom he happen'd to quarrel, and being well beaten for his pains, thought it not convenient to ſtay any longer where he had bin ſo ill entertain'd. Thereupon the *Dutch* Interpreter went and complain'd to the *Athemadoulet*, who inform'd the King. The King immediately ſent for the people that had beaten the *Hollander*, and ask'd them why they abus'd a ſtranger? To which the others made anſwer that they ſaw no ſtranger, but only a man clad after the *Perſian* garb. Whereupon the King told the Interpreter, that if the *Dutch*-man had worn his own Country habit, his Subjects durſt not have abus'd him, but as the caſe ſtood, he had no reaſon to puniſh 'em. One

One day it happen'd that there was a great hubbub in one of thoſe houſes of debauchery, where the woman had proſtituted her own Daughter. The King inform'd of it, commanded the Mother to be thrown headlong from a Tower: and that the Daughter ſhould be torn a pieces by his doggs, which he keeps a purpoſe for ſuch chaſtiſements.

Above all things there is an extraordinary care taken for the ſecurity of the High-ways. For which purpoſe guards are ſet at convenient diſtances, who are ready to purſue upon the leaſt noiſe of a Robbery, and who examin people whence they come and whither they go. If they anſwer not as they ſhould,or trip in their Answers, they carry them before the next Governor. Thoſe *Radars* are ſo poſted over all *Perſia*, that you need no more then ſend to the places where they keep ſtation, to know what is become of any perſon that has committed a crime. For it is impoſſible to ſcape, all the Paſſes are ſo well guarded. If any one endeavours to travel through the Mountains or unfrequented roads, then the *Radars* who are in all places, ſeize ſuch perſons upon ſuſpition, for not taking the direct road.

As the *Caravan* was one day ſetting out from *Tauris* for *Iſpahan*,a poor fellow took an occaſion to rob a Cloak-bag during the hurly-burly of packing up,and fled croſs the fields not knowing his way: the Merchant miſſing his goods,complain'd to the Governour who having ſought for him in vain, ſent order to the Guards of the High-ways, to make a ſtrict examination, and to ſend the perſon to him ſo ſoon as they had ſeiz'd him. In a ſhort time the Thief was conſtrain'd to forſake his Cloak-bag and to come a thwart the fields for water. Who being examin'd by the *Radars* why he came alone by ſuch a by way, and not knowing what to anſwer, was carri'd to the Governour. He was ſoon convicted and condemn'd to death, for Thieves find no mercy in *Perſia*. Only they are variouſly put to death. For ſometimes they are ty'd to a Camels tayl by the feet, and their bellies rip't open. Sometimes they are buried alive all but their heads, and ſtarv'd to death: in which torment they will ſometimes deſire a Paſſenger to cut off their heads; though it be a kindneſs forbidden by the Law. But the moſt cruel puniſhment of all, is when they ſet the Thief a Horſe-back, with his extended Arms faſten'd to a long ſtick behind: then larding him with lighted Candles, they ſuffer the Candles to burn into his very bowels. Another and I met two in this miſery, who deſir'd us to haſten their deaths, which we durſt not do, only we gave them a Pipe of Tobacco according to their deſire.

As for thoſe that ſteal in Cities, they tye them by the heels to the tayl of a Camel, and rip up their bellies: and then as the Camel drags the poor creature along the ſtreets, while one goes before him crying, *The King has puniſh'd him for ſuch a crime*. If yet he be not dead,they hang him upon the next tree.

The *Radars* have little wages, which makes them uſe their Rhetoric to get what honeſtly they can out of the Travellers, to whom they tell long ſtories of their care for the ſecurity of the high-ways.

If it happen that a Merchant be rob'd, the Governour of the Province is to make good to the Merchant whatever he has loſt, according as he ſhall make out by his Oath or his Book. Nor dare the Governors deny ſatisfaction, fearing a complaint at *Iſpahan*. I my ſelf was rob'd of two Bales of goods, between *Lar* and *Schiras*, to the value of 1400 Piaſters, but upon complaint to the Governour upon my own oath and ſhewing him my Book, he pay'd me all my loſs in gold, and gave me a preſent in wine beſides.

The Poſts or *Shappars* are thoſe that carry the Kings diſpatches to the Governours of Provinces. When they are ſent any whither, the Kings Eſquire finds them a Horſe, and a man that runs to the end of the Stage, to bring him back again. If theſe Curriers meet a Horſeman upon the road, they have power to diſmount him, if their own be not ſo good, or be tyr'd: and the Horſeman muſt either run after his Horſe, or ſend ſome body to the end of the Stage. Sometimes theſe Curriers abuſing their power, within a quarter of an hour after they have chang'd their Horſe, if they meet another better mounted, they will take away his Horſe too. Nor dares the Horſeman reſiſt, though he be never ſo much too ſtrong; for there is no pardon for them that lay ſo much as a finger upon one of theſe *Shappars*; at other times they will pretend to take away a mans Horſe only

only to get money. But they are forbid to deal ſo by the *Franks*; and I have paſs'd by them, when they have ſaid nothing to me.

Their Government in relation to Belly-timber is the beſt in the world. For there is a *Mohteſeb*, who is the chief of the Government, whoſe buſineſs it is to ſet a rate upon all ſorts of Proviſion, being aſſiſted by three or four more Aſſeſſors. Every firſt day of the week there is a public Proclamation of taxe upon the weight of every thing. Which Aſſeſſors in the evening advize together againſt the next day whether to raiſe or abate the price before ſet. This order was eſtabliſh'd by the great *Sha Abbas*, and was in his raign more punctually obſerv'd then it has been ſince. By the by obſerve, that all proviſions of belly-timber are ſold by weight and not by meaſure: ſo that you may ſend a Child to Market; for if the Commodity be not weight, 'tis well if the buyer be ſatisfy'd with having his money again. For if the ſeller be diſcover'd to ſell by falſe weights, they are led about the ſtreets with a *Taktekolas*, or a Bonnet like a Bee-hive upon their heads, and a Bell about their necks to expoſe 'em firſt to the laughter of the people: after that they are fin'd, and receive ſo many drubs upon the ſoles of their feet.

If this good order were not obſerv'd in *Perſia*, the poor would ſuffer very much. For the handicraft tradeſmen that work all day in ſhops remote from their houſes, where their wives are continually ſhut up, eat nothing at noon but a little fruit in ſeaſon: and then in the evening when they leave work, they go to the Market and buy for their Families boyld or roaſt meat, of which there is great plenty. Therefore are they ſo exact, leaſt ſo many poor labouring men ſhould be deceiv'd.

One day a Baker of the City came to the *Kan*, complaining that the Judge of the Government had ſet too low a price upon bread, ſo that he ſhould be a great loſer. To whom the *Kan* made anſwer, that 'twas not his buſineſs to alter the price: bidding him go to the Magiſtrate that was concern'd. But the Baker believing the *Kan* could do any thing, ſent him a preſent of fifty Tomans. The *Kan* ſeeing the ill deſign of the Baker to oppreſs the poor people, and the ill opinion he had of him as a ſeller of Juſtice commanded him to be carri'd to the *Piazza*, and there to be drub'd upon the ſoles of his feet till he pay'd the other fifty Tomans, which the *Kan* forthwith diſtributed to the poor, and caus'd the price of bread to be abated inſtead of raiſing it.

CHAP. XIV.

Of the Manners and Cuſtomes of the Perſians.

THE Manners and Cuſtomes of the people are uſually correſpondent to their Religion. The *Perſians* never preſerve the name of their Predeceſſors, but like the *Jews*, for diſtinction ſake, ſay, ſuch a one, the Son of ſuch a one. When they Circumciſe a Child and give him a Name, they write three or four Names like Lots in Paper, which are drawn by a Child, and which the Child draws, that is the Name of the Child. The women that are barren, ſwallow that which is cut from the Child, believing it will make them conceive.

The *Perſians* are generally very inquiſitive after the time to come, conſulting their Aſtrologers like Oracles: The King has always two or three by him, to tell him the good or bad hour. There is an *Almanac* which is ſold every year in *Perſia*, which they call *Tacuim*; but is indeed an Ephimerides, containing the Longitudes and Latitudes of the Planets, the Conjunctions and Oppoſitions; and other ſuch things. This *Tacuim* is full of predictions about Wars, Sickneſſes and Famin. It ſets the proper ſeaſons to put on new cloathes, to let blood, to Purge, or travel, with many other inſtructions of the ſame nature. They give great credit to this *Tacuim*, and they that can get one, govern themſelves in all things according to the Rules there ſet down. Others to know the ſucceſs of their affairs, go to

a Doctor of the Law, and deſire him to open the *Al-couran*, and to tell them the iſſue of their buſineſs. Thereupon the Doctor muttering ſome ſtrange words, opens the Book, and if he meets with affirmative commands, he declares the undertaking ſhall proſper. If negatives, he diſſwades from the enterprize. I remember a Gardiner belonging to the Capuchin Friers, would needs go to one of thoſe *Moullah's*, to know whether he ſhould get by an Ox that he was about to buy. Whereupon the *Moullah* aſſur'd him he ſhould reap great profit by his bargain: but quite contrary, the Ox dy'd upon his hands within three days, to the great aſtoniſhment of the Gardiner. When a Capuchin tax'd the *Moullah* for the falſities of his pretended Art, the *Moullah* reply'd, that God knew that the Gardiner would ſpend his Money upon lewd Women, and therefore took from him the means and ſupport of his debauchery.

Alcouran is the Book of the Law, ſo entitl'd for its excellency, as we ſay, the Bible.

They alſo uſe a ſort of divination, which is call'd *Rambé*, by even or odd, the Maſters of which myſtery, call'd *Rammals*, keep Shops on purpoſe to delude the people. When they ſee people coming, they have perſons ſuborn'd on purpoſe; who holding out their hands ſhut, ask the *Rammal* what he thinks they have in their hands. The Rammal at firſt ſeems to be at a ſtand; throwing certain Dice, call'd *Kiabetain*, the ſpecks whereof are ſome even, ſome uneven; but when there are people enough gathered together, he tells point by point how many ſpecks his fellow-Cheat has in his hands. Who counterfeiting aſtoniſhment, encourages the poor ſilly creatures that ſtand gazing, to ſpend ſomething for a lye which they ſell them. They alſo make uſe of the *Faal*; which is to open a Book, & by numbers even or odd, to prognoſticate good or bad fortune. In their interpretation of dreams, the Interpreter foretells the future to him that enquires conformable to what he ſays he ſaw in his dream. He has a great Book lying before him, full of little Pictures and *Groteſco*-work, wherein he ſtrives to ſhew the people ſome Fantaſm or Apparition, which they will tell you they ſaw in the night. Theſe cheats are uſually practis'd about the Palace, where all the idle people flock together; as alſo upon the Road to *Zulpha*, where they lye upon the Road to catch the ſilly Paſſengers.

The *Perſians* are mightily addicted to ill language, and foul-mouth'd reproaches. So that when two men fall out, inſtead of fighting with their fiſts, they fight with their tongues, and curſe one another. But they never blaſpheme God: for if they ſhould hear one ſwear, or wiſh themſelves at the Devil, they would cry out in an aſtoniſhment, *Is not that Fellow a fool to give himſelf upon truſt to the Devil, and renounce Paradiſe?* When they would affirm any thing to be true, all their Oaths are *Ser-azire-ſha, By the King's beloved head*; or, *Erva pigumbir*, by the Spirit of theProphet. I remember once at *Galata*, walking with ſome of the *French* Embaſſador's Servants, we ſaw two *Turks* at Cuffs; after they were parted, one of them gave the other a thouſand curſes; to which, the other reply'd no more than only this; I wiſh, ſaid he, thy Soul may have no more repoſe in Paradiſe, than the Hat of a *French*-man has in this World, alluding to our manner of ſalutation, and putting off our Hats ſo often as we do.

The *Perſians* are naturally great Diſſemblers and Flatterers; and they make it their ſtudy to acquire eſteem and applauſe. They love to give and receive Preſents: more eſpecially to preſent the King. Which Preſents are valu'd, and according to the eſtimate, they muſt ſend ten *per cent.* to the Serjeant Porter, and five *per cent.* to his Deputy: which, if they do not pay willingly, they are forc'd to pay: which I ſaw the Deputy of the *Holland*-Company forc'd to do.

The Luxury and the Expences of the *Perſians* is exceſſive, as I have in ſeveral places obſerv'd. And though it be againſt the Law of *Mahomet* to make uſe of Gold or Silver-plate, which ſets aſide that metal only for Commerce and for Money; none but the poor obſerve that Law, for the rich make no ſcruple to tranſgreſs it.

The *Perſians* are very much accuſtom'd to make mutual Viſits one to another at their ſolemn Feſtivals, and to wiſh one another good cheer, and a merry ſeaſon. The more noble ſort ſtay at home to expect the Viſits of their Inferiors; after that they get a Horſeback, and return their Viſits. The *Curtiſans* continue their Viſits all the year long, and going to the Noble-mens Houſes, ſtay in the great Hall till they come out of their *Harams*. Whither, when the Noblemen come,

they lay their hands upon their ſtomachs, and bow, which is their manner of ſaluting the Company that tarries for them. After ſome few Compliments, they get a Horſeback, attended by all their Viſitants, who accompany them to the King's Houſe, in expectation of ſome kindneſs, by vertue of their favour. The favours which the King uſually does to ſuch people, is to ſend them to the Governours of Provinces with a Hawk or a *Calaat*, with order that the ſaid Governours remember the Serjeant Porter.

The *Kan* being advertiz'd that the *Calaat* is coming, he rides forth of the City to meet it, attended by all his principal Officers, the chief of the City, and the greateſt part of the Inhabitants. The Juglers alſo muſt give their attendance, together with the Drums and Trumpets, and all the Muſick-makers. They rendezvouz uſually in a Garden one or two leagues from the City, where the King's Meſſenger ſtays with the *Calaat*. So ſoon as the Governour perceives him, he makes a low obeyſance, and a Prayer for the King; giving God thanks for that the King is pleas'd to preſerve him in his memory: then he puts on the *Calaat*, which is according to the quality of the Governour: ſometimes the Robe alone; ſometimes Robe and Cloak: ſometimes Robe, Cloak, Girdle, and Bonnet; to which, if he be a Grandee, are added the Scimitar and Dagger: which method is alſo obſerv'd toward Embaſſadors. When the *Kan* has put on the *Calaat*, he returns to the City with all his Retinue, goes to the King's Houſe; (for the King has a Houſe in every City,) kiſſes the Columns of the Gate, and makes certain other Prayers for the proſperity of the King: At length he rides home, where he makes a great Feaſt, ſhewing the *Calaat* to all perſons that come to him, who by way of complement cry *Moubarek-baſhet*, that is, *may it be bleſt, and prove a good omen.*

The *Perſians* are not much addicted to play: for beſides, that the Law forbids it; the *Meſhaldar-Baſhi* has a power to fine and puniſh Gameſters, as I have ſaid already. For which reaſon he has ſpies, to which the meaner ſort of people dare not refuſe entrance into their Houſes: but the richer ſort laugh at 'em; and will give 'em nothing. Among the *Perſian* Games, there is one game at Cards which the *Perſians* call *Gengefé*. We have but four diſtinct marks upon ours, but they have eight. They alſo play at a kind of Cheſs, and at *Trictrac*; which two Games are moſt in uſe. The Shopkeepers play in the Streets with little Marble-bowls, not much unlike our Childrens Bowling-ſtones. But as for Bowling-greens, or Tennis-Courts, they know not what they mean.

Neither the *Perſians* nor any of the Eaſtern People accuſtom themſelves to walk as we do. And therefore when they ſee us walking to and fro together in a Garden-Ally for two or three hours together, they are amaz'd. They only ſpread a Carpet in the faireſt place of the Garden, and ſet themſelves down to contemplate the verdure of the place: and if they riſe, 'tis only to pull the fruit from the trees. For they love to eat what they gather themſelves, never caring for what others have handl'd.

The Men never dance, only the Women of Pleaſure, which are always ſent for to their Feaſts; where they dance open-fac'd, and ſhew a thouſand poſtures to diverti ſe the Company. Their juglers are every jot as good as ours; but whereas ours make uſe of Balls, they ſhew their tricks with large Hen-eggs. Their Dancers upon the Ropes far exceed ours. I have ſeen ſome of them that have ty'd a Rope to the top of a high Tower, and faſten'd the other to the ground, and then walking up to the top with their counterpoiſes in their hands, have laid themſelves upon the Rope upon their backs, and have ſlid to the bottom with a ſwiftneſs like lightning.

The *Perſians* are altogether as ſuperſtitious as the *Turks*. Before they ſay their Prayers they are oblig'd to waſh: every one having a Reſervatory for water in his own Houſe, which is always full of water. They plunge their heads in the water, waſh their mouths, rub their forheads; and if a man ſhews them any naſtineſs in the Veſſel, there's water enough, they cry, for purification; though, if it be Pond-water, it muſt be four or five foot deep. But if it be Running-water, the leaſt quantity in the World ſerves to purify 'em, and render 'em fit to pray: while they ground their beliefupon this maxim of the Law of *Mahomet*, that if it ſhould run through *Piſhkill*, or Camels-dung, it would be ſufficient for purification. There is one ſort of waſhing appointed by their Law, which is, to go to their

Baths

Baths after they have been with their Wives; and there are ſome ſo ſuperſtitious as to go there every day. Theſe Baths are round Chambers, ſo cloſe, that there is no light but what comes from little round windows made in the top of the roof. In the firſt place, there is the *Kraſiné*, which is a Chamber ſeven or eight foot ſquare; where, in the middle of the Room, is a great Copper-plate, in the form of a flat Baſon, and underneath they make a fire of Bruſhes or Horſe-dung: ſo that the Plate heats all the water which is in the Chamber: When it is hot enough, a ſervant belonging to the Bath goes up to the Terras, and winds a horn, to give notice to them that have a mind to come. Should a *Perſian* or a *Mahumetan* miſs once in eight days, he would feel an itching all over his body not to be endur'd. For the pores, which the heat of the Bath had open'd, coming to be ſhut, the vapours of the body not able to get out, prick and tickle the skin. The Men go early in the morning, and ſtay till two hours after Sun-riſing: At the entry of the Bath is the place where they undreſs; and when they are ſtript all but the ſecret parts, which they cover with a napkin, they pour hot water upon their ſhoulders; and then comes a man and rubs off all the ſweat and filth of the Body with a coarſe Cloath; after which they plunge themſelves into a Reſervatory of hot water, which they call *Kolletain*. But theſe common Baths are very dangerous, and many people of both Sexes have got the fowl Diſeaſe, who were never addicted to impurity.

There are alſo in *Perſia* hir'd people, which they call *Saka's*, whoſe buſineſs it is to give water to the people as they go along the Streets. Their Barbers are very neat, and ſurpaſs ours for lightneſs of hand; for a man can hardly feel their Raſors. They have alſo a Knife to pare the nails of the hands and feet, which they do very dextrouſly. As for their Beards, thoſe that belong to the Law cut it with Sciſſers, but they leave it not ſo long as the *Turks* do, by much. But the Courtiers and Souldiers ſhave all off, except from their upper-lips, where they take it for a mark of great honour to wear long *Muſtaches*, which they ſay is the ornament of the face.

The habit of the *Perſians* is a Robe which they call *Cabaye*, that comes down a little below their knees. This is of very fine quilted Cloath, well cotton'd in the Winter, but much thinner in the Summer.. Theſe Linnens would be very cheap, but that the Perſons of Quality change their Robes every day. Their Sleeves are long, and cloſe to their arms, and reaching as far as the wriſt. The Robe is fit to their Bodies as far as the Waſt; but then it is made wide and looſe. Over this they wear a noble Girdle of Silk, adorn'd at the end with flowers of Gold, over which they were another Girdle of fine *Kerman*-wool. The richer ſort are ſo vain as to wear three Girdles, two of Silk, and one of *Kerman*-wool, which is ty'd uppermoſt. Under the Robe or Veſt they wear a ſhort Waſtcoat of flower'd Fuſtian quilted, their Shirts being of Silk of divers colours. They uſe as little Soap in *Perſia* as they can; for Soap is very rare in *Perſia*. When we come out of the *Indies*, we are forc'd to bring with us Linnen enough to ſerve us for ſix months, and then to carry it back again; for they waſh much better in *India* then in *Perſia*. Their breeches being of Silk, come down to their Ankles, without any codpieces. Their *Seſſe*, or Bonnet, which we call a *Turban*, is made of a piece of fine Silk mingl'd with Gold, being in form much like our large Pompions: the top thereof is a little flat; and here it is that the end of the Silk being garniſh'd with flowers of Gold and Silver, ends in a kind of Poſie. Theſe Bonnets are very heavy, eſpecially thoſe that are for the moſt part nothing but Gold and Silver. The meaneſt of thoſe is worth 200 Crowns; but there are ſome which the King and the great Lords wear, that are worth four or five hundred. You ſhall ſeldom meet an Officer of any Quality that does not wear a rich Jewel in his Bonnet. The Courtiers and Souldiery wear their Daggers upon their ſtomachs, ſtuck in their girdles. The meaneſt Souldier inlays the handle and ſheath of his Dagger; but the Grandees have them all beſet with Pearls. There was in the handle of *Sha-Abbas* the Second's Dagger, a Diamond of above ſixty Carats, which, with ſome other Stones that belong'd to it, was valu'd at 13000 *Tomans*, or 200000 Crowns. Over their Veſt they wear a Juſticoar, much like ours. It is faſten'd at the top with a button: and moſt uſually they have nine tufted buttons before ſet by three and three at an equal diſtance: but they only

ſerve for ornament. This Juſticoar is either of Cloath, or Tiſſue; which in Winter is lin'd with *Martins*, or elſe with a grey Lambskin that comes from *Koraſan*. And indeed the *Perſians* love diverſity of colours in their habits: for their Juſticoar is of one colour, their Veſt of another, their Breeches of another; and their Shooes, eſpecially the Womens, are green, red, yellow, or violet. The Girdle and *Turban* are always of ſtrip'd Stuff, unleſs it be the *Moullah's*, which are always plain.

Beſides all this, in the Winter they wear a long Cloak down to their heels, with ſleeves of the ſame length, lin'd with rich Furs. The Perſons of Quality, and ſome of the meaner ſort of people make no more of Cloath of Gold and Siver, then we do of Druggets. A man that has but ſeven or eight *Tomans* a year, ſhall ſpend five in Clothes; which exceſs in habit is crept down among the Rabble, ſo that a man can hardly tell the Servant from the Maſter. And it is a Proverb among the *Perſians*, *Corbebé Lebas*, fine Clothes make Men eſteem'd at Court. Neither *Sha-Abbas* the Second, nor his Grandfather *Sha-Abbas* the Firſt, would allow of this diſorder, but that Men ſhould go clad according to their conditions. For one day, ſeeing one of his Servants with a pair of Cloath of Gold-breeches, demanded what wages he had? but when he underſtood that it was nothing neer ſufficient to maintain him at that rate; to deter others from the like vanity, he order'd him ſo many *Baſtinadoes* upon the ſoles of his feet, that he dy'd in a few days. Others ſay that the Fellow being ſurpriz'd at the King's Queſtion, made him anſwer, that being troubl'd with the Gout, he had been adviſ'd to wear that ſort of Stuff for its warmth. To which the King reply'd, that he had been told a very bad remedy, and that he would ſhew him a better and a ſhorter way to cure the Gout, and ſo commanded him to be drubb'd, as before is related.

In regard it is very cold in *Perſia*, they make uſe of three ſorts of Furs. The Lamb and Fox's skin for the meaner ſort, together with the Cat's and Fox's skin. But the third ſort, which is the *Martin*'s Fur, is for Grandees of the Court, and other Perſons of high Quality. They have alſo a way to make Caſſocks that will keep out the rain, the wind, and the cold, which are made of *Kerman*-wool, as our Felt-makers make their Hats.

And now I have ſaid 'tis cold, give me leave to tell ye how they warm themſelves. In all Houſes there are little Chambers, in the middle whereof there is a ſquare hole about a foot deep, and three or four foot long, according to the bigneſs of the Chamber. Over the hole is a thing like one of our *Tabourets*, which covers the hole with a large Carpet, to keep in the heat of that which is kindl'd in the hole; ſo that being plac'd under the *Tabouret* as far as the waſt, though as cold as ice before, in a minute you ſhall be almoſt in a ſweat, and be ready to fall a-ſleep, if you take not a great care. All the Nobility have Chambers with Chimneys, where they ſet the Wood upright; the Mantle-tree comes forward, low, and ſemi-circular. It is two or three foot deep, and as many wide, to avoid ſmoaking.

They are full of their Compliments, which they call *Travezea*: and their manner of ſalutation is quite different from ours. For they never uncover their heads, but bow, and lay their right-hand upon their breſts. When they come into the company of their Betters, they fall upon their knees to ſet themſelves upon their heels, which is a mark of reſpect.

The Women in *Perſia* are very richly habited; but their habit is all of a piece, though little different in ſhape from the Mens. It is open before, and comes not down below the calf of the leg. Their Girdle is not ty'd faſt, but hangs careleſly: their Sleeves are alſo cloſe to their arms, and reach to their wriſts. Upon their heads they wear a little Bonnet rais'd like a little ſpire, and adorn'd with pretious Stones, according to their Quality; from which Bonnet falls a veil behind, which is very graceful. They wear Breeches like the men, and their Shooes are almoſt like theirs. The Women of *Ormus* wear only a ſingle pair of Breeches with a ſhift over them. The *Armenian* Women wear beſides, a little Juſticoar without ſleeves, and upon their heads, a fine Linnen-Coif ty'd under their chins. Their hair is gather'd into a long treſs, to which they ſometimes add more, which is falſe, to make a long lock that is done

up

up in a Velvet or Sattin-Caſe embroider'd, and hangs behind down to the waſt.

Handſome Women are very plentiful in *Perſia*, as well the tawny as the white. For the Merchants that bring both from all parts, chooſe the handſomeſt they can pick out. The white Women are brought from *Muſcovia*, *Poland*, *Ciraſſia*, *Mengrelia*, *Georgia*, and the Frontiers of *Tartary*. The black from the coaſt of *Melinda*, and the Red-Sea.

The *Perſian* Women are ſeen by none but their own Husbands. They are very idle in their Houſes, not ſo much as looking after any thing of Houſewifery. Indeed every thing is at the Husband's diſpoſal, ſo that the Women are rather Slaves then Wives. They ſpend their time in taking Tobacco, after ſeveral faſhions. When they go to the Baths, ſhe's the Woman that wears the beſt Clothes, and brings the beſt Collation. They that have Slaves, cauſe 'em to rub their arms, their legs, and their thighs, till they fall aſleep; having no other divertiſement in their voluptuous Priſon. The higher a man is in dignity, the more he glories in having a great number of Wives and Slaves; and his abſolute power keeps them in order either willingly, or by conſtraint.

There are two ſorts of Eunuchs for the guard of the Sultaneſſes and the Wives of the Nobility: Some are white, but they never come neer the Women, but are order'd to guard the firſt doors of the *Haram*. The others are black, frightful to look upon, and flat-nos'd; who attend only upon the Women. If there be a neceſſity for a Woman of Quality to go abroad, the Eunuchs go before and behind with Battoons in their hands, to make the *Corrouk*, and drive all the people out of the way. When the King goes into the Countrey, if any one be aſleep in the high-way, and be perceiv'd before he wakens, he is immediately cut to pieces as he lies. In the time of *Sha-Abbas* the Second, one of the Fellows that help'd to ſet up the Womens Tents, being weary, fell aſleep in one of them upon the ground. When the Women came, they, ſeeing a man aſleep, ſet up a ſhrieking; upon which, the Eunuchs coming in, wrapt up the Fellow in the Carpet as he lay, and carrying him into the Fields, buried him alive, Carpet and all.

CHAP. XV.

Of the Diſeaſes of Perſia, *and the manner of curing them.*

THE *Perſian* Children are ſeldom ſick of the ſmall-Pox, but in lieu of that, they are very ſubject to Scald-pates, till ten or twelve years old. Which, it may be, proceeds from their ſhaving ſo young, and ſo often: for they ſhave at five or ſix months old, and two or three times a week.

As to the Pox, the *Perſians* would be more troubl'd with it, but that the dry Air of the Countrey is an enemy to it: beſides, they never lye twice with the ſame Woman, without going to the Bath to ſweat out the venom of that diſtemper. As for the Gout, or Gravel, the *Perſians* know not what it means: But the *Armenians* are troubl'd with the latter, eſpecially thoſe that in their youth accuſtom'd themſelves to drink more Wine then Water.

To thoſe that are troubl'd with the Cholick, they uſually preſcribe the eating of Horſe-fleſh; and I have ſeen many cur'd by that means.

Generally the *Perſians*, eſpecially the rich, or thoſe that have wherewithal to live handſomely, are much leſs ſubject to Sickneſs then the people of *Europe*. Some take the reaſon to be, becauſe of their *China*-drink, which they drink every Spring, boyling an ounce in three pints of water, and ſo continuing the Doſe for ten or twelve days one after the other: all which time they keep a very moderate diet, and eat no fruit for a month together. This drink cauſes the Patient to ſweat; and the ſweat being wip'd off, dyes the Linnen, nay the very walls of the Chamber of a yellow colour. As for any method of Phyſick, they have none in *Perſia*.

For

For the *Dyſentery*, they take ſower Curdl'd-milk, with Rice unbruis'd boyl'd in water, to which they add a little Rhubarb powder'd.

At the beginning of a Diſeaſe they forbid Bread, and inſtead thereof preſcribe Rice boyl'd in Hen-broath, or ſometimes in fair water. For diet is the chief Remedy which the Phyſitians preſcribe in all Diſeaſes, and account moſt ſoveraign. Indeed the remedy is well preſcrib'd in many diſtempers; however it is by them never preſcrib'd according to reaſon or method, but only according to cuſtom; whereby it often comes to paſs that they forbid that which is good, and preſcribe that which is bad. If the Patient be ſo poor as not to be able to ſend for a Phyſitian, two or three men ſet him upon an Aſs, with a Scarf about his neck, which denotes him to be a ſick perſon, and ſo lead him to the Phyſitian; who preſently feels his Pulſe, lets him Blood, and by and by taking his Pen in his hand, in a ſmall piece of Paper preſcribes more Hog-waſh at one ſtroke, then three mens bellys are able to contain.

When a Phyſitian is call'd to a Conſultation, he pretends not to take any Money: But his *Atar* or Apothecary finds a way to have the Doctor ſatisfi'd for his pains. They never permit the Sick to change their Linnen, how naſty ſoever it be. When they come home to the Patient, though they find him ready to expire, they tell the Servants that he will certainly recover; but then, on the other ſide, they go to the Parents or Kindred of the Patient, and tell them that the Patient is in a deſperate condition, and cannot live. By this means they ſave their credit; for happen what will, they have told truth either of the one ſide, or the other.

CHAP. XVI.

Of the diviſion of Time among the Perſians.

THE *Perſians* divide the natural day into four parts. The firſt is from Sun-riſing to Noon; the Second from Noon to Sun-ſet: The third from Sun-ſet till Midnight; and the fourth from Midnight till Sun-riſe. At Midnight, Morning, and Sunſet, they make a moſt horrible din in every great City, of Kettle-Drums, Haut-boys, Latten-Baſons, and other Inſtruments: upon which there are certain men hir'd to play for a quarter of an hour together, in ſome place where they may be heard all over the City. They have alſo great Cornets, about ſeven foot long, with deep mouths, which may be heard above half a league. But theſe Cornets are never us'd but in Cities where the *Kans* or Governours reſide. Theſe Inſtruments are alſo always employ'd at their great Solemnities; as alſo when the King creates any new Officer or Governour. Theſe Inſtruments have alſo a priviledg to play at all Houſes where they underſtand there is a Male-child born. The meaner ſort dare not refuſe 'em; but the Nobility value not their priviledg of a ſtraw.

The *Perſians* in the computation of time make uſe of Lunar-months. The firſt *Mouharrem*, the ſecond *Cepher*, the third *Rebia-el-Avel*, the fourth *Akner*, the fifth *Gemadil-Avel*, the ſixth *Gemadil-Akner*, the ſeventh *Regeb*, the eighth *Shaabon*, the ninth *Ramezan*, the tenth *Shaval*, the eleventh *Zikadé*, the twelfth *Zilhagge*. And every Month begins from the firſt appearance of the *Creſcent*.

In their Aſtronomical Accounts, and the Calculations of the Longitude and Latitude of the Planets, for the compoſing their Almanacks, they make uſe of Solar-months, thus call'd: *Azar* 31 days. *Onzon* 30 days. *Ajar* 31. *Harizon* 30. *Temouzé* 31. *Ab* 31. *Eiloul* 30. *Techrion-el-Avel* 31. *Techrion-el-ilani* 30. *Ranon-el-Avel* 31. *Kanon-Elſani* 31. *Shaabat* 28 or 29, anſwering to our *February*. The firſt month *Azar* begins upon our eleventh of *March*: ſo that it anſwer'd to our month of *March* before the *Gregorian* Reformation. Therefore they call this month *Mah-Roami*, or the *Roman* months. They alſo make uſe of the *Egyptian* months, which are thus call'd: *Terverdin*, *Erdi-be-hoſt*, *Kourdad*, *Tir*, *Mordad*, *Sheriver*, *Mohré*,

Mohré, Abon, Azer, Dei, Bahmen, Eſpendarmouzé,. The firſt month, *Ferverdin*, begins with the Vernal Equinox, every month not containing above 30 days, adding the five which remain to the end of the year,which they call *Kramſi Mouſtrelzé*.

The day of the *Vernal Equinox* is the firſt day of the year,which they call *Neozonze*, and is one of their Principal Feſtivals. For that day all the Grandees appear at Court, and preſent the King according to their quality. If they can meet with nothing that is rare, they preſent him in Ducatts of Gold,and there are ſome that preſent him to the number of ten Thouſand. They alſo give God thanks for preſerving them to ſee the new year, and for preſerving the fruits of the Earth from bad ſeaſons,for the Corn is by that time well come up.Upon this firſt day of the year, if a *Perſian* has not money to buy him a new habit,he will go and mortgage his own body to have one. So proud and luxurious are the *Perſians* from the higheſt to the loweſt.

CHAP. XVII.

Of the Feaſts and ordinary Diet of the Perſians.

THe *Perſians* are nothing eager after delicacies or dainties; both the nobler and the meaner ſort being very temperate in dyet. In regard that wood is ſo ſcarce and dear about *Iſpahan*, they never eat boyl'd meat above once a day: and as for their Dinner which they call *Shate*, it conſiſts of bread, cheeſe-curds, milk, burnt wine, melons and other fruits in ſeaſon, to which the rich add wet and dry ſweet-meats: At night their uſual food is *Pilaw* and roſt meat. They buy their Proviſion from hand to mouth, eſpecially the *Mahumetans*, which is a double charge. But for the *Armenians*, they live thriftily, and buy at once a good quantity of proviſions to laſt for ſo long time.

Muttons, Kidds, Pullets and Pidgeons, are the uſual dyet of the *Perſians*; for as for Beef they very rarely eat it. The King and the great Lords will eat a piece of a Hare ſometimes when they have been a hunting: but when they have kill'd a wild Boar, they ſend it always to ſome Chriſtian, in expectation to be preſented for the honour done him. They have no diverſity of Victuals or made Diſhes in *Perſia*, their dyet being more proper to ſatisfie hunger, then to pleaſe a nice palate. Mutton and Lamb would be very good in *Perſia*, if they knew how to roaſt it our way. But the *Perſians* roaſt only at an oven, which is a hole made in the ground two foot and a half broad, and five or ſix foot deep. They burn nothing but buſhes, and a kind of Turf mix'd with the dung of Cattel, and dry'd in the Sun. There are ſeveral roaſting Cooks at *Iſpahan*, that roaſt a whole Sheep at a time, where he that comes to buy may have as much cut out as he pleaſes. Other Cooks ſhops are only for boyl'd meat or rice: their fruits which they pickle up in Vinegar being the only ſawce which they have.

As for their Bread it is very white, for they have wheat enough to furniſh the whole Kingdom. They bake every day, making up their Dow in the form of a thin Cake, ſtrow'd over with *Seſamum*. They bake theſe Cakes in their Ovens in the ground, covering the batch over with little round flint ſtones, that are quickly hot and retain the heat. At *Iſpahan* they make a great fire in an earthen pot, and when it is hot they ſpread the Dow againſt the ſides of the pot. The *Armenians* make a ſort of bread as thin as Paper, which they bake upon a thin Iron plate which is as thin as paper. Their Plate and Diſhes are of red Copper tinn'd within ſide. For they are forbid to make uſe of Silver by the Law of *Mahomet*. Nor does the King uſe any other then Gold Plate, of which he has great ſtore. They have alſo a ſort of *Porcellane* made at *Kerman*. To eat their broths they make uſe of wood'n ſpoons: for as for their rice, which is thick, they take it up in their fingers,and wipe their hands upon their handkerchiefs.

The firſt thing ſet upon the Table is the Pipe, the Tobacco, and the diſh of Coffee;

Coffee; and indeed thus it is that they begin all their debauches. They ſuck and ſmoak of their Tobacco through water in a long glaſs bottle, by which means it comes cool into their mouths: elſe they would never be able to take it all day long as they do. They ſing very little in their Cups: but they recite a vaſt number of wicked Verſes, which they rehearſe with a great deal of gravity. They are ſo accuſtomed to take Tobacco, both men and women, that a poor tradeſman that has not above five *Sous* to ſpend, will lay out three of them in Tobacco. If they had none, they ſay they ſhould not have *damaque*, that is, gladneſs in their hearts. Many will confeſs that their exceſſive taking Tobacco is hurtful; but if you tell 'em of it, they anſwer in a word, *Adedehond*, *'Tis the cuſtome.*

Beſides their Tobacco they have alſo *Opium* made of Poppies, cut as they grow, out of which they draw the juice and make it into Pills. They take no more at firſt then the head of a pin, increaſing their doſe by degrees, till they come to take the quantity of half a wall-nut. When they are come to that pitch they dare not give over, for fear of endangering their lives, or addicting themſelves to drink wine. In their youth you ſhall ſee theſe *Theriakis* or *takers of Opium*, with pale penſive and dejected countenances, and the uſe of their ſpeech almoſt loſt: If they omit to take for a day together this ill-continued drug that heats their brains, and cauſes them to act ridiculouſly and to talk idly, when it has done working, they are as cold and ſtupid as before, which obliges 'em to take it again. For this reaſon they are ſhort liv'd: or if they do live till forty, they complain heavily of the pains that proceed from the cold venome of the herb. They that have a mind to kill themſelves, ſwallow a large piece, and drink Vinegar after it, to prevent the relief of any other Counterpoyſon, and ſo they dye ſmiling.

They have another ſort of drink to make themſelves merry, which they call *Kokemaar*, compos'd of boyld Poppy ſeed. They take it in broth, and there are particular houſes call'd *Kokemaar Krone*, where people meet to diverti ſe thoſe that ſee the ridiculous poſtures which that intoxicating drink cauſes them to ſhew. Before it works they quarrel with one another, and call one another all to naught, but never fight. When the drug begins to work, they grow friends; and ſome are for making complements, others for telling a long tedious ſtory, which renders them very vain. They have alſo another ſort of liquor, which is call'd *Bongue*, very bitter, being made of the leaves of Hemp and ſome other drug mix'd with it. It makes thoſe that uſe it ſhamefully fooliſh and ridiculous, which is the reaſon the Law has forbid that and not the former. The *Usbecks* have brought into *Perſia*, the Cuſtome of taking in Pipes *Tchouherſe*, which is the flower or rather the woolly ſubſtance which is found in hemp-cloſes. This fills the head with ſtrange conceits, ſometimes pleaſant and ſometimes furious; thoſe that take it being quite beſides their ſences for two or three hours.

Their Feaſts are thus order'd: The gueſts come in the morning to the houſe whither they are invited, and all the day long they ſpend their time in taking Tobacco and telling ſtories. Between whiles they have Sweetmeats, Coffee, and Fruits ſet before them. In the evening the *Sofra* is ſpread, and the table ſerv'd with boil'd and roaſt. If the perſon that treats be of any quality, he has a kind of a Governour of his houſe, that ſits upon his heels with a Ladle or great wooden ſpoon in his hand. Then the Inviter makes his complements to the chief of his gueſts, aſſuring him that the entertainment is only provided for him, only at his command he is ready to let the reſt ſhare with him. The Complements being thus paſs'd, the Governour of the Houſe with his great Spoon puts rice and meat upon the little plates, which the ſervants preſent by equal portions to every one of the gueſts. Then they fall too, taking out the rice by handfuls, and the meat with their fingers. Sometimes they mix curdl'd milk with their rice and meat, and making up a lump of all together as big as a Tennis ball, put it all in their mouths at a time, which is the reaſon they never ſit long at Table; one making room for another till they have all done: for as ſoon as one has done, another comes into his place without any farther Ceremony. They have ſeveral Liquors in the room in *Porcellain* Veſſels, but at meals they only drink to drive down their meat and to prevent thirſt. When all is done, they bring a Baſon with an Ewre full of hot water to waſh their hands and faces. After which the Inviter complements his gueſts, and every one returns home; at which time

time the ſervants are very diligent to bring every man his ſhoes, in hopes of ſome little piece of ſilver.

The *Armenians* entertain their friends in the ſame manner; only that they begin their Feaſts with a cup of ſtrong water, and ſome ſweet-meats, after which they give a couple of hard Eggs to every one of the gueſts. The *Perſians* alſo have ſoon done, but the *Armenians* eat ſwift, and a long time without drinking, which they never do till the end of the meal. After they have given thanks and taken away the cloth, then they fall to drinking to exceſs. He that gives the entertainment never thinks he has done well, till his gueſts are not able to find the way out of the room, and the more they tumble about the room, the leſs he thinks he has ſpent his money in vain.

To conclude, the *Perſian*'s are very Gentile, and afford their victuals with a free-will to all that will come and eat with them at Supper time: admiring at the cuſtome of the *Franks*, who ſhut their doors when they ſit down to their meals.

CHAP. XVIII.

Of the Marriages of the Perſians.

THe *Perſians* betroth their Children very young, that is at nine or ten years; but among the *Armenians* there are ſome marry'd and lye together at five or ſix. The Law of *Mahomet* allows them but four lawful Wives, whom they call *Nekha*. But there are others whom they call *Amoutha* or hir'd women, and of whom they may have as many as they can keep, and for ſo long time as they pleaſe, which is ratifi'd by the allowance of the Judg. They may alſo enjoy the Slaves whom they purchaſe. The Children both of the one and the other are accompted lawful, and inherit all alike, without the diſtinction of Elder or Younger; but two Daughters can have but the ſhare of one boy. When the womans time that was hir'd is out, the man diſmiſſes her, and ſhe is oblig'd to ſtay forty days before ſhe engage again, that it may appear whither ſhe be with Child or no.

The man gives to the woman that he marries a Dowry aſſign'd upon his Eſtate, and ſends her money and ſilks to make her cloaths. The maid alſo ſends ſomething to him, but very little, and all by the interpoſition and intercourſe of the women. For the two parties never ſee one another. Upon the wedding day, they ſend to the Bridegrooms houſe, by the ſound of Drums and Trumpets, certain Horſes and Men laden with the Brides goods, which is many times done out of vain-glory, and more for ſhew then ſubſtance. The Bridegroom is led a foot, attended by ſeveral women with Tapers in their hands, and a noiſe of Drums and other Inſtruments marching before them. Being come to the door of the Bridegrooms Houſe, if he have promis'd a larger Dowry to the woman then he is able or willing to give, he keeps his door ſhut. The Parents of the Maid knock, and he declares he will not have her at that price. But at length after ſome conteſts on both ſides they agree, and the Virgin enters with her Mother and all her Kindred. Then the *Moullah* reads the conditions of Marriage; which being done, the women retire into the inner part of the Houſe, the men feaſting by themſelves, and the women by themſelves.

This is all that is done upon the Wedding-day, but the following days are not always ſo pleaſing, and it often follows that both parties do not agree, or that the husband miſuſes his wife. Then the woman that requires ſeparation, requires the Dowry promis'd her by her husband: which the man oft-times refuſes, and if ſhe perſiſts in her demand, is many times ſo ſeverely us'd by him, that ſhe is conſtrain'd to cry, *I'th Devils name let me go, I demand nothing of thee.* Then they both repair to the *Caſi*, or *Cheit-Leſloon*, who is a Doctor of the Law, and in his preſence they diſcharge one another. This they may do by their Law three times.

After that, the ſame woman can never return to her Husband again.

The Children derive their Nobility from the Father, whither he be born of a Slave, or an *Amoutha*, or a Legitimate wife. The Nobility of the *Perſians* which is call'd *Negabet*, is founded upon their being deſcended from *Mahomet*. They who claim that extraction, have the title of *Mir* or Prince: and their Daughters carry the appellation of *Mirza* or Princeſs. They are very numerous and very poor. But the title of *Mir* without a good Eſtate or high Employment ſignifies little or nothing.

CHAP. XIX.

Of the Death and Burials of the Perſians.

'TIs the Cuſtome among the *Perſians*, that when the Patient lyes very dangerouſly ill, they light ſeveral fires upon the Terraſs of the Houſe, to give the People notice to pray for him. So ſoon as the breath is out of his body, the whole houſe rings with cries and lamentations, eſpecially of the women who tear their hair, and ſhew ſuch antick poſtures, that a man would think them poſſeſs'd. In the midſt of their tears they make long repetitions of the worthy actions of the deceas'd, and every foot they ſet up a yelling. Then they go and advertize the *Caſi*, that ſuch a one is dead; to whom the *Caſi* anſwers *Serchoama Salamet-Baſhet. May your head be in ſafety.* In the mean while he ſeals a Licence to the *Mourderchour*, to take the body and waſh it in a houſe which is built on purpoſe near a running water. After that come a great number of *Moullah's*, with the Enſigns of the *Moſquee*, which are long ſtaffs like Pikes, at the end whereof are thin plates of Iron and Latten, ſo weak that they bend downward with the leaſt motion: the bodies of the ſtaves being wrapt about with certain pieces of Taffata. Theſe *Moullahs* tear their throats crying out *Alla, Alla, Alla*, repeating nothing elſe, and dancing ſometimes upon one foot and ſometimes upon another; and becauſe they that baul loudeſt get the moſt money, they put their thumbs in their ears with their fingers upon their cheeks, and tear their throats with all the force they have. The body being waſh'd, the cloaths of the deceas'd belong to the *Mourderchour*. When they carry the Beire, it is the cuſtome that every one that meets it, proffers their ſhoulders to help carry, while the others eaſe themſelves; for which the Kindred of the deceas'd make ſome acknowledgment. If he be a perſon of Quality, all his Horſes are bridl'd and ſaddl'd, and others perhaps borrow'd: One carries his Turban, another his Scimitar, another his Bow, another his Arrows, another his Buckler, and whatever elſe is of any uſe to ſet forth his Quality and his Courage. The biggeſt Church-yard that belongs to *Iſpahan*, is *Calreſton*; but there is not one handſome Tomb in it. The *Armenians* lay a great ſtone over the grave, and the rich ſet up an Arch with four Pillars, under which they eat and drink in the ſhade when they viſit the Tombs of their Anceſtors.

Their graves are ſix foot long, ſix foot deep, and two foot wide, wherein they lay the bodies with their faces turn'd toward *Mecca*; and then they ſet up two tiles of each ſide his face to keep the earth from falling upon it. If he be a rich man, or have been a ſtout Souldier, they bury with him his Turbant, Scimitar, Bow and Arrows, and ſet Victuals by him; which part of the hole being made up with brick, the reſt is fill'd up with earth. The *Moulla's* alone return to the houſe of the deceas'd, where they have meat ſet before 'em, and are alſo farther pay'd for their ſinging and bawling. A while after the Kindred coming to viſit the Heir, diſcourſe him upon the contempt of the world, tell him that it is but as a *Caravan*, ſome of which arrive ſooner at their journeys end then others. Eight days after the Heir returns their viſits. As for the Grandees they order in their Wills that their bodies ſhall be either carry'd to *Mecca* or *Meſhed*.

As well the *Perſians* as the *Turks*, believe that as ſoon as the grave is fill'd, that the two Angels *Neguir* and *Manguer*, revive the dead as far as his waſt; ask him the

the reaſon of Faith, and which way he ſaid his Prayers, and that according to his merits they uſe him well or ill. As for the torment of Souls before the Reſurrection, that only conſiſts in a grief for not having arriv'd to thoſe perfections and Sciences to which they might have attain'd, and conſequently for not having attain'd to that perfection which God requir'd of them. Others hold that the Souls of the unfortunate are tormented with Dreams and Viſions; but that the Souls of the happy always enjoy the ſight of pleaſing objects; till the *Saheb-el-zaman*, or Maſter of time ſhall come to confirm the Law of *Mahomet*, who ſhall kill *Dedgar*, who is like our *Antichriſt*, with his own hand; at which time all then alive ſhall dye in an inſtant, and then ſhall happen the general Reſurrection, which they call *Moavedet-hechre*. That the ſame Bodies and Souls ſhall unite to appear at the day of Judgment before the Throne of the great Judge of the world; and that to go thither they muſt paſs over a bridge call'd *Polſerat*, ſharper then the edge of a razor, which nevertheleſs the Muſſulmen ſhall paſs over without any danger with the ſwiftneſs of a bird. But that misbelievers ſhall fall as ſoon as ever they ſet their feet upon it, and ſhall fall into a torrent of fire among a thouſand Devils arm'd with Cramp Irons, Pincers, and tenter-hooks. So that it is a kind of a Proverb among the *Perſians*, if a man cannot obtain of another the Juſtice of his bargain, or to yield to right, *Well*, ſays he, *before thou paſſeſt* Polſerat, *thou ſhalt reſtore it me double, for I will take hold of thy Coat, and hinder thee from getting over till thou haſt given me ſatisfaction*; But the craftier ſort laugh at this, and make anſwer with a ſmile, *Well, well, we will venture ſtumbling as we paſs over* Polſerat. The Porter of Paradiſe whom they call *Ruſuen* ſhall open them the gate. There they ſhall ſit upon the banks of the great *Kauſſer*, which is a fountain where their Prophet ſhall give them of the water to drink out of a Ladle, and that afterwards they ſhall have a great number of women created on purpoſe for them, with all ſorts of moſt delicious food. And for fear of fouling this place of recreation and holineſs with the excrements of eating and drinking, they ſay, that thoſe things ſhall always evacuate in a perfum'd ſweat, and that they themſelves ſhall always remain in that condition. Others more refin'd, and not believing material enjoyments, affirm that Beatitude conſiſts in the perfect knowledge of the Sciences; and for the ſences they ſhall have their ſatisfaction according to their quality.

CHAP. XX.

The Author departs from Iſpahan *to* Ormus, *and deſcribes the Road to* Schiras.

I Set forth out of *Iſpahan* the 24. of *Feb.* 1665. in the afternoon, and ſtai'd a League from the City, in a field whither ſome of my friends would needs accompany me. About ten a clock at night, I ſet forward again, and travell'd till break of day; and then I came to a place where the *Radars* kept guard half a league from a great Town call'd *Iſpſhaneck*, which you are to croſs. About ten a clock in the forenoon I came to *Mahiar*, where there is a very good Inn. But the Land between this and *Iſpahan* is all very barren and without wood.

The 26*th*, three hours after midnight, I ſet forward through a dry Plain, which begins to grow more fruitful, about a League from *Comſhe* a great City, where I arriv'd by eleven a Clock in the morning. In it are ſeveral Inns, and indifferent handſome ones, conſidering that they are built only of Earth. This City is compos'd of a row of Villages that extend about half a League in length. About three quarters of a League on this ſide the City ſtands a neat *Moſquee* with a pond full of fiſh. But the *Moullahs* will not permit you to catch any, ſaying that they belong to the Prophet to whom the *Moſquee* is dedicated. However becauſe it is a ſhady place in the Summer, Travellers rather chooſe to lye by this pond, then to ſhut themſelves up in the City.

The *27th* I travell'd from four in the morning till ten in the forenoon, through a plain ſow'd with ſtore of grain, and lodg'd in an Inn call'd *Maksoubegui*.

The *28th* I departed two hours after midnight, and after eight hours travel through a barren plain, I arriv'd at *Yeſdecas*, a little City built upon a rock in the midſt of a great Valley, and lodg'd in an Inn at the foot of the Rock. The ſame day in the morning I paſs'd on to a neat houſe with fine Gardens, call'd *Amnebad*; built by *Iman-Kouli-Kan*, Governor of *Schiras*.

The firſt of *March* I departed an hour after midnight, and a little after I croſs'd a ſhort mountain, but ſo rugged and ſo craggie, that they have given it the name of *Kotel-Innel-tebekeni*, that is, *the Mountain that breaks the Horſes ſhoes*. The next day we paſs'd by a ſcurvy Caſtle call'd *Gombeſſala*; then travelling through a flat Country, I came by ten in the morning to *Dehigherdou*, or the Village of Wall-nuts. I endur'd very ſharp weather all the morning, for all that Country, and that which I travell'd the next day, is very cold at ſome times of the year.

The ſecond day I travell'd from midnight till ten a clock in the morning, through the Snow over a barren Plain to come to *Cuzkuzar*, where there is a new Inn well built.

The third I was a horſeback from five in the morning till noon, firſt over the ſame Plain by a Lake ſide in a very bad way cover'd with ſnow that hid the holes; then paſſing a tedious long and rugged mountain, I deſcended to a Village call'd *Aſepas*, where there is to be ſeen an old ruin'd Caſtle upon the point of a Hill. The Inhabitants were all *Georgians* by deſcent, but now turn'd all *Mahumetans*. I met with wine and fiſh, in regard of the many Rivolets, but the *Caravanſira* is old, and ill provided.

The fourth, ſetting out by day-break, I rode over a Plain, which *Sha Abbas* the firſt gave the *Georgians* to till, and in eleven hours I came to *Ondgiom*, a large Village upon a River, over which there is a fair ſtone bridge.

The fifth, I got a horſeback by two a clock in the morning, and had two leagues in the firſt place of deep miery way; afterwards I paſs'd a ſteep Mountain, craggy and durty. I paſs'd through a Village call'd *Iman Shade*, from the name of one of their Prophets that lyes buried there, and gave the Mountain its name, being all cover'd with bitter Almond-trees. I travell'd ſometime between rude and craggy rocks, after which I met with a ſmall River, which runs to *Mayn*, a little City where I lodg'd in a fair Inn.

The ſixth, I departed three hours after midnight, and travell'd through a large Plain encompaſs'd with high and rugged Mountains; upon one of which that is divided from the other, ſtood a Caſtle which they ſay was ruin'd by *Alexander* the Great, of which at preſent there does not remain the leaſt ſign or footſtep. I croſs'd the river of *Mayne* over two ſtone Bridges, and then came to *Abgherme*; a place that ſtands in a Plain where there is an Inn half built; ſo call'd by reaſon of a Spring of hot waters that riſes not far from it. In the morning I paſs'd over a fair and long Cauſey, call'd *Pouligor*, being above 500 paces long, and 15 broad, divided alſo by certain Bridges, to give the water free paſſage, by reaſon the Country is very full of merſhes. At the end of this Cauſey ſtands an Inn very well built, but the gnats that haunt it will not ſuffer it to be frequented. I paſs'd along by the foot of a Mountain, and after three hours travel, I ſtopp'd a while at an Inn that ſtands at the foot of another ſteep and craggie mountain.

I arriv'd at *Schiras* about ſix a clock at night. But here give me leave before I enter the City, to make two obſervations, the one touching the Road from *Iſpahan* to *Schiras*, the other concerning the ruins of *Tche-elminar*.

As to the Road from *Iſpahan* to *Schiras*, obſerve that in winter time when the Snow is fallen, when you come to *Yeſdecas*, you muſt of neceſſity leave the direct road, becauſe it is impoſſible to paſs the ſtreights of thoſe Mountains, which I have mention'd. Therefore you muſt keep the left hand road eaſtward, through the Plains, taking a guide along with you.

This way, which is the longer by two days journey, was formerly unknown, becauſe of a River, that in one place beats upon a ſteep rock, and cloſes up the paſſage. But *Iman-Kouli-Kan* with a vaſt expence of time and money, caus'd a way

way to be levell'd out of the Rock about 15 or 20 foot above the River, which he ſecur'd to the water-ſide with a Wall three or four foot high. This way continues for half a league, and then you come to lye at a great Village in a Plain, where you take Guides to ſhew you the Fords of the River.

Having paſt the River, you croſs over ſeveral fertil Plains water'd with great ſtore of Rivers. Then you aſcend a Mountain, from whence you have but a league and a half to *Tche-elminar*.

At the point of the Mountain, upon the right-hand of the great Road, are to be ſeen twelve Pillars ſtill ſtanding, that form a kind of a ſquare. In the ſpaces of the Mountain are a great number of *Niches*, that are oppoſit to the Pillars, and were certainly the places where the ancient *Perſians* put their Idols. Thence you come to *Tche-elminar*; where are to be ſeen a great many old Columns, ſome ſtanding, and ſome lying upon the ground, and ſome ill-ſhap'd Statues, with little four-ſquare dark rooms. All which together, eaſily perſwades me, who have well conſider'd the principal Pagods of *India*, that *Tche-elminar* was only a Temple formerly dedicated to Idolatrous worſhip. And that which confirms my opinion, is, that there is no place more proper for an Idolatrous Temple then this, by reaſon of the abundance of water. Beſides, that the dark Rooms could be no other then the Chambers for the Prieſts,; and where the Rice and Fruits that were the feigned nouriſhment of the Idols, were the better ſecur'd from gnats and flies.

Leaving *Tche-elminar*, you come to lye at a Village half a league farther, where is very good Wine. From thence to *Schiras* is a hard days journey; eſpecially when the Snow begins to melt: for then the Road looks like a little Sea.

CHAP. XXI.

Of the City of Schiras.

THE City of *Schiras* lies in 78 degr. 15 min. of Longitude, and 29 deg. 36 min. of Latitude. It is ſeated in a Plain that extends it ſelf about four leagues from the North to the South, and from the Weſt to the Eaſt about five leagues. Upon the South-eaſt there is a Lake of ſalt water four leagues in compaſs: leaving the Plain as you travel to the South, you paſs between two Mountains, which are not ſo cloſe, but that they leave room for certain pleaſant Valleys a league and a half wide.

The Soil about *Schiras* is good, and fruitful; and it is particularly famous for the moſt excellent Wines of all *Perſia*. As for the City it ſelf, there is nothng handſome in it: for it looks rather like a Town half ruin'd then a City. Formerly it was begirt with walls of Earth, which are now utterly decaid. The Houſes are of the ſame Earth dri'd in the Sun, and whiten'd over with lime; ſo that when it happens to rain, when the Earth comes to be well moiſten'd, the Houſes fall of themſelves. Only the Colledg which *Iman-Kouli-Kan* built, and ſome of the *Moſquees* are are of Brick: and the beſt of thoſe *Moſquees* is call'd *Sha-Shiraque*, which out of a particular devotion is kept ſomewhat better in repair. However, there is nothing in it worth taking notice of. Upon the North-eaſt ſide, the City runs within a quarter of a league of the Mountain: and from a Stone-bridg, as you go out of the City to the foot of the Mountain, is a long Street in a ſtreight line, where there ſtands a *Moſquee*, built by *Iman-Kouli-Kan*. Without, it appears fair enough; but within, it falls to ruine. There is an *Octogonal Piazza* before the Gate, and in the middle of the *Piazza* an *Octogonal Vaſe*, which is fill'd by a little ſtream that runs through the Street from the Mountain. Both ſides of the Street from the *Moſquee* to the Mountain are wall'd in: and at certain ſpaces are great Gates one againſt another, with rooms over them; the Windows whereof open into the Gardens behind the walls; all along by which runs a row of Cypreſs-trees in a direct line: and in the middle of the Street, about

about two hunder'd paces on this ſide the *Moſquee*, is another *Vaſe*, which receives the ſame water as it runs from the Mountain. This Street was made by *Iman-Kouli-Kan*, after he had cut the Mountain at the end of it, to ſhorten the way from *Schiras* to *Iſpahan*.

There are in *Schiras* three or four Glaſs-houſes, where they make great and ſmall Bottles, to tranſport the Sweet-waters that are made in the City. There are alſo made the ſeveral ſorts of Veſſels wherein they pickle their fruits of all ſorts, which they ſend in great quantities into *India*, to *Sumatra*, *Batavia*, and other places.

There is no Silk made, nor any other manufacture in *Schiras*: only there are ſome few *Chites* or Painted-cloaths made there, which nevertheleſs are very coarſe, and in uſe only among the meaner ſort.

As you go out of the City upon the North-weſt ſide, you meet with a long Alley or Walk, in three parts whereof are plac'd three Stones, which they call *Mills*. At the end of this walk is a Garden call'd *Bay-Sha*, or the King's Garden. Over the Gate whereof is a great Room half ruin'd: and at the end of a large Walk planted with Cypreſs-trees, ſtands a neat piece of building, but altogether neglected. Upon the left-hand whereof is a great Pond pav'd with Free-ſtone, being all the beauties of the Garden: which, it is true, was full of Fruit-trees, Roſes and *Jaſmins*; yet, for want of order, it look'd like a Wilderneſs.

From the Garden to the Hill is a Plain of two leagues long, and one broad; which is all but one large Vinyard belonging to ſeveral perſons. Beyond the Vinyard riſe very high Mountains, from whence fall ſeveral little Springs that form a River, which is call'd *Bend-Emir*, from the name of a Town where the biggeſt Spring riſes. This River of *Bend-Emir* waters the whole Vineyard of *Schiras*; where it never rains from Spring till Autumn: which is the reaſon that in the Summer there is no water in the very Channel next the City.

Their Wines are the beſt in *Perſia*; but there is not ſo great a quantity made as people imagin. For, of all this great Vineyard, and in all the places round about the City for four or five leagues together, good part of the Grapes are dri'd, and a greater quantity pickl'd: and of the Wine, there are many Veſſels full, which are burnt for the benefit of the poor Travellers, and Carriers, who find it a great refreſhment to drink it with water.

Their Wine, as all other things, is ſold by weight, and not by meaſure. In the year 1666, a moſt plentiful year for Wine, the Proviſion of the King's Houſe amounted to 50000 *Mens* of *Keukné*, or the ancient *Men* containing nine pound of ours, at ſixteen ounces to the pound, (being the only weight for Wine,) and the King allows as much to the *Franks*, as for his own Houſhold. The Jews of *Schiras*, who boaſt themſelves of the Tribe of *Levi*, make above a hunder'd and ten thouſand *Mens*, it being their chiefeſt livelihood; but the Governour of *Schiras* knows how to ſhare with them in their profit. The whole account of Wine made at *Schiras* amounts to 200025 *Mens*, or 4125 Tuns, at three hunder'd pints to the Tun.

In *Schiras* is an ancient *Moſquee*, wherein is the Sepulcher of a *Sadi*, whom the *Perſians* eſteem the beſt of their Poets. It has been a very fair one, accompani'd with a large Building, which was once a Colledg; but it runs to ruine, as do alſo many other Edifices within the City. Juſt againſt this *Moſquee* you deſcend by a pair of Stairs into a large Well, at the bottom whereof is a *Vaſe* full of Fiſh, which no-body dares to touch, it being Sacriledg to rob the *Sadi* of what belongs to him. A little beyond this *Moſquee*, upon a high Rock, ſtand the ruines of a Caſtle; and upon the top of all the Rock is a ſquare Well cut out of the Rock. It is very deep, and ten or twelve foot broad: formerly, they told me, their Adultereſſes were all thrown into it. There is one wonderful Well in this City; which is 15 years riſing, and 15 years falling; that is, the water is one fifteen years riſing to the top, and another fifteen years ſinking to the bottom.

There are in *Schiras* two or three *Bazars* well built, through the midſt whereof the water runs in a Channel.

To the South-weſt, a good league from the City, there is a little Hill divided from the great Mountain, upon which Hill are three Gates to be ſeen, the remainder

der of an Idolatrous Temple. There were four Gates, but the South-Gate is tumbl'd down: the reſt are ſtanding, compos'd of three Stones: Upon both the Stones that make the Jaums, there are two figures in half Relief, with their faces one looking upon another, with their arms extended; one holding in his hand a Pan, out of which iſſues a flame of fire; and the other a Towel folded up. The other Statue holds as it were a Purſe in one hand, and a bowl of Fire in the other; the Figures being as big as the Life, only their faces are ſpoil'd; and as for the other doors, they are both the ſame.

Two Muſquet-ſhot from thence, in a plain, riſes a little Mountain, from the North-ſide of which fall many Springs that meet in a large Pond full of Fiſh. Some high Trees grow there, to ſhade the Habitation of a *Dervi's* that lives there. The place is pleaſant, and all the Springs together fill a Channel large enough to water the neighbouring Fields. Here it was that certainly the ancient Idolaters came to waſh, and thence went to the Temple to ſay their Prayers, and make their Offerings.

Half a league beyond, at the foot of a Mountain, is a place about 500 paces in compaſs, whence there fall a good number of Springs that meet in a Pond, environ'd with high Trees, and full of Fiſh. In one corner of the Mountain ſtand Figures, cut out of the Rock much bigger than the Life. The two which are uppermoſt look one upon another; and that upon the left-hand carries a large Turbant, ſuch as the *Grand Vizier* of *Conſtantinople* wears when he goes to the *Divan*. From his *Turbant* to the middle of his Forhead, he was bound with the Treſſes of his own hair, the ends whereof were faſten'd together with large Buckles behind in his neck. His habit was a Robe after the ancient faſhion, with a kind of a Cutlace by his ſide. Nor did the oppoſite Statue much differ from this, only inſtead of a Turbant, he wore a kind of Miter upon his head. The two other Statues underneath the former, ſtretch'd forth their arms one to the other: the one repreſenting a Man, the other a Woman. The Man ſeem'd to preſent the Woman a Noſegay of Flowers; but in truth it was a difficult thing to diſcern them, in regard they were both cover'd with a Fig-tree that grew juſt before them out of the rock.

About two thouſand paces farther, there is a Lake of ſalt water about ten leagues in compaſs, which is fill'd by ſeveral Springs that fall from the Mountains: and here it is that the people make a great quantity of Salt. There runs into it alſo a ſalt River, over which you croſs upon a large ſtone-Bridg about three miles from *Schiras*, in the way to *Bander-Abaſſi*.

Half a league from the City are two remarkable Wells: the one upon the top of the Mountain, the other upon the deſcent, cut out of the Rock: both of an extraordinary depth. There is no water in either, becauſe they are half full of Stones, which they that come to ſee the Wells, throw into 'em. There are alſo to be ſeen the ruines of a Caſtle formerly built there for the Guard of the Highways. But ſince *Iman-Kouli-Kan* made the new way, he caus'd all thoſe Fortreſſes to be defac'd, as being expenſive to the King, and burthenſome to the Merchant, from whom the Guards exacted Toll in thoſe places. Now all the ways are free, and the Merchants travel ſecurely.

About half a league from the City, toward the North, upon the brow of a high Mountain, ſtands a little *Moſquee*, like a Hermitage: and fifteen foot below it guſhes out a fair Spring, which is the beſt in the places neer to *Schiras*. Neer to it is a little place encompaſt with a Pale, with four Pillars that uphold a Ceeling. Here it is that a *Dervis* ſits, and entertains all them that come to viſit him, to whom he preſents Tobacco, according to the cuſtom of the Countrey. This place is one of the beſt Proſpects in all *Syria*, from whence you behold one way all the plain of *Schiras*, and all the City from one end to the other, with the Gardens. But people go not thither for the fair Proſpect, or to viſit the *Dervis*, but to admire a Cypreſs-tree not above three or four paces from the Proſpect, planted among the Rocks; and of that bigneſs, that four men can can hardly fathom it: it is proportionably high, and is look'd upon to be the faireſt Cypreſs-tree in all *Perſia*, where ſo many grow beſides. This Tree is fed by the Spring which I have mention'd, falling ſome eight or ten foot below into a Ciſtern, which is always full; whence through a Canal it runs into a Garden in the plain ſome ſeven or

eight

eight hunder'd paces from the Mountain. In this Garden are to be ſeen the remains of a Palace of one of the ancient Kings of *Perſia*: yet what is ſtill to be ſeen, does not declare it to have been very magnificent. The King was call'd *Padſha quieſhel*, the *Scald-pated King*. A thing not to be wonder'd at, in regard there are few *Perſians* but ſuch as either have, or have had ſcald heads.

Two leagues from *Schiras*, to the South-weſt, at the foot of the great Mountain, ſtands a Hermitage, call'd *Pir-Bouno*, where three or four *Dervis* live, as being a pleaſant place; for the *Dervis* always chooſe out the moſt delightful places to pitch their Tents in: where they ſit ſmoaking their Pipes with that gravity, that if the King himſelf ſhould come by, they would not ſtir to give him reverence. That which adds to the pleaſure of that Hermitage, is a fair Spring of water that refreſhes the Garden, and the number of fair Trees that are about it.

About a quarter of a league from the City, toward the Weſt, is to be ſeen a Church-yard encompaſt with Walls; in the middle whereof, looking toward *Mecca*, ſtands a Monument very much frequented by the *Dervis*, and other devout people, who ſay their Prayers there, it being the Sepulcher of *Hougia Hafiz*, for whom they have a very great veneration. The year of his deceaſe is ſet down upon his Tomb; being in the year 1381: and he purchas'd that great eſteem among the *Perſians*, for having compos'd a great Book of Morality, and for that he was alſo one of the beſt Poets of his time. He has left one great Poem behind him in the praiſe of good Wine; which has caus'd many to aver, that *Hougia-Hafiz* was no good *Muſſul-man*, in regard he has ſo highly prais'd a thing which is ſo ſtrictly forbidd'n by the Law of *Mahomet*.

Neer to the Church-yard is a fair Garden, which men go to ſee for the beauty of the Cypreſs-trees, which are its chief ornament. They are to be admir'd for their height and bigneſs, among which there is one that was planted by the hand of *Sha-Abbas* the Great himſelf, in the year 1607; and it may well deſerve to have been planted by the hand of a Monarch; for it was bigger then the reſt that had been planted above a hunder'd years before.

Without the City, upon the North-ſide, at the foot of the Mountain, is a Garden belonging to the ancient Kings of *Perſia*, call'd *Bag-Firdous*. It is full of Fruit-trees, and Roſe-trees in abundance. At the end of the Garden, upon the deſcent of a Hill, ſtands a great piece of Building, and below a large Pond affords it water. The rich Inhabitants of *Schiras* have been formerly very curious to have fair Gardens, and have been at great expences to that purpoſe. But neither at *Schiras*, nor at *Iſpahan*, is there any thing that may compare with thoſe lovely Paradiſes of *France* and *Italy*.

There are many Inns in *Schiras*, but the *Franks* generally lodg at the Convent of the *Carmelite* Friars: and they that would be more private, lodg at another Houſe that belongs alſo to the ſame Friars, which they would fain ſell, as being a charge to 'em at this time.

CHAP.

CHAP. XXII.

A continuation of the Road from Iſpahan *to* Ormus, *from* Schiras *to* Bander-Abaſſi.

THE ſixth of *March*, by eight of the Clock in the morning, I departed from *Schiras*; and after ſix hours travel through the plain that continues fertil for a league together beyond the City, I came to an Inn call'd *Badaadgi*. The water is bad, being as it were luke-warm. Here cold weather begins to ceaſe. The next day I ſet out by break of day, and came to a large and well-built Inn, only it ſtood remote from any Town. It is call'd *Mouzaffari*, and is the only place in *Perſia* where I met with black *Saligots*, or Water-nuts, as big and as good as ours in *Dauphine*. The Countrey breeds nothing but Goats and Sheep: and about two leagues off runs a River along by the Mountain to the Weſt.

The 18*th* I departed by day-break, and travell'd eleven hours through a ſtone-Countrey, cover'd with bitter Almond and Turpentine-Trees. I lodg'd in a fair Inn, call'd *Paira*, neer to a River that comes from the Weſt, and makes the Countrey fertil. There is ſome Wood in the Valleys, and ſome Villages appear on the other ſide of the River toward the South.

The 19*th* I ſet out by four of the Clock in the morning, and travell'd along a Valley, wherein were many Villages receiving the benefit of the River laſt mention'd. About eight in the morning I ſtopt at an Inn built in an *Octogonal* form, a good league from the River, with ſeveral Villages between. The name of the Inn is *Kaffer*.

The 20*th* I ſet out two hours after midnight, and travell'd till ten in the morning through a dry Valley. By the way I met ſeveral Shepherds and Herdſmen, who were forſaking the hot Countreys, and driving toward *Schiras* for coolneſs.

They that travel upon their own Horſes, and would ſee one of the richeſt parts of *Perſia*, and ſome Antiquities, ſetting out from *Kaffer*, inſtead of following the *Caravan*-road, take the right-hand way by the ſide of the River, that runs a league and a half from the ſame Inn. When you have paſt the River, the way is very ſtreight, and lies for two leagues together through a ſteep Rock, the Mountain upon the right, and the River upon the left, where there is not room in ſome places for two Horſes to ride a-breſt. All along this way, toward the top of the Mountain, are little paths that lead to Caverns, ſome of which are ſo large, that they will contain two or three thouſand men. Having paſt this way, you come into a Plain call'd *Dadivan*, four or five leagues in circuit; the greateſt part of which is planted with Orange-trees, Citrons, and Granats. Some of theſe Orange-trees two men can hardly fathom, being as high as our Walnut-trees; and this is one of the moſt delicious ſituations in all *Perſia*. I have travell'd through it ſeveral times, and ſometimes only to divertiſe my ſelf. The reſt of the Plain is ſow'd with Rice and Wheat. You ſet up your Tents under theſe Trees, and then the Countrey people bring Proviſion of ſeveral ſorts, eſpecially Partridges, Hares, and wild Goats. The River that croſſes the Plain is full of Carps, Barbels, Pikes, and Crey-Fiſh. I remember one time a Countrey-man carri'd me down to the water, and before my face took up a Fiſh with his hand. He was ſo nimble at it, that having caught one which he did not think big enough, he threw it back again, and took up another. Now in regard that Travellers generally ſtay about ten or twelve days in that place, the Tumblers that live there-abouts, fail not to come and give you a Viſit, to ſhew ye ſome of their tricks, and to taſt your *Schiras* Wine. The *Engliſh* and *Hollanders* uſually ſpend the end of the Summer in this Plain, for the benefit of the River, and the Trees: which become ſo large and fair, by means of the River, which the Countrey-men bring in by Canals, and ſhut it up in Ponds, among the Trees, to water their Grounds; which is all the good this River does in *Perſia*: for all the reſt of its courſe is through cragged Rocks, and ſalt Marſhes.

The 20*th* of *March*, by ten in the morning, I came to an Inn which was call'd *Monſhek*, which is a-lone-Houſe at the foot of a Rock. There is a Spring about five hunder'd paces from it, but the water is hot, and has a ſulphury taſt; ſo that the Cattel will hardly drink it. Therefore you muſt go to a Ciſtern about two Muſquet-ſhot from the Inn, where there is one newly ſet up, inſtead of another that was there before, into which a Jew once chanc'd to fall in, and was therefore broken by the ſuperſtitious *Mahometans*.

Three quarters of a league from *Monſhetz* are two roads that lead to *Lar*, the one for the Camels, the other for the Horſes and Mules. The firſt is the longeſt by three days journey, and is call'd the Road of the Deſert; for after you have paſt a great Town inhabited only by Camel-Maſters, where you lye the firſt night, between that and *Lar*, you ſhall meet with nothing of Houſes but only Herdſmens Tents, that feed ſometimes in one place, ſometimes in another. Upon the Camels Road there are another ſort of Fowl like the great Partridges in their bodies, but their legs and feet reſemble thoſe of wild Ducks. The Camels take this Road, becauſe it is impoſſible for them to paſs the Mountain *Jarron*, over which the Horſes and Mules are hardly able to travel.

I ſet out from *Monſhek* the 21*th* of *March*, at two in the morning, and having travell'd till eight through a plain, but ſtony Countrey, I came to the little City of *Jarron*, which is rather to be call'd a Forreſt of Palm-trees that bear excellent Dates. I lodg'd in an Inn five hunder'd paces from the City, and ſtaid there two days.

The 24*th*, ſetting out preſently after midnight, I travell'd a good hour, and then I began to mount the ſteep Mountain of *Jarron*, which is very high, and very long; but the deſcent is the moſt dangerous that ever I ſaw in all my Travels; and beſides that, the Moon did not ſhine. Being at the top, after you have deſcended three or four hunder'd paces, you meet with a Bridg of one Arch, that reaches from one Mountain to another; a bold piece of Architecture, not enough to be admir'd, being rais'd at the charges of *Iman-Kouli-Kan* for the benefit of Travellers. Being come to the bottom of this, you muſt paſs two others as ſteep in their aſcent as in the deſcent; upon the top of one of which ſtands a Ciſtern, which, though it be very large, is generally emptied by the end of the Summer. Upon theſe Mountains there is ſuch an infinite quantity of Partridg, that a man cannot miſs that will but ſhoot. By eight in the Morning I came to an Inn which is call'd *Shakal*, which is a-lone Houſe in a Deſert Countrey, but ſtor'd with bitter Almond-trees, and Turpentine-trees. Approaching neer to the Inn, you meet with two or three Ciſterns, which are a great comfort to Travellers, water being very ſcarce upon this Road. There are at *Shakal* nine or ten *Radars* for the Guard of the Road, who are alſo Maſters of the Inn: So ſoon as you are alighted, they ask you if you will eat any Kid, being ſure of their blow, and having no more to do but to go to the Mountain and fetch one, where they ſwarm. There are ſtore of Partridges, which are almoſt as big as Pullets; of which you may eaſily kill as many as you pleaſe.

The 25*th* I travell'd five hours, from morning till noon. An hour after I took Horſe, I met with a Mountain, the deſcent whereof was very ſteep. They call it the Mountain of *Huſhen*, at the foot whereof is a Fountain of excellent water. A good league farther you meet with a fair Inn call'd *Monezeré*, in the midſt of a pleaſant Grove, where there is an excellent Spring of water; but becauſe there is no food to be had, you muſt go as far as *Detadombé*, a Village ſeated in a plain. A quarter of a league on this ſide, upon the top of a Mountain, appears the ruins of an old Caſtle; the Village it ſelf being ſurrounded with Palm-trees. The Inn is a good one, provided with a very good Ciſtern.

The 25*th* I travell'd through a plain for three hours, and ſtopt at *Banaron*, a little City well built, at the foot of a high Mountain; upon which appears the remains of a large Caſtle. *Benaron* is the Frontier Town of the Province of *Fars*, bordering upon the Province of *Lar*.

The 26*th* I departed an hour after midnight, and travell'd till nine in the morning, partly through the Plain, and partly through the Mountains, where I ſaw an old Tower for the guard of the Road. I ſtaid at *Bihry*, a little City ſeated upon a plain, that borders upon a high Mountain. The Inn is new, and very magnificently

cently built by the Mother of *Aimas*, *Kan* of *Lar*, when the great *Sha-Abbas* took this Countrey from the *Gaures*, whom he conſtrain'd to turn *Mahumetans*.

The 27*th* I ſet out at four of the Clock in the morning, and about ſeven I paſt through a Village ſeated in a ſmall plain. A league from thence I lodg'd in an Inn call'd *Pai-Cotali*; that is to ſay, the foot of the Mountain, as being built at the foot of the Mountain. From thence to *Lar* is not above four or five hours travelling; but the way is very bad, and ſeveral ſwift Torrents are to be paſt over.

You may take another Road from *Bihry*, upon the right-hand toward the Weſt; it is the ſhorter way by two or three leagues: but ſo bad, and ſo narrow, that in many places two Horſemen cannot ride a-breſt, being for the moſt part all Rocks and Precipices.

Lar is the Capital City of the Province of the ſame name, which formerly bore the title of a Kingdom. It is but of an ordinary bigneſs, enclos'd on both ſides with high Mountains, being built round about a Rock, upon which there ſtands a Caſtle of Free-ſtone, wherein the King keeps a Garriſon. The whole Country is very hot, nor have they any water but Rain water, which they preſerve in Ciſterns, and which ſometimes cauſes a wide Torrent that runs by one ſide of the City, and falls from a Caſcade two ſtories high, made of Free-ſtone. In the City and parts adjacent, grow a great number of trees, eſpecially Date trees and Tamarisk. The Gardens alſo and Mountains are full of Orange trees.

There are but two Inns in *Lar*, the one within the City, which is not a very good one; the other at the end of the City toward *Ormus*, which would be convenient, but that it is always afloat when the Rains fall; for which reaſon the *Franks* generally lye at the *Hollanders* Houſe at the end of the City. And there is a neceſſity for ſtaying at *Lar*, to change the Camels; for the Camels that come from *Iſpahan* can go no further; every City having their particular priviledges. Which ſometimes proves prejudicial to the Merchant, in regard the Governour will delay the change of the Camels till he is preſented.

The Fortreſs of *Lar* takes up the whole ſurface of the top of the Rock; and there is but one way to climb it up, with great difficulty. It is more long than broad; and the four corners are fortifi'd with four Baſtions, or Bulwarks, between which are rais'd ſeveral Towers, for the Souldiers Lodgings. That Fortreſs is the Royal Priſon, whither the King ſends ſuch Priſoners as he takes in war, or ſurprizes by ſtratagem. I met with two there, one a Prince of *Georgia*, the other of *Mengrelia*. The two Princes had each of them a Toman a day allow'd them, and ten or twelve Servants to wait upon them. Upon one of the corners of the Caſtle, toward the Weſt, was built a Banquetting Houſe with three or four Chambers. In the middle of the Court ſtands the Magazine, full of Bows and Arrows, Bucklers and Muskets, enough to arm fifteen hundred men. For the Inhabitants of the Province, but more eſpecially of the City of *Lar*, are accounted the beſt Muſqueteers in *Perſia*, and the beſt at making the Barrels of Muskets, all but the Breach, which they know not how to order ſo well as we. The Governours Houſe anſwers to the great Road; but there is nothing at all of neatneſs without, only before the door there is a good handſome Court, about ſixty paces ſquare, and clos'd in with Walls, which leads you into two large Bazars of good Stone, very well arch'd.

The moſt part of the Inhabitants of *Lar* are Jews, who are famous for ſeveral Silk Manufactures, eſpecially for making neat Girdles. The Countrimen were upon their heads a kind of a felt of fine wool, and very well wrought. It reſembles a Cap not yet ſhap'd, with four Corners behind, and cut on the ſides; and theſe ſorts of Caps are made at *Kerman*.

There are an infinite number of Ciſterns, as well within the City, as in the parts adjacent; and all but little enough, in regard that ſometimes it does not Rain for three years together. When the Rains fall they do not fill their Ciſterns the firſt day, but rather cover them quite up, till the earth be well ſoak'd. Now for the diſtribution of this water they take an excellent courſe; for they never keep open above three Ciſterns at a time; and when they do op'n them, the Governour or ſome other perſon appointed for that purpoſe, is preſent; ſo precious is water

in that place, though never ſo bad. The water thus ſtanding in the Ciſterns ſometimes for many years together, breads worms, ſo that whither you ſtrain it, or boil it, there will appear a kind of foulneſs in it, which is the ſeed of theſe worms. And this corruption it is that breeds worms in the legs and feet of men; which puts me in mind, that after my return to *Paris*, the fifth time of my travelling, I had one came out of my left ſoot an Ell an a half long, and another from under the ankle of my right foot half an Ell long.

The firſt of *April* I ſet out from *Lar* by five in the morning, and travell'd till three in the afternoon, through a barren ſtony Country, except it were only one Village call'd *Tcherkah*; near to which I met with ſome Corn-land, and ſeveral Palm-trees. I lodg'd at a little Inn call'd *Shamzenghi*. It is low, built like a Croſs, with four doors to receive the cool winds every way. All the Inns are built in this faſhion between this and *Bander*, and near to one another for the eaſe of Travellers. As for the Beaſts, they lye without, for they have no Stables. All the Houſes from *Lar* to *Ormus* are built after one manner. For there is a kind of a Pipe, like a Chimney, that runs from the bottom to the top to gather wind.

The ſecond I left *Shamzenghi* about four in the afternoon, becauſe the heat is cool'd by a gentle breeze toward the evening. Three hours I travell'd through a barren Plain, afterwards over moſt fearful Rocks, and about ten at night I came to *Cormout*, a great Village well ſtor'd with Palm-trees.

From *Lar* to *Cormout* is the worſt way in all *Perſia*. For many times there is no water to be found.

The third, I parted from *Cormout* a little after midnight; and having travell'd ſeven hours in very bad way, full of great ſtones and filthy puddles, I came to a new Inn call'd *Tenquidalen*. In the middle of it is a little vaſe of running water, fed by a little ſtream that falls from the Mountain. But the water being ſomething brackiſh, they have ſince that built a very fair Ciſtern. They alſo broach'd the Mountain to bring the water into a Plain, which was barren before, but is now fruitful, and beautified with two good Villages. This was done by a rich Merchant, whoſe Children enjoy the Revenues of both.

The fourth, I ſet forward an hour after midnight, and travell'd through an uninhabited Countrey, full of wide Torrents when the rain falls. There are but two ſmall Inns upon the Road, and about eight in the morning I arriv'd at that which they call *Gourba-Sarghant*. It was built with the Money which a Merchant of *Ormus* left for that purpoſe; whoſe ſtrength fail'd him in that very place, for want of a reſting place. This Inn is not far from a Village that ſtands upon the Mountain to the North.

The fifth, ſetting out a little after midnight, I travell'd till ſeven in the morning through a dry and deſert Countrey, yet ſtor'd with Lentisk-trees, and lay at a good Village call'd *Cauveſtan*, where the people were mowing large Fields of Barly. Here, if the Inn be full, you may lye at the Countrey-mens Houſes, who are accuſtom'd to entertain Travellers, and get well by it. This place is famous for water-Melons, as big as our Pumpkins; and are the beſt in all *Perſia*. The meat is very red, and as ſweet as Sugar, which is a great refreſhment to Travellers. The *Ketonter* of the place gave me two Raddiſhes, one weighing 30, the other 45 pounds, and were very good meat.

The *6th* I ſet out after midnight, and travell'd till it was day through plains of Sand, over which it is impoſſible to find the way without a guide. About three a Clock in the morning I croſs'd over two Bridges joyn'd together by a long Cauſey. Before I came to the firſt, I rode over another for a good quarter of a league, which Cauſey runs on a great way to the ſecond Bridg, under which flows a ſalt River; the ſhoar of which is full of moving ſands; ſo that before thoſe Bridges were made, it was dangerous to foard it without a guide.

This Cauſey and the two Bridges were made and built by a *Perſian*, whoſe name was *Aly*; who wanting employment at home, apply'd himſelf to the King of *Golconda*, who lik'd him ſo well, that he made him General of his Army. Being thus advanc'd, he alſo turn'd Merchant, and trading firſt with one Veſſel, then with two, got a great Eſtate. At length, all that he had thus got in forty years, to get himſelf a name in *Perſia*, he employ'd in making this Cauſey and the two Bridges.

Theſe

Theſe Bridges are both built over a River that comes from toward *Kerman*, and is ſwell'd by other ſtreams that fall from the Mountains with a great noiſe, and diſcharges it ſelf into the *Perſian* Gulph, neer to *Bander-Congo*; but becomes brackiſh by paſſing through Mountains that are nothing but Salt.

From the great Bridg to *Guitchi* is one of the moſt pleaſant Countries in all *Perſia*, being a continu'd Grove. *Guitchi* is a place accommodated with two Inns, one a very fair one, and convenient; the other very ill ſeated, by reaſon of the duſt that continually annoys it, ſtanding upon a ſandy ground. It ſtands neer ten or twelve *Arabian* Tents; ſo that as ſoon as you come to the Inn, the *Arabian* Women preſently bring Milk and Butter, and other refreſhments.

A league and a half from *Guitchi* you meet with two Roads, one upon the left-hand that ſeems more beaten, the other upon the right. There a man may eaſily be deceiv'd that has no guides. For the left-hand way is a dangerous paſſage, and a kind of a continu'd Labyrinth among Rocks and Precipices. The right-hand way, which is the beſt, is all upon the ſand to *Bander-Abaſſi*, and is uſually a days journey. You meet with two Inns by the way, the laſt of which is call'd *Bend-Ali*, built by the Sea-ſide.

From *Ben-Ali* to *Bander-Abaſſi*, is but a little more then two leagues through a Countrey abounding in Palm-trees.

CHAP. XXIII.

Of the Iſland of Ormus, *and of* Bander-Abaſſi.

ORmus is an Iſland in 92. *d.* 42. *m.* of Longitude, and in 25. *d.* 30. *m.* of Latitude. It lies at the mouth of the *Perſian Gulf*, two good Leagues from the firm Land. There is neither tree nor herb that grows in it: for it is all over cover'd with Salt, which is very good and as white as ſnow. And as for the black ſhining Sand-duſt of *Ormus*, it is very much us'd for ſtandiſhes.

Before the *Portugueſes* came to *Ormus*, there was a City where the Kings of *Ormus*, who were alſo Kings of *Larr*, reſided. When the *Portugals* took it there were in it two young Princes, Sons of the deceaſed King, whom they carri'd into *Spain*. Where, in regard they were handſomely proportion'd, though ſomewhat ſwarthy, the King entertain'd them very kindly, and gave them an honourable allowance. One day that he had ſhew'd them the *Eſcurial*, and all the chief pieces of Architecture in *Madrid*, the King ask'd them what they thought of living in *Spain*. To whom they anſwer'd, that they had ſeen nothing but what was worthy admiration, but then fetching a deep ſigh, and perceiving the King deſirous to know the meaning of it, they gave him to underſtand that it was for grief that they muſt never more ſit under their own Tree. For near to the City of *Ormus* was a *Banians* tree, being the only tree that grew in the Iſland.

The *Portugals* being maſters of the Iſland from an ill-built City, rear'd it to that hight of Magnificence which that Nation admires; ſo that the very barrs of their doors and windows were all guilt. The Fortreſs was a noble thing, and in good repair: and they had alſo a ſtately Church dedicated to the Virgin, where they were alſo wont to walk. For other place of promenading they had none. Since the *Perſians* took it, the Caſtle indeed ſtands in good repair, with a Garriſon in it: but the City is gone to ruine; for the Dutch carried moſt of the ſtones away to build *Battavia*.

Between the Iſland of *Ormus*, and the Continent the Sea is not very deep; for the great ſhips that ſail in and out of the *Gulf*, paſs by the other ſide of the Iſland. As for the Fortreſs which ſtands upon a poynt of the Iſland, it is almoſt encompaſs'd with the Sea, and lyes right over againſt *Perſia*.

Bander Abaſſi, ſo call'd becauſe the great *Sha-Abbas* the firſt brought it into reputation, is at preſent a City reaſonably well built, and ſtor'd with large warehouſes, over which are the lodgings of the Merchants. While the *Portugueſes* kept *Ormus*, though they liv'd in the City, all the trade was at *Bandar-Abaſſi*, as being the moſt ſecure Landing-place upon all the Coaſt. About 15 years ago it was an op'n town, but becauſe it was an eaſie thing then to get into the Town, and rob

the

the Cuſtome-houſe in the night, it has bin ſince enclos'd with walls. To this place come all the ſhips that bring Commodities from *India* for *Perſia*, *Turkie*, or any part of *Aſia* or *Europe*. And indeed it would be much more frequented by the Merchants from all Regions and Countries.

But the Air of *Bander* is ſo unwholeſome and ſo hot, that no ſtrangers can live there, in probability of health, unleſs it be in the months of *December*, *January*, *February* and *March*; though the Natives of the Country may perhaps ſtay without prejudice to the end of *April*. After that they retire to the cooler Mountains, two or three days journey off, for five or ſix months, where they eat what they gain'd before. They that venture to ſtay at *Gomron* during the hot weather, get a malignant Fever, which if they ſcape death, is hardly ever cur'd. However it bequeaths the yellow Jaundies during life to the party. *March* being paſs'd the wind changes, and blowing at weſt ſouth weſt, in a ſhort time it grows ſo hot and ſo ſtifling, that it almoſt takes away a mans breath. This wind is by the *Arabians* call'd *El-Samiel*, or the poyſonous wind, by the *Perſians Bade-Sambour*, becauſe it ſuffocates and kills preſently. The fleſh of them that are thus ſtifl'd feels like a glewie fat, and as if they had been dead a month before.

In the year 1632. riding from *Iſpahan* to *Bagdat*, I and four more *Perſian* Merchants had bin ſtifl'd but for ſome *Arabians* that were in our Company. For when they perceiv'd the wind, they caus'd us to light, lye down upon our bellies and cover our ſelves with our Cloaks. We lay ſo for half an hour, and then riſing we ſaw our horſes were in ſuch a ſweat, that they were hardly able to carry us. This happen'd to us two days journey from *Bagdat*. But this is obſervable, that if a man be in a Boat upon the water when the ſame wind blows, it does no harm though he were naked at the ſame time. Sometimes the wind is ſo hot that it burns like Lightning.

And as the Air of *Gomron* is ſo bad and dangerous, the ſoil is worth nothing: For it is nothing but Sand, nor is the water in the Ciſterns very good. They that will be at the charge fetch their water from a fountain three leagues from *Bander*, call'd the water of *Iſſin*. Formerly there was not an herb to be ſeen: but by often watering the ground, Lettice, Radiſh and Onions have begun to grow.

The People are ſwarthy, and wear nothing about them but only a ſingle ſhirt. Their uſual dyet is dates and fiſh. Which is almoſt the dyet of their Cattel, for when they come home from browſing the barren buſhes, they give them the heads and guts of their fiſh boyl'd, with the kernels of the Dates which they eat.

The Sea of *Bander* produces good Soles, good Smelts and Pilchards. They that will have oyſters muſt have 'em caught on purpoſe, for the people eat none.

Upon Land they want neither for wine of *Schiras* nor *Yeſd*; nor for Mutton, Pigeons and Partridge, which are their ordinary dyet.

There are two Fortreſſes, one upon the Eaſt, the other toward the Weſt. The Town increaſes in trade and building, and fills with inhabitants, who build their houſes with the remaining ruins of *Ormus*.

The reaſon why the Trade is ſettl'd rather at *Bander Abaſſi*, then at *Bander Congo*, where the Air is good and the Water excellent, is becauſe that between *Ormus* and *Congo* lie ſeveral Iſlands, which make the paſſage for ſhips dangerous, beſides that the often change and veering of the wind is requir'd: neither indeed is there water enough for a Veſſel of 20 or 25 guns. Then the way from *Congo* to *Lar* is very bad. From *Bander Abaſſi* to *Lar* it is very good, and provided with good Inns.

From the day that a Merchant takes up mony at *Gomron*, he is bound to return it in three months, and the change goes from ſix to twelve *per Cent.* When the Goods come to *Iſpahan* or any other place, the Merchant is not to touch them, till he has pay'd the money which he borrow'd, unleſs the Creditor will truſt him farther. Some *Turkiſh* and *Armenian* Merchants take up money at *Gomron* to pay it at *Suratt*; where they take up other money for *Iſpahan*; at *Iſpahan* for *Erzerom* or *Bagdat*, paying the old debt with the new ſums, which they take up in each place. The money taken up at *Erzerom* is pai'd at *Burſa*, *Conſtantinople* or *Smyrna*. Money taken up at *Bagdat* is pai'd at *Aleppo*.

I always made accompt, that to take up money at *Golconda* for *Ligorn* or *Venice*, at change for change, the money returns at the cheapeſt rate, to 95 *per Cent.* but more oftentimes it amounts to a hunder'd.

CHAP.


the Roade from Ispahan
the Roade from Ispahan
the Roade from Mont Zarre
Bandar Abassi
Pagod
Pagod
The Bannians Tree
Bandar Congo
The Iland of Gueshmich
A Villig
A Villig
the Ile of Ormus
Larec
THE PERSIAN GOLPHE
The Platforme of Gomrom or Bandar Abassi of ye Iland of Ormus & ye Neighbouring Iles
Arabia
A promontorie of ye happey

CHAP. XXIV.

Of the Road by Land from Casbin *to* Iſpahan *to the Frontiers of the Territories of the Great* Mogul, *through* Candahar.

THe moſt uſual road from *Iſpahan* to *Candahar*, which the Merchants chooſe in regard of the plenty of water which they meet with, lies thus,

The Perſians *count the diſtances of places by* Agats, *that make a large Provence League.*

From *Iſpahan* to *Sakunegi.*	*Agats* 7
From *Sakunegi* to *Mouchena de Radar.*	10
From *Mouchena de Radar* to *Nanni.*	8
From *Nanni* to *Danaraquie.*	15
From *Danaraquie* to *Baſabad.*	15
From *Baſabad* to *Abiger.*	9
From *Abiger* to *Biabanact.*	5
From *Biabanact* to *Caſeni.*	5
From *Caſeni* to *Samagi.*	10
From *Samagi* to *Sadarou.*	15
From *Sadarou* to *Chechme-cha.*	8
From *Chechme-cha* to *Karte.*	14
From *Karte* to *Tabas*, ville.	4
From *Tabas* to *Eſpaque.*	7
From *Eſpaque* to *Teoque.*	7
From *Teoque* to *Talkeaue.*	6
From *Talkeaue* to *Cors.*	10
From *Cors* to *Teſaitan.*	9
From *Teſaitan* to *Berjan.*	7
From *Berjan* to *Moti.*	7
From *Moti* to *Sarbicha.*	5
From *Sarbicha* to *Mont.*	7
From *Mont* to *Dourat.*	12
From *Dourat* to *Chechmeband.*	6
From *Chechmeband* to *Zela.*	10
From *Zela* to *Fara*, ville.	10
From *Fara* to *Tecourmazetan.*	6
From *Tecourmazetan* to *Siabe.*	6
From *Siabe* to *Bacou.*	4
From *Bacou* to *Dilaram.*	6
From *Dilaram* to *Chaquilan.*	4
From *Chaquilan* to *Dexkak.*	4
From *Dexkak* to *Griche*, ville.	12
From *Griche* to *Kouskienogout.*	10
From *Kouskienogout* to *Candahar.*	12

All this while the Men ride upon Horſes, and the goods are carri'd by Camels.

The City of *Candahar* is the chief of one of the Conquer'd Provinces of *Perſia*; having been often the occaſion of war between the Kings of *Perſia* and *India*. At length *Sha Abbas* became Maſter of it, the Prince that then raign'd there, chooſing to put himſelf under the Protection of the King of *Perſia* rather then of great *Mogull*: but upon this condition, that the Governour ſhould be always one of his race. And therefore *Alimerdan-Kan* was the Son of the laſt Prince of *Candahar*. That Prince left behind him ſuch a vaſt Treaſury, that his Plate was

was all of Gold, and he had ſo much Gold in his Coffers, that when he went to the Great *Mogul* he would not accept of any thing for his maintenance, but contented himſelf with one of the higheſt Dignities in the Empire, which he enjoy'd till his death. At *Jehanabad* he built a moſt neat Houſe, with a fair Garden upon the River.

He got his wealth in ſome meaſure, for the greateſt part came by Inheritance, by the great advantages which he made of the *Caravans* that then paſs'd oft'ner through *Candahar* then they do now adays. For by delaying the Merchants at the Cuſtome-houſe, and by treating them himſelf, and receiving treatments from them again, he caus'd them to ſpend their Proviſions, which they were forc'd to recruit again at *Candahar*.

The Grand *Sha Abbas* left the peaceable Poſſeſſion of *Candahar* to *Sha-Sefi* his Grand-child. In whoſe time *Alimerdan-Kan* deliver'd it up to the Great *Mogul*. *Sha Abbas* the Second retook it in the year 1650. Whereupon *Sha-gehan* ſent his eldeſt Son to drive him out. But though his Army conſiſted of three hundred thouſand men, yet the place was ſo well defended that he loſt the beſt part of his Army before it. The next year *Sha-jehan* ſent another Army under the Command of *Sultan-Sujah*, but he had no better ſucceſs then his Brother. Thereupon *Begum Saheb*, *Sha-jehan's* eldeſt Daughter, and paſſionately belov'd by him even to Inceſt, bearing the greateſt ſway in the Kingdom, and having a vaſt Treaſure, rais'd an Army at her own charges, and made *Aurengzeb* Commander of it. After many aſſaults, *Aurengzeb* diſcourſing with his Generals one day who ſhould have the honour if he took the City, and being told that his Siſter would have the honour in regard ſhe had rais'd the Army, the Prince either jealous of his Siſter, or elſe not loath to give occaſion of being envy'd by his Brothers, aſſaulted it no more, and when the rains came, rais'd his ſiege.

A. The Principal Citadel.

B. Another Citadel.

C. The Mountain that reach'd to the next Citadel, which *Sha Sefi* cut away after he took the City.

D. The Governours Houſe.

E. The Lodgings for the Officers and Souldiers.

F. The *Piazza* of the City.

G. The great ſtreet.

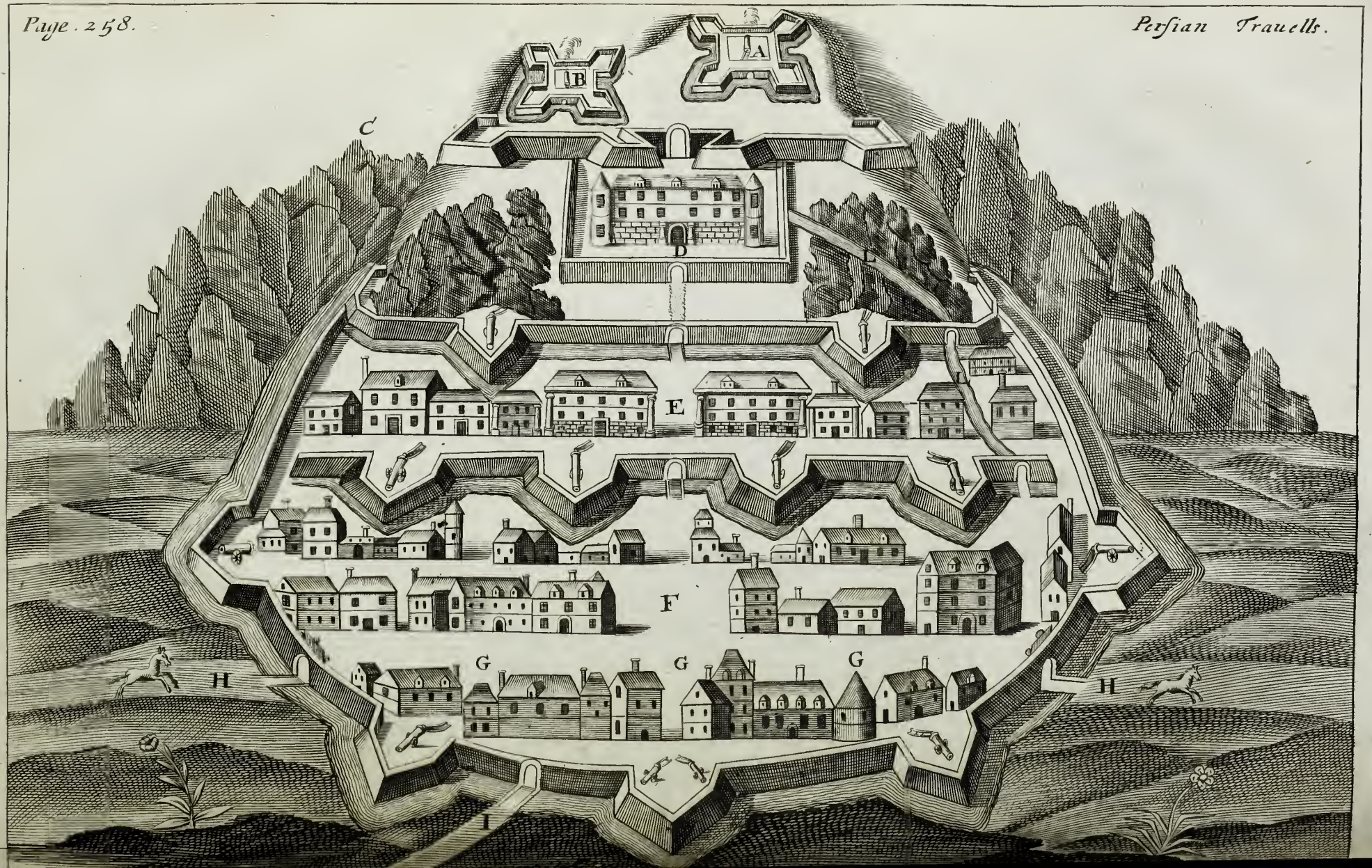
H. The two Cauſeys that lead to the City.

I. The Path that leads from the *Merſh* to the City.

K. The leſſer way that leads from the City to the Citadel.

Thus I have finiſh'd the moſt conſiderable Obſervations as well in reference to *Turkie* as to *Perſia*. I have been curious to underſtand things, and have lookt with a ſtrict eye upon them: and I am oblig'd to inform the Reader, that he muſt not travel into *Aſia*, in expectation of meeting his experience in any of the nobler Arts of Painting, Sculpture, Goldſmiths work, or Turning. As for the Coverlets, Embroideries, Tiſſues of Gold and Silver, which are made in *Perſia*, and which we admir'd formerly in *France*, all theſe give place to our new manufactures. Inſomuch that the *Perſians* themſelves admire the rich goods of *Europe*, and when we carry any thither, they are immediately bought up by the King and the Nobility. They neither underſtand any thing of Architecture: nor is there any thing in all *Aſia* that equalls the Riches and Beauty of the *Louvre*, or of any other of the Kings houſes in *France*, which infinitely excell in workmanſhip all the magnificence of the Eaſtern Monarchs. Which has made me with aſtoniſhment admire that ſo many Travellers have aſcrib'd to *Perſia* and other Regions of *Aſia*, thoſe beauties for which they were never beholding either to Art or Nature. For if all they have ſaid had been true, thoſe wonders could never have eſcaped my ſight; and I dare aſſure the Reader that I have deſcrib'd the naked truth of things as really they are.

The End of the Relations of Perſia: *and of the firſt Part of* Aſian *Travels.*


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